



THE
WORKS
OF
PUBLIUS
VIRGILIUS
MARO.

Translated, adorn'd with Sculpture, and
illustrated with Annotations,

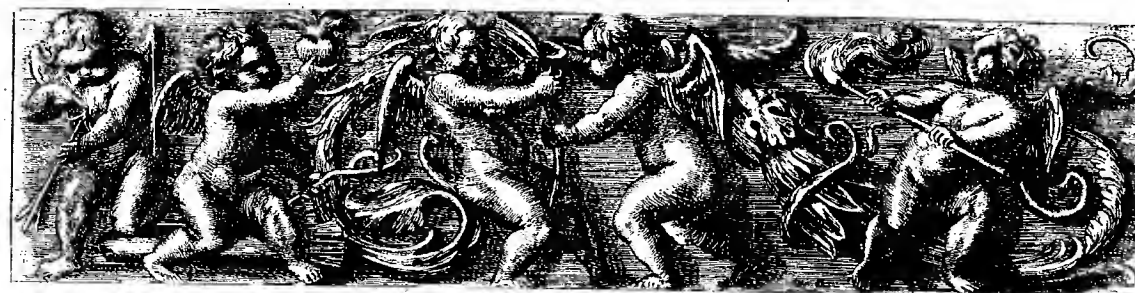
By JOHN OGILBY.

Scalig. Poet. l. 3.

*Nullis profecto Philosophorum Præceptis, aut melior, aut civilior
evadere potes, quam ex Virgiliana Lectiōe.*

L O N D O N.

Printed by THOMAS WARREN for the AUTHOR, and are to
be had at his House in Kings-head Court in Shoe-lane. 1654.



TO THE
RIGHT HONOURABLE,

MY VERY GOOD LORD,

WILLIAM,

Marquis and Earl of HERTFORD, Viscount
BEAUCHAMP, and Lord SEYMOUR.



Y LORD,

I am bold to present your Honour, for discharge of my Obligation, this second English Virgil, enlarg'd in Volume, and beautified with Sculpture and Annotations;

Wherein, as I have by the Encouragement of Noble and Generous Personages, mention'd in their several Pieces, us'd the skill and industry of the most famous Artists, in their kinds, for the embellishing of the Work, so there will not, I suppose, be much wanting in the Margents, to any indifferent Reader, for Illustration of the Poem.

Your

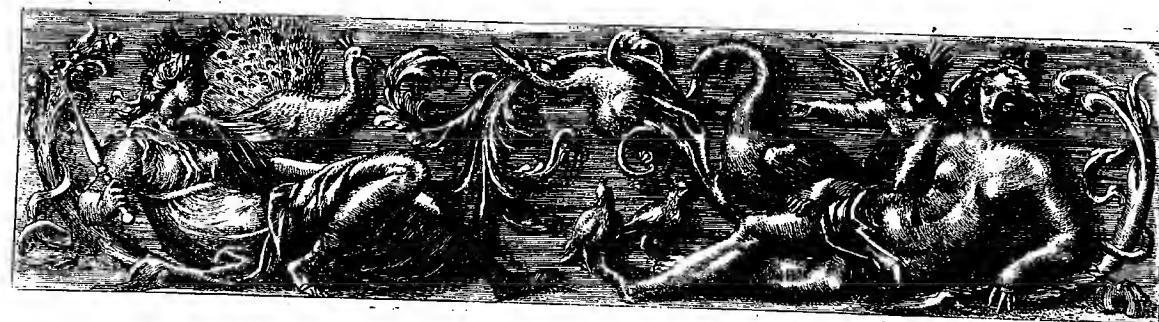
*Your Lordship is highly above such mean As-
sistances: But this is ambitious, by the Eternity of
your Honourable Name, to preserve Life to the
Ashes of*

(MY LORD.)

The most Obliged to
your NAME,
and HOUSE,

JOHN OGILBY.

THE



390

THE LIFE OF
Publius Virgilius Maro.



Publius Virgilius Maro was the first that gave eminence to the Family of the Virgillii; His Father, by the marriage of the Daughter of Magus (a Stranger) named Maia, and the Stewardship of her Father's estate, improv'd his own to the purchase of some Land, and a little Stock, at Andes, a little Hamlet, near Mantua. They had three Sons, Publius the eldest, born the fifteenth of October, in the Consulship of Lucius Pompeius Magnus, and Marcus Licinius Crassus, the 683 year from the building of Rome.

The precedent Night his Mother dream'd she brought forth a sprig of Laurel, which being set in the Ground, immediately shot up into a Tree; the next day, being upon a Journey, she was unexpectedly deliver'd, and a Poplar bough, which at that time they planted, grew up with such incredible speed, that it overlook'd the growth of many Trees long before it in time. This afterwards was consecrated and known by the name of Virgil's Tree, to which Women with Child, encourag'd by the good fortune of his Mother, made Vows.

At Cremona he pass'd the first part of his life, being thirteen years old, from the building of the City 696. at which

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which time (the same happen'd to be Consuls who were at his birth) he went to Millain, where he took his first Studies, thence to Naples, where he improv'd himself in all kind of Learning, which perhaps his Modesty might have conceal'd from the World, if not awaken'd by this occasion.

In that distribution of Lands which was made after the Battel at Philippi, by Augustus, to reward his Souldiers, Virgil was disseiz'd of his Inheritance; Hereupon he went to Rome, and, to prepare his way into the Emperour's knowledge, affix'd this Distich upon the Court-Gate.

Nocte pluit tota, redeunt spectacula mane;
Divisum Imperium cum Jove Cæsar habet.
All Night it rains, the Shews return next day:
Thus Jove and Cæsar share in equal sway.

The Author of these Verses (with which Augustus was much pleas'd) being sought for, Bathyllus, an inferiour Poet of that time, presented himself, and intercepted the Honours and Rewards of Virgil; who in vindication of himself, to the same Distich annex'd four times

Sic vos non vobis, &c.

Bathyllus unable, at the Command of Augustus to, supply these Hemistichs, Virgil thus perform'd it.

Hos ego versiculos feci, tulit alter honores:

Sic vos non vobis vellera fertis oves,
Sic vos non vobis nidificatis aves,
Sic vos non vobis mellificatis apes,
Sic vos non vobis fertis aratra boves.

'Twas I the Verses made, the Praise another had:

So you not for your selves Sheep Fleeces yield,
So you not for your selves Birds Harbours build,
So you not for your selves Bees Honey yield,
So you not for your selves Steers plow the Field.

By this means he was taken notice of by the Emperour, into whose favour, through the solicitations of Pollio and Me-

cœnas,

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cœnas, he was so far receiv'd, that he obtain'd a Grant of the recovery of his own Estate: but unsuccessfully; for returning home to take Possession, Aries, a Centurion, to whose lot it fell, was so much incens'd, that, to avoyd his violence, he was forc'd to swim a River, to which he is said to allude, Eclog. 3.

Thus necessitated to a second Journey to Rome, he was by the Emperour re-instated in his Lands; whereupon to express his gratitude to Pollio, he compos'd his Eclogues; at the instance of Meccenas, his Georgicks; and at the Command of Augustus, his Æneids; a Work much fam'd in its Infancie, as appears by this of Propertius.

Cedite Romani scriptores, cedite Graii:

Nescio quid majus nascitur Iliade.

Roman and Grecian Writers, all give place;

Something is born, the Iliads doth surpass.

At Rome he spent the greatest part of his time, having a competent Estate, and a House in the Esquilæ, near the Gardens of Meccenas; sometimes retiring into Campania and Sicilie. He was every year abundantly helpfull to his Parents, who dyed not till he came to perfect age. Affected by all other Poets of that time, Tucca, Varus, Horace, Gallus, and Propertius, to whom, as to all Scholars, his Library was alwaies open; honour'd by the common People, who hearing his Verses recited in the Theater, all rose up and reverenc'd him (accidentally present) no less, saith Tacitus, than the Emperour himself; and by Augustus so much favour'd, that he is said to have admitted him to his most private Counsels, and continued this intimacy to him by many Letters. Pedianus affirms, that he was affable, a great Lover of Good and Learned Men; so far from Envy, that he rejoyc'd in any excellent Speech or Action of another, as much, as if it were his own; never disprais'd any, ever prais'd

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prais'd those that deserv'd it; and was of such winning candour, that none could forbear to love him.

*In the year 734. from the building of the City, the 52 of his age, he left Rome, with design to go into Grecia, and Asia, there to compleat his *Æneids*, and spend the remainder of his daies: but meeting Augustus at Athens, on his return out of the East, he alter'd that resolution; and coming back, fell sick at Megara, dyed at Brundisium, Sept. 22. His Bones (as he desir'd) buried at Naples, by the care of Augustus, and Mecœnas, made his Heirs by Testament. His Urn supported by nine Pillars, over which this Dislich was engraven.*

Mantua me genuit; Calabri rapuere; tenet nunc

Parthenope: cecini Pascua, Rura, Duces.

Swains, Tillage, Arms, I sung; Mantua gave

Me Life, Calabria Death, Naples a Grave.

The Remains of this Monument are at this day crown'd with a Laurel, which (as they say) grows there of it self, as the tribute of Nature due to his Immortal Art.

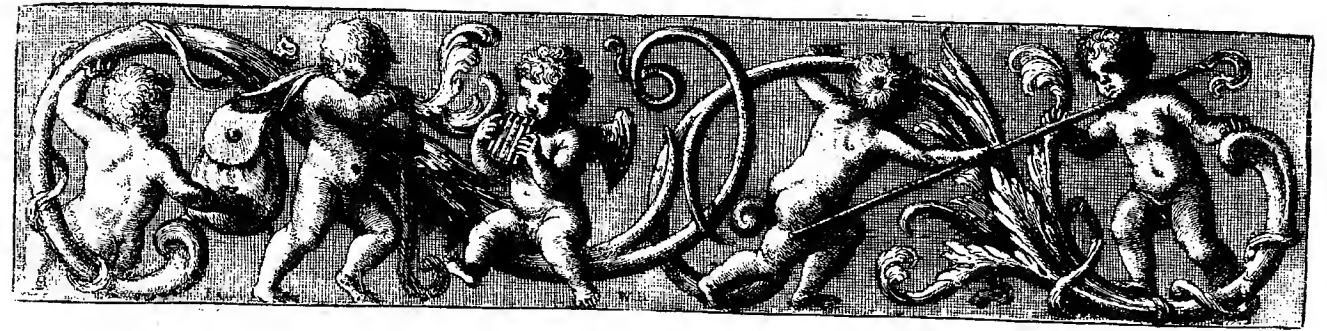


*Titere, tu patula recu-
Silves trem tenui mu-
Illustrissimo Domino Do-
oni et Com: Hartfordiæ,
et Baroni
Tabula merito*



*bans sub tegmine fagi,
sam meditaris avena; Eclo.
Gudielmo Seymour Marchi-
Vicecomiti Beauchamp,
Seymour.
votiva. F. Cleve in. W. Faithorne sculp.*

ECLOG. I. VIRGIL'S *BUCOLICKS*.



VIRGIL'S 'BUCOLICKS.'

The First ² ECLOG.
TITYRUS.

The ³ ARGUMENT.

*Sad Melibœus, banished, declares
What Miseries attend on Civil Wars:
But happy Tityrus, the safe Defence
People enjoy under a settled Prince.*

⁴TITYRUS, ⁵MELIBOEUS.

MELIBŒUS.



Under a spreading Beech, thou Ti-
tyrus ⁶ set,
On slender Reeds do'st Rural
Notes repeat.
We are of Lands, and sweet Fields,
dispossest,

We flee our Country: Thou, in shade at rest,

(5) In the Original the Word signifies a Neatherd, but covertly in this place the Mantuan, or particularly Cornelius Gallus, as Servius and Sabinus conjecture; The latter of whom gives this Reason, because Gallus was born between Cremona and Mantua. (6) La Cerda contends that *Fagus* properly signifies an Oak, or Holm, but we have chosen the vulgar and more warranted Interpretation. Ingeniously and appositly is our Shepherd seated under a *Mast-Tree*, from which the Antients received not only shelter, but sustentation; to intimate the Tranquillity of his Condition, the Competency of his Fortune. (b) *Theocritus* (whom our Author imitates) *Δούξ' ἑαυτὸν ποιμένα ἐσθλὸν ἐμμεν.*

(1) Pastorals are of several sorts & denominations, according to the diversity of the Subjects and Persons: Those consisting of Shepherds were called *Poimenica*, of Goatherds *Aipolia*, of Swineherds *Subotia*, of Neatherds *Bucolica*: Which last, Scaliger terms the Noblest Species of Pastorals; whose Original see in the Scholiast of *Theocritus*, *Servius*, *Probus*, *Sabinus* and *Nannius*.

(2) The word signifies *Selection*: For the first Authors of these kinde of Poems (which commonly were no other than undigested *Rhapsodies*) distilling many times the rudeness of their unpolish'd composures, us'd upon second thoughts to select from the gross heap some choice and more studied Peeeces, which for that reason they call'd *Eclogs*. *Scalig. l. 1. Poet. c. 4.*

(3) Amongst those who took part with the Conspirators and Murderers of Cæsar, was the City of Cremona, which Augustus, becoming absolute Victor at the Battle of Philippi, assigned (with the Lands adjacent) to his Soldiers, at once to reward them, and punish the Inhabitants: But Cremona not being wide enough to satisfy the greedy Soldier, Mantua, the next Town, was added to enlarge the Assignment. Virgil upon this occasion, amongst other Mantuans, ejected out of his Inheritance, went to Rome for Redress, where, by Mecænas and others recommended to Augustus, he obtain'd so great a share in his favour, that he was not only re-instated in his Lands, but receiv'd so many Gifts and Rewards, as far exceeded them in value: This occasion, to which the World is indebted for all these Poems, is particularly the subject of this.

(4) A name assum'd by Virgil to represent himself under the condition of a Shepherd, either in imitation of *Theocritus*, or in allusion to the Pastoral Pipe call'd *Tityrus*, or the old *Teterismata*, rusticall Satyrical Dances.

B

Fair

(c) Intending the City of *Rome*; *Pobutian* will have it to be its Arcane or secret name, as *Florentia* and *Antbusa* its sacred and ritual, *Rome* its common and vulgar; but without Reason, for that name being ineffable, it was not probable the Poet would transgress against the Religion of so sacred a secret, the violation whereof was severely punished in *Valerius Soranus* as *Pliny* testifies l. 3. c. 5. deriv'd it seems from *Amaris* a Trench or Trough to convey water: For when the *Argean* Pen was overflow'd by *Tiber*, after they had sacrific'd to *Vertumnus*, the Water return'd to its own Channel again, and from thence by Aqueducts (the Pen being dry) was convey'd to the City, which thereupon was called *Amaryllis*. *Nannius* from the authority of *Eubius Pictor*.

(d) *Augustus*, the first who in his life time had divine honors conferred upon him; not only by offerings of Wine and Incense communicable to the *Lars* and such kind of Deities, but of Beasts, (as here of a Lamb) only proper to the Celestials. To which effect there is this memorable Inscription at *Narbon*. The People of *Narbon* plac'd an Altar in the Forum, upon which yearly the Ninth of the Calends of October (on which day the happiness of the Age brought him forth to be Ruler of the World) three *Florentian* Roman Equites, and three *Libertines*, are to Offer every one their burnt Sacrifices, and are to supply both the Countrymen and Townsfolk with Incense and Wine that day at their own charge towards the supplicating of his Deity, &c.

(e) Alluding, as *Scopas* conceives, to the publick Prohibition, That none should write who had not permission given him by the *Adiles*; which was granted, with Assignment of the Subject, according to the Capacity, Parts, and Learning of the Writer.

(f) Though in literal construction the word will not square with the original, yet, since by *urbainis agris* is meant the Civil distractions that follow'd the Defeat of the *Brutian* and *Cassian* Party, in which Sequestrations were frequent and violent, the Version may very well by rational consequence be admitted.

(g) *Ager de corpore & anima dicitur*. *Serv.*

(h) Under this Augural Præmonition is contain'd an Historical Allegorie, by thunder-strucken Oaks intending *Brutus* and *Cassius* defeated by the Emperor: *Melibœus* therefore implies his and his Countrymen's unhappiness in not being deterr'd by the sufferings of *Cæsar's* Murderers, (who fell under the just revenge of *Augustus*) from adhering to their unfortunate cause. (i) Reckon'd in Augurie amongst ill-boading Birds, but this verè is not reckon'd for one of *Virgil's*. (k) *Pierius* reports from the testimonie of *Gergubius*, that the Primitive name of *Rome* was *Cephalon*, prophctically denoting her eminencie and headship over the conquer'd World. But it is more certain that at the digging the Foundation of the Capitol (so named from this Accident) there was found a Mans Head, from which the Augurs made the same prediction.

Fair *Amaryllis*, mak'st the Woods resound.

TITYRUS.

This quiet, Shepherd, from a ^d God we found;
For he shall be my God: Oft from the Dam,
I'll bath his Altars with a tender Lamb.
He (as thou seest) permits my Herds to feed,
And me to ^e descant on this slender Reed.

MELIBŒUS.

I envy not, but wonder, th'art so blest;
Since all with ^f Sequestrations are oppress'd.
Hence I must drive my Goats, ^g fainting with wo,
And this, dear *Tityrus*, will hardly go;
For Twinns she yearn'd, the hope of my poor Flock,
Amongst thick Hazels on a barren Rock.
Oft, ^h thunder-strucken Oaks, I call to mind,
ⁱ Th'unlucky Crow oft, had we not been blind,
From the old Elm this mischief did foreshew.
But who this God may be, pray let us know.

TITYRUS.

That City they call *Rome*, I, simple Clown,
Thought *Melibœus*, like our Country Town,
Where Shepherds use to wean their tender Lambs:
So did I Whelps, big as their pregnant Dams,
And Kids suppose, like their large Mothers, tall;
So us'd I Great things to compare with Small.
But above other Towns her ^k Head aspires,
As lofty Cypress above humble Briers.

MELIBŒUS.

MELIBŒUS.

What to see *Rome* did so thy journey haste?

TITYRUS.

^l Freedom, which late, yet look'd on me at last;
She look'd at last, and came, though long it were,
After the Razor shav'd my ^m Hoary Hair;
When me first *Amaryllis* did obtain,
And ⁿ *Galatea* left: For I'll be plain,
Whilst *Galatea* held me, I despair'd
Of Freedom, nor to mend my Fortune car'd.
Though from my Sheepfold many Off'rings went,
And I to that ungrateful City sent
Our richest Cheese, my right hand never home
Did with a liberal freight of money come.

MELIBŒUS.

I mus'd why ^o *Galatea* Gods implor'd,
For whom she keeps her Tree with apples stor'd.
Tityrus was absent, *Tityrus*, the Pines,
For thee the Fountains call, and tender Vines.

TITYRUS.

What should I do? Thralldom I could not wave,
Nor could elsewhere Gods so propitious have;
And here I saw that ^p gallant Youth, for whom
^q Twice six days annually our Altars fume:
He answering first my sute, said, Shepherds now
Your Cattel feed, and let your ^r Oxen plow.

menstrua, though *Augustus* wanted not besides Celestiall Honors and Adoration (and that in his life time) as is already shewn. (r) So *Servius* interprets *submitte Tauros*: *La Cerda* not disliking that, thinks it may as well mean *procreate Cerda* conceives not so proper as the first.

(l) Intimating (as conceived) the Goddess *Libertie*, worship'd by the Romans under the title of *Libertas respiciens*. *Passerat.*

(m) Following *Turnebus*, who observes *Virgil* to veil himself under the person of an old servant lately Emancipated, whence he is afterward call'd Happy old man; The Epithet *Candidior* being in this sense more suitably apply'd than either to *Libertas* or the *Lanugo juvenilis*, as *Servius* and *Nannius*.

(n) *Mantua*, That name being apply'd either in relation to the felicity of the place as abounding in Milk, or because first founded by the *Galates* or rather the *Venetians*, call'd antiently the *Cisalpine Galli*, as *Servius* upon this verse — *Qui muros matrisq; dedit tibi Mantua nomen.*

(o) Not *Amaryllis*, as in the vulgar Originals: for that *Mantua* is here understood, not *Rome*, is evident from the circumstances. See *la Cerda*.

(p) *Augustus* *Cæsar* who at the time of the composition of this Eclog was about the age of 25 years.

(q) Once every Moneth, for as *Passeratius* notes, *Augustus* was worshipp'd together with the *Lars* or *Penates*, (according to that of *Horace*. *Carm. 4. Od. 5.* — *Et laribus tuum miscet munus*) who had their *iesæpua Sacra*

B 2

MELIBŒUS.

MELIBŒUS.

Happy old man, thou hast thy Farm agen,
And large enough, although a plashy Fen
Motes it with Rush, and Walls with barren Rocks,
Where no strange Herb shall taint thy pregnant Flocks,
Nor foul disease of neighbouring Sheep destroy.
Happy old man, thou shalt cool shades enjoy,
Neer long frequented Springs, and sacred Floods;
Where *Hybla* Bees feasted on Sallow Buds,
Mong Quick-sets limiting our neighbours Bound,
Shall with soft murmurs make thy slumber found:
There shall the sheltred Wood-man daily chant;
Nor thy delight, sad Stock-Doves, shalt thou want,
Nor Elm-perch'd Turtles tuning dolefull lays.

(1) *Hybla* is properly a Mountain of *Sicily*, celebrated for excellent Honey: but the Scene of this Eclog lying in *Italy*, that Epithet is to be understood in a Figurative sense, as expressing a *Genus* by the *Species*.

TITYRUS.

First nimble Deer on empty Skies shall graze,
And th' Ocean from his naked Fishes shrink,
Or Parthians' *Arar*, Germans' *Tygris* drink,
And each surveigh of eithers Country take,
E're his Idea shall this Brest forsake.

MELIBŒUS.

But some of us in *Africk*'s scalding heat
Must plant, and others in cold *Scythia* seat,
Or else must swift *Cretan Oaxes* finde,
And *Britany*, from all the World disjoyn'd.
Shall ever I again my old aboad,
And roofs of my poor Cottage rear'd with Sod,
My little Farm (a Kingdom once to me)
After long time, with joy admiring see?
Shall th' impious Soldier have these new-plowd Fields?
Barbarians reap this Corn? What discord yields,

(1) A River of the *Celti* so call'd from its conjunction with *Rhodanus*, or the *Rhodie* (*Calisthenes lib. 13. p. 148*) into which it falls neer *Lyon* in *France*, now called *La Saône*.

(2) A River of *Armenia*, of a most swift and violent current, whence it takes its name, which in the *Parthian* tongue signifies an Arrow; or of the Beast so call'd, concerning which there is this Fable, That *Bacchus* flying from the pursuit of his enraged Step-mother, coming to this River (then call'd *Sylis*) was forc'd (not daring to cross it) to a hazardous stop, when on a sudden a *Tyger* appears, who takes the God on his back, and carries him on the other side; whence the River received a new name, and the Beast the God's Patronage.

(3) So we rather choofe to render it (following *Politian*, *Germanus*, and *la Cerda*) than Chalky with *Servius*: For *Melibœus* in these Verses aggravates the misery of himself, and his party, that were forc'd to flee, like dispersed Exiles, into all the parts of the then known World, *Africa*, *Europe*, and *Asia*, (the first being clearly express'd, the second imply'd by *Creet*, the third by *Scythia*;) Nay, beyond the World: For *Britany*, in those days, was to the Romans *terra incognita*. *Salmasius* will have it to be a River of *Scythia Orientalis*, call'd likewise *Oaxus* and *Oxus*, whose opinion is more warrantable than that of *Servius*, who places it in *Mesopotamia*, where none such was ever read of.

See

See wretched People, and for whom we plow.
Plant Pears, and set thy Vines in order now.
Farewell my Goats, farewell, once happy Flock,
No more you browsing on a shrubby Rock
Shall I behold on verdant Banks at rest;
Nor shall I sing, whilst from my hand you Feast
On Sallows and the blooming *Cytisus*.

TITYRUS.

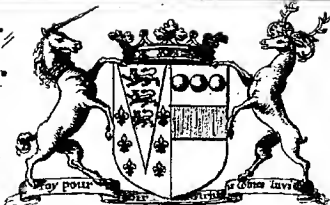
But here, this night, you may repose with us
In this green Bow'r; our Fruit now mellow is,
Our Chesnuts soft, and we have store of Cheese:
Now Smoke from yonder Villages ascends,
And from these Mountains larger shade extends

(4) A Shrub, called *Tree-trifoly*, good for Cattel for the increase of their Milk (as *Aristotle* affirms) unless it be when it blooms, or flowres, at which time it is hurtful; perhaps not to Goats, though to other Beasts, at least not in *Italy*; otherwise *Virgil* would have forbore the Epithet. A great drawer it is of nourishment, and therefore said to kill such Herbs as grow neer it, as *Salmasius* notes out of *Pliny*. With the Juice of its Leaves, some write, the ancient *Pelts* used to make a kinde of strong drink, and to stain and dye their Faces, to seem more terrible to their Enemies.



*Formosum Pastor Cory,
Delicias Domini, nec*

*Illustrissima Domina D.
Hartfordia, Tabula*



*don ardebat Alexin,
quid speraret habebat,*

*Francisca Marchionessa
merito Votiva,*



The Second Eclog.

ALEXIS.

* ARGUMENT.

*Corydon moans how learned men are bent
To honor those of Place and high Descent:
But often they like to Alexis prove,
And nothing but Disdain return for Love.*



Oor ^a Corydon for fair ^b Alexis burns,
His Masters joy; nor hopes for loves
returns.

Yet he frequented where a pleasant
shade

Tall Beeches verdant Crowns conspiring made,
And there in these unpolish'd Lines alone
To Woods, in vain, and Mountains made his moan.

CORYDON.

Ah cruell ^c Boy thou do'st my Verses slight,
Nor pitiest me (alas) but kill'st me quite.
In shade our Herds now take the cooling air,
And Lizzards to their shrubby holds repair,
And for the Reapers, tir'd with sultry heats,
^d Thestylis, Betony, and ^e Garlick beats:
Whil'st in the Noon-day Sun I trace thee round,
The Shrubs with murmuring ^f Grasshoppers resound.
Had I not better ^g Amaryllis scorn,
And sad displeasure patiently have born?

ning, Grasshoppers at Noon, Owls in the Evening and Night, Cocks before day) Aristotle assigns to a small *Fissure* which serves them instead of Lungs, through which they take in, and let out the Air, which beating upon a thin interposing *Membrane* makes that shrill noise, which increaseth their respiration does, and that as the heat of the day, and their desires of refrigeration.

(g) Virgil had three Paramors; one a youth, named Alexander, here called Alexis, given him by Pollio; the other two Cebes, a youth, and Leria a young maid, both given him by Meconas: by Amaryllis therefore, as Servius tells us, is meant Leria, by Menalcas, Cebes.

* The Subject of Pastorals (saith Scaliger) is various; but the first and eldest Amatory, as well because Love is a Passion by Nature imprinted in all living Creatures, as because Men and Women promiscuously feeding their Flocks together were invited by their example: lastly the Musick of the Wood, the solitude of the Place, and quiet of that kind of Life advanced it much. Virgil not willing to omit a Theam so native and universal, feigns Corydon (under which name he veils himself) to fall in love with Alexis.

(a) A name assumed by the Poet to express himself under the condition of a Shepherd; deriv'd from the Bird Corydon, the Lark; nor unaptly appli'd either to the Shepherd, or Poet, that Bird being the affected Game of the one, and in regard of its Musical Note, the not unfit Symbole of the other.

(b) By Servius suppos'd the servant of Asinius Pollio, or Meconas, whose true name he tells us was Alexander. See Mar. Ep. 56. l. 8.

(c) Pollio, or Meconas, or Caesar.

(d) Some Countrey Wench that u'd to make ready the Shepherds dinners, (Serv.) or rather some Mistress of Corydon's, as may be collected from what follows at v. 46.

(e) This some understand of a kind of Pan-cake in use with the antient Rusticks call'd *Moretum*, whose chief Ingredients were Garlick and strong Herbs; there is extant a particular Poem under that name attributed to Virgil; Scapax is of opinion, that Virgil here alludes to the custom of Shepherds and Husbandmen in Italy, who used before they went to sleep in the heat of the day to eat Garlick and Betony with their meat, to secure themselves against the biting of Serpents, who are extremely offended with their smell, confirm'd by Alacer, who says, *Ille ideo misere cibis messoribus est mos.*

(f) The natural reason of Grasshoppers singing at Noon (for, as Apuleius says, Nature hath given to some Creatures a short and temporary voice; Swallows sing at Mer-

(b) The *Ligustrum*, which we render white Blossoms, is by some conceiv'd to be the Privet Bloom. *Dioscorides*, *Theophrastus*, and *Pliny*, whom *Brodaeus* and *Sabinus* follow, describe it to be a little Tree, with leaves like an Olive, bearing a white Flower, whose Boughs are said successively in May to grow black. *Lu Cerda* in his Language calls it *Athena*, well known to the *Africans*, who Dye the tails of their Horses with the Juice of its Root. Among the *Italians* it still retains its ancient name; the Ladies of *Italy* making frequent use of its Blossoms, the Wood for its scent sake being employed for their Tables or Chestmen.

(c) The *Vaccinium* is by some taken for the Fruit of the Bramble, commonly for any Berry, properly for the black heath-berry, by others for the *Hyacinth*, not the common one, but the Flower by the Latins called *Iris Cateffia*, and *Gladolus*, of which the Antients (as *Viruvius* writes) made an excellent kinde of Purple, by tempering it with Milk; which likewise the *Chymists* use in giving a Tincture to their artificial *Jacints*. *Pliny* reports (if, as *Salmafus* conjectures, he confound not this with the common *Hyacinth*) that they us'd it of old in *France*, for Dying the Garments of se-vants, and those of the meaner sort, into a kinde of Purple.

(d) The son of *Jupiter*, as *Hommer* will; of *Theoboon*, says *Dio-phanes*, who having receiv'd a Lute from the Muses, as *Apollonius* and *Pherecydes* tell us, from *Apollo* as others, from *Mercury* as *Philoftratus*, was the first that taught the use thereof to others.

(e) By *Pliny* taken for a Mountain of *Acarnania*; by *Stephanus*, of *Boetia*; by *Vibius*, of *Attica*; by *Servius*, of *Thebes*; by *Eustatius*, of *Aetolia*; and by some likewise, of *Arcadia*. In this variety of opinions, we make use of *Lu Cerda's* advice, and adhere to *Stephanus* and *Servius*.

(f) In the Original it is *Figere Cervos*, which some interpret *To pitch forked Stakes*: But seeing it is more probable, that the Shepherd should invite his love to the pleasures of Hunting, rather than such an unwelcome entertainment, we have chosen the other Interpretation, as the more proper; in which sense the words are elsewhere used, both by our Author, and others.

(g) That *Pan* invented the Shepherd's Pipe, is generally assum'd; and therefore amongst other his Attributes, he is called *Syrictes*, or the *Piper*. This consisted of seven, sometimes of nine Reeds, join'd together like Organ Pipes, or the Wings of a Bird extended; though some hold the Reed in the midst to have been longest, and the rest to have decreased equally on either side; and as the Musick of the Organs is made by running from one Key to another with the Hand, this was done upon the Pipe with the mouth. I know not to what better to resemble it, than to the *French Chandronniers*; and therefore no wonder that they often hurt and ware out the Lip, as *Virgil* says, in the use of it.

Had I not better for *Menalcas* smart,
Though he be brown, and thou so beautiful art?
Sweet youth, in Colour no such trust repose:
White Blossoms fall, when Blackberries are chose.
Alexis scorns to know what man I am,
How rich in snowy Flocks, how stor'd with Cream:
My thousand Lambs wander *Sicilian* grounds,
Summer and Winter my new Milk abounds.
I sing Notes equal to *Amphion's* Lays,
When his Herds did on *Aracynthus* graze.
Nor am I so deform'd; I late beheld
Myself in the calm Sea with winds unswell'd;
And wert thou Iudge, I should not *Daphnis* fear,
If any shadow true resemblance bear.
Ah, that with me thou would'st inhabit here,
In homely Cottages, and shoot swift Dear,
Or drive the wanton Kids to Mallow-Buds,
Where we like *Pan* shall sing in echoing Woods.
Pan with soft wax first differing Reeds conjoyn'd,
Pan doth our Sheep, and our Sheep-masters mind.
That this Pipe wore thy Lip, thou shalt not grieve,
To know thus much, what would *Amyntas* give?
Compos'd of seven unequal Quills I have
A Pipe, which once to me *Dametas* gave,
And dying, said, This owns thee, second Lord,
At which vain Passion fond *Amyntas* stir'd.
And what I ventur'd hardly for, two Goats,
Whose dappled Skins are starr'd with silver spots,
With two Ewes milk I foster them for thee,
Which *Thestylis* would fain have beg'd of me,
And shall: since so despis'd our Gifts appear.
Oh, thou that art so beautiful, draw near.

* For

* For thee the Nymphs Baskets of Lillies bring,
For thee fair? *Nais* robs the purple Spring,
Poppy beheads, and Daffadill confines,
With fragrant Dill the pleasant *Cassia* joyns,
And many more sweet Flow'rs in order sets,
With Cowslips, Marigolds, and Violets.
Of me the downy Peach shall be approv'd,
With Chefnuts, which my *Amaryllis* lov'd;
Plums I will adde, this Apple shall be grac'd,
And verdant Laurels you shall be eras'd;
And you O Mirtles next, because your sweet,
Yet differing smells, so best in concord meet.
Rude Swain, *Alexis* counts thy Presents poor,
Give all thou hast, *Iolas* still gives more.
Why do'st thou wretch let Storms thy Garden spoil,
And salvage Boars thy silver Springs defile?
Whom fly'st thou Fondling? Gods in Woods resort,
A shady Grove was *Dardan's* Paris Court.
Let *Pallas* dwell in her own stately Tow'rs,
But our delight must be in pleasant Bow'rs.
Stern Lions Wolves pursue, Wolves Goats, the Kid
On spreading *Cythisus* desires to feed;
And fair *Alexis*, *Corydon* invites;
Thus every one pursue their own delights.
Behold, the wear'd Steers their work have done,
And large Shades double with the setting Sun.
Still Love burns me, what rest can Lovers find?
Ah foolish *Corydon*, what distracts thy mind?
On th' Elm my unprun'd Vines neglected are.
Better we did some useful things prepare,
With gentle twigs the limber Bul-rush wind;
And if *Alexis* scorn, some other find.

Noon to Sun-set. The first that invented Sun-Dials were *Anaximander* and *Anaximenes*; but those were not for indication of the Hours of the day, but the *Aequinoxes* and *Solstices*, as *Salmafus* proves in his *Plinian Exercitationes*. The *Horary Dials* were not known in *Greece* untill *Alexanders* time, nor in *Rome* untill 450 years after its building, about which time one brought from *Sicily* serv'd the whole City; Those of the better sort keeping Boyes on purpose to run to the Diall, and inform them of the time of the day. Whence that of the Poet—*Puer qui nuntiet horas*. Our Author here reflects upon the ancient usage as most suitable to, and practis'd by Shepherds. (u) It is the custome in *Italy* to let their Vines grow up against Trees, as in *France* they are supported with low sticks. See *Gerg. l. 1*

(o) *Lu Cerda's* conjectural Exposition of *Plenis Calathibus* for *Lillies* full blown and spread like baskets, not Baskets full of Lillies, though it be very ingenious, is yet too singular to be subscrib'd to.

(p) Not unaptly before all other Nymphs is a *Nais* expressly introduc'd to Court *Alexis*; for the *Naiades* are said particularly to affect handsome youths, and for that reason to have ravish'd *Hylas*; wherefore by *Seneca* in his *Hippolytus*, they are stil'd *Naiades improbe, formosus solita claudere fontibus*.

(q) *Nannius* by *Iolas* will have *Augustus* to be understood, whose favorite *Alexis* was, at the same time that *Virgil* was his admirer: the name seeming to reflect on the *Julian* name and family, whence *Augustus* was descended.

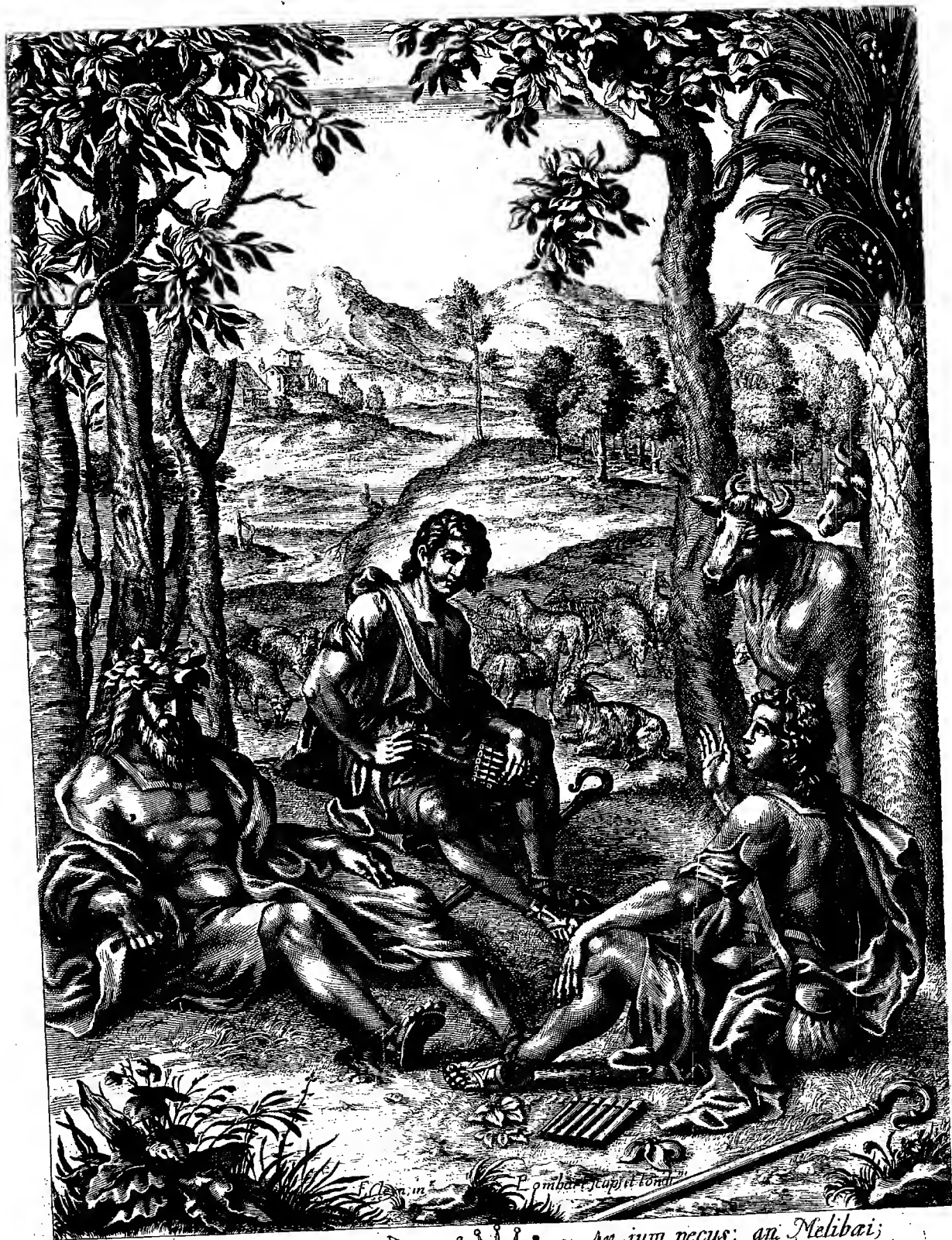
(r) The story of *Paris* his living like a Shepherd in the Forest of *Ida*, is sufficiently known: the place of whose abode and memorable judgment, (as *Stephanus de Urbibus*) was from his name called *Alexandria*. *Suidas* reports, that he was very learn'd, and an excellent Poet, that he wrote a Poem in praise of *Venus*, wherein he prefer'd her beauty before *Juno's* and *Minerva's*, the occasion perhaps of the other fiction.

(s) The Inventress, according to the Poets, of Architecture and Building; being particularly stil'd, The President, Protector, and Foundress of Cities: And therefore had her Temple in the Castle of *Athens*, to which, perhaps, the Poet alludes, when he saies, *Quas condidit Arces*. Yet there be some that attribute to her this Presidentship and Residence in tow'rd Cities, in Memory of her high birth, being born of *Jupiter's* *Pericranium*.

(t) The Antients had not the use of Dials, nor the distinction of hours to measure the day; but collected by the shortning or lengthning of the shadows cast from their own or some other body, and measur'd by Feet, how far it was from Morning to Noon, and from

C

The



*Dic mihi Damoeta, cum
non, verum Aegonis, nu-
cium pecus; an Melibai;
per mihi tradidit Aegon.* Eclog. 3.

Honoratissimo Dⁿⁱ Domino
chelsey, & Vicecomiti Maidston.



Heneage Finch Comiti Win-
Tabula merito votiva.



The Third ECLOG.

PALEMON.

ARGUMENT.

*These Swains present, how Vertue and the Arts
Great Emulation breed in men of Parts:
But grave Palæmon doth their Passions calm;
Both praising, yet to neither gives the Palm.*

MENALCAS. DAMOETAS. PALEMON.

MENALCAS.



RE these, Damoetas, Melibœus
Sheep?

DAMOETAS.

No: Aegon's, Aegon gave them me
to keep.

MENALCAS.

Still hapless Flock, whilst he Neera woos,
Jealous on me more favour she bestows;
"Twice every hour this Stranger milks the Damms,
Robbing of strength the Ewes, of milk the Lambs.

DAMOETAS.

Henceforth such Crimes more sparingly object.
We know what you did, if we would detect;

C 2

And

* He who writes Eclogs (saith Servius) must take great care that they be not of like subjects, in which Theocritus fails; but Virgil is exact. The first express the Happiness and Misfortune of two Shepherds; The second a Pastoral Courtship; This, Altercation and quarrelling, for which Reason it is properly Dramatick. In it Virgil is suppos'd to represent himself under the person of Damoetas, and some one of those many learned men whose envy he had incur'd (by the favours of Augustus, Pollio and others) under Menalcas.

(a) A Crime forbidden by the Laws of Justinian, which mulct a Shepherd so offending, with loss of Wages, and Stripes.

(b) For *Hircis*, others read *Hircus*.

(c) By *Sacellum* (which commonly implies a little Chapell or Houfe consecrated to some Deity) here seems to be meant one of those Caves which they us'd to cut out in Forns proper to the worship of their Gods, particularly of the Nymphs. See *Athenaus* l. 5. & 12.

(d) The *Napeæ*, who are said particularly to dwell in Caves. *Nemesianus*,

Quæ colitis Sylvas Dryades, quæque antra Napeæ.

(e) Denoting their Clemency, Mildness, and Facility in pardoning the Prophanation of their Grotto, not out of wantonness or lightness.

(f) To lop, or cut other mens Trees, especially Vines, was in ancient times a Capital offence, and punishable as Felony. By the Law of the twelve Tables, expiated by a pecuniary Mult: by others not without the loss of a hand.

(g) A Dogg, bred of a Woolf and a Bitch; which, as *Aristotle* affirms, in *Cyrene* usually couple. *Petræus*, *Lupus et Canis formant coccum Lyciscam.*

(h) Two circumstances of the Roman Law, requisite for the conviction of a Thief, Ocular detection, and immediat Exclamation; For without proof of the last, a Thief, according to the twelve Tables, could not legally be condemned. See *Alberic. Gent. in Virgil. l. 11.*

(i) Perhaps implying the subject of their Poetry to have been Drammatic and Tragical, whose peculiar Reward was a Goat.

And how the He-Goats ^b squinted on the while,
And ^c in what place, but the ^d easy Nymphs ^e did smile.

MENALCAS.

Sure 'twas when I in *Micon's* ground was took
f Pruning his Vines with a Malignant Hook.

DAMŒTAS.

Nay rather here under the antient Oke,
VWhere thou poor *Daphnis* Bow and Arrows broke,
Which giv'n the Boy, made thee for spight to cry:
Sure could'st thou not do Mischief, thou would'st dye.

MENALCAS.

VWhat may not Lords, when Slaves thus boldly dare?
Did not I see thee, Villain, lay a snare
For honest *Damon's* Goat, and when his ^g Dog
Barkt out alowd, and ^h I cry'd stop the Rogue,
Where runs he? *Tityrus* count o'r thy Flock;
Thou plaidst all-hid, and sculck'dst behind a Rock.

DAMŒTAS.

Vanquish'd in finging, why should he refuse
i To pay the Goat, won by my Pipe and Muse?
That Goat, if thou must know, was mine, no less
Damon who could not pay it, did confesse.

MENALCAS.

Thou match his finging? could'st thou ever raise
A handsom Pipe? did'st thou not haunt High-waies,
Unskilfull Droner, and there use to spill
Piteous Composures on a squeaking Quill?

DAM.

DAMŒTAS.

VWhat cunning either hath, now let us try;
I'll lay this Heifer; lest thou shouldst deny,
Twice she to milking comes, and at her teats
Suckles two Calves; then say, what are thy bets.

MENALCAS.

To venture any of this Flock, I'm loth;
My Father, and my cruell Stepdame, both
Count the Sheep daily, one of them the Kids:
But what thou shalt confesse thine far exceeds,
(Since thou wilt rant) ^k two Beechen Cups I'll stake,
VWhich the divine ^l *Alcimidon* did make,
VWhereon, with a smooth turn ^m soft Vines he shapes,
And with pale Ivie clothes the spreading Grapes.
Two men betwixt, ⁿ *Conon*, and ^o what d'y' call
Him with a *Staff* describ'd the worlds great ball?
VWhat time's for Plough-men, what for Reapers fit;
Both clean are kept, my lips ne'r touch'd them yet.

DAMŒTAS.

Two Cups I have by the same Artist made,
The handles round with soft *Acanthus* laid;
VWhere *Orpheus* 'midst the dancing woods is set;
Both clean are kept, my lips ne'r touch'd them yet.
Saw'st thou my Heifer, these thou wouldst not weigh.

MENALCAS.

Thou shalt not scape, I'll meet without delay;
He that first comes be judge, *Palæmon*, see.
Thou never more a Challenger shalt be.

(k) Proper to Shepherds, and such kind of people; so the Author of *Octavia*.

*Pœtoræ pauper secunda gerit
Tenet è patulâ pocula fago.*
But carv'd ones were peculiar for Sacrifices, (Beech cups in such Ceremonies being religiously made use of says *Pliny*) whence perhaps the fashion was taken up by Country people in their holiday-Cups.

(l) The reason of the name may seem to be taken from *Homærus*, who frequently calls the Heroes, and those of more than humane Eminency and Excellence, *Alcides*, to which the Epithite is fidly applied, according to the Expression of the Latins, as *homo divinus in dicendo* (*Cicero de Oratore*) for an excellent Orator.

(m) A fashion of Sculpture much in use with the Antients, as *Trebellius* in the life of *Claudius* attests; calling them Vine Dishes, and Ivy Cups; set forth by *Anacreon* in two express Odes.

(n) An Excellent Astrologer and Geometrician, who first observ'd the Constellation of *Berenice's* hair in the time of *Proton*, and left behind him seven Books of Astrology.

(o) His name purposely omitted to comply with the Rusticity of the Relator; but suppos'd most probably *Archimedes* that famous Sicilian Mathematician, contemporary and intimate with *Conon*; by whose Example he compos'd a Calendar and Sphere, both here rudely describ'd by the Shepherd.

Dam.

(p) Wee must not here forget the arrogance of a Gram-marian, that liv'd under *Tiberius*, named *Quintus Rhemnius Palaemon* of *Vicenza*, not asham'd to say, that all learning was born, and should dy with him; and that *Virgil* in this Eclog prophesied of him, as the onely Judge of all Poetry, to prove which, besides his Name, *Palaemon* (which he found here) he urg'd the Word *Vicine* Neighbour, as if implying *Vicentine*, because *Mantua* is near *Vicenza*.

(q) Perhaps because they are induc'd by *Homer*, singing alternately with *Phœbus*; the Laws of which are, that he in the second place must answer equall to, if not better than what the first propos'd; wherein he that would observe *Virgil's* artfull curiosity, as keeping an equality in both, may consult *La Cerda*.

(r) The antients religiously began all they undertook with the Invocation of *Jupiter*, and that in those solemn words, *Dis, Dis*.

(s) Following the opinion of those who affirm'd God to be the Soul of the World, diffus'd through every part thereof, a doctrine first brought into *Greece* by *Thales*, and under his Name refell'd by *Aristotle*; but justifi'd by *Apuleius* with this distinction, as appli'd onely to the power, not Essence of God. See *Apuleius in l. de mundo*.

(t) Plants both dedicated to *Phœbus*; the Fables sufficiently known.

(u) An Adagiall expression taken from the Custome of the Antients, and implying an Invitation to love; the Apple being Consecrate to *Venus*, and us'd amongst amorous presents; whence *Philostrophus* in his Picture of Loves designs the *Cupids* throwing Apples at one another, as the Symbole of mutual and reciprocal affection.

(x) Reflecting upon the carriage and behaviour of Lovers, who fly to be seen, fight to be overcome, and seem to hate, that they may be belov'd.

(y) *Diana* the Patroness of hunting, but by some taken for the Mistress or servant of *Menalcas*.

(z) A Present not unsuitable for a Lover, these Birds being dedicated to *Venus*, perhaps from their salacity, whence they receive their original Name.

DAMOCLEAS.

Sing what thou hast; nor will I use delay,
None I do fear; Neighbour *Palaemon*, stay;
Sharpen thy judgement, we no trifle bet.

PALÆMON.

Begin, since we on beds of grafs are set;
Now fields are green, and trees bear silver buds,
And gaudie Spring new liveries the woods.
Damocles first, *Menalcas* next rehearse;
The Muses alwayes lov'd alternate Verse.

DAMOCLEAS.

Muse, first great *Jove* invoke, *Jove's* every where,
He loves our fields, and holds my verses dear.

MENALCAS.

And *Phœbus* mine, nor shall he Presents want
Of blushing Lillies, and his own fair Plant.

DAMOCLEAS.

At me light *Galatæa's* Apples throws,
Then flies to Wilows; but her self first shows.

MENALCAS.

But my *Amyntas* Courts me oft alone,
Nor *Delia* to our Dogs is better known.

DAMOCLEAS.

Gifts for my love, I have, for I the field
Observ'd in which her aery Stockdoves build.

MEN.

MENALCAS.

Ten choice and golden Apples, all my store,
I sent the Boy, and shall to morrow more.

DAMOCLEAS.

What, oft to me, my *Galatæa* sayd,
You winds let part be to the Gods convey'd.

MENALCAS.

What shall I by thy love *Amyntas* get,
Whilst thou hunt'st Boars, if I but keep the net?

DAMOCLEAS.

Phyllis, *Iola* send, my birth-day's now;
And when I Sacrifice for fruit, come thou.

MENALCAS.

Her I lov'd best, tears from her parting fell;
And said, farewell, *Iola* round farewell.

DAMOCLEAS.

Stern Wolves, our sheep; winds, trees; ranck corn, rough
Me, *Amaryllis* ruins, if she low'rs.

MENALCAS.

Dew feeds the Corn, yean'd Kids sweet shrubs approve,
Goats gentle Sallows, I *Amyntas* love.

DAMOCLEAS.

^d *Pollio*, though she be Rustick, loves our Muse;
A Calf, you Sisters, for your Reader chuse.

(a) By some taken for Citrons, by others for Quinces, but may very well be taken for any sort of fair Apples, which as we have before noted, were usual presents among Lovers. Memorable is that of *Theodosius* the Emperour presented to *Endoxia*, and by her given to *Paulinus*, for which she lost her Husband's affection, and *Paulinus* not long after his life. *Zonar*.

(b) The Antients us'd to celebrate their Birth-days with all Freedom and Joviality, at which time it was usual for friends to send Presents to one another; and therefore the Shepherd desires his Mistress might be sent him, as the most grateful that could be made him.

(c) As the other Festival was solemniz'd with much licentiousness; this with much purity; by the Antients call'd *Ambrosiale sacrum*, and seems to have been the Autumnal Emberday of the Ethnicks, the Ceremonies whereof were these; When the Corn and Fruits were ripe, they thrice surrounded the fields with the Victim (whence the Sacrifice receiv'd its Name) which was commonly a Calf, Lamb, or pregnant Sow, the people following and shouting. Amongst whom one Crown'd with an Oken Wreath danc'd a solemn Measure, and sung the praises of *Ceres* in verse, then after the Libation of Milk, Wine and Honey, e'r they reap'd the Corn, or gather'd the Fruits, offer'd the Sacrifice to *Ceres*. *Serv. Macrob. Alex. ab Alex. genial. dier. l. 3.* Whether it be *sacere vitulam*, or *vitula*, is much controverted by Grammarians. *Varro* and *Columella* are cited in defence of the later; but to approve the first, we are persuaded by the Greek phrase, from which doubtless the Latin is deriv'd. *Hesychius*; *ἑρδύων, ἡνδύων*, (read *ἡνδύων*), *ἡνδύων*, some have observ'd the Hebrew *ḡnashab* in the same sense.

(d) One of *Virgil's* chiefest friends, and Ingratiators with *Augustus*, an excellent Poet, so acknowledged by *Seneca*, and commended by *Horace*.

MEN.

M E N A L C A S.

Pollio writes well, for him a Bull command,
That butts with horns, and spurns with feet the sand.

D A M O C T A S.

Such joyes as thine, who loves thee *Pollio*, share :
For him ^f flowes Honey, shrubs *Amomum* bear.

M E N A L C A S.

Who hate not ^e *Bavins*, may love *Mævinus* Notes,
The same may Foxes joyn, and milk he-goates.

D A M O C T A S.

Fly, who cull flow'rs, and earth-born Strawberries ;
Ambush'd in grafs, a deadly Serpent lyes.

M E N A L C A S.

Drive not your Sheep too far, nor banks draw nigh ;
But now the ^b Ram himself his Fleece did dry.

D A M O C T A S.

Thy fed Kids *Tityrus* from the River bring,
And when 'tis time, I'll wash them in the Spring.

M E N A L C A S.

Lead home the Ewes, left heat their Milk refrain,
And you, as lately, prefs the teat in vain:

D A M O C T A S.

How lean my Bull in this rich Pasture shews ?
'Tis Love the Herd, and Herds-man overthrows!

M E N.

(e) Intimating his Triumph and Consulship.

(f) An expression proverbially us'd in friendly Comprecations ; alluding to the Felicity and Plenty of the golden Age, in which Hony is said to have distill'd from Oakes.

(g) Two ridiculous Poets, Enemies both to *Virgil* and *Horace* ; the later of which, seems yet to be commended by *Martial*, if (as Interpreters conjecture) his Name be not there put to signify any Poet.

(h) Meaning himself : See the Argument of the ninth Eclog.

M E N A L C A S.

Sure Love is not the cause their bones appear,
Some ^k eyes bewitch'd my tender Lambs, I fear.

D A M O C T A S.

Say, and be great *Apollo*, in what shore
The 'Heavens extend three fathoms, and no more ?

M E N A L C A S.

Say, in what Land ^m the names of Princes sign
The springing flow'rs, and *Phyllis* shall be thine.

P A L E M O N.

'Tis not in us this difference to compose ;
You both deserve the Calf ; and each who knows
Sweet Love, or of the bitter shall have proof : (nough.
Swains shut your Springs, the Meads have drunk e-

threw in a small peece of their native Earth. This Pit they call'd *Mundus*, which name is likewise attributed to the Heaven, in whose Center they built the City. Thus he, whence we may see the reason why our Author dissembled the Name under that of *Cælum* ; This Pit was open but three dayes in the year, viz. the day before and after the Vulcaniall festivals, the third of the Nones of *October*, and the sixth of the Ides of *November*, which dayes are imply'd by fathoms, Enigmatically taking the common Measure of Manufacture for the Measure of time, which is the day. (n) Most Interpreters expound this of the Hyacinth, which according to the Fable, sprung from the blood of *Axax*, and is said to bear the two first letters of his Name in the bottom of its leaves ; but so trivial and known a thing, could not pass for a Riddle ; And for such *Virgil*, by his Confession, intended these Places to vex the common Grammarians. Ingeniously is it by *La Cerda* appli'd to the Coyn of *Augustus* ; on the one side whereof was the Image of *Augustus*, with this Inscription, *Cæsar Augustus*. On the Reverse, were flow'rs engraven, with this other Inscription, *L. A. QUILIUS FLORUS. III. VIR.*

(k) The Reason of the fascination *Heliodorus* gives. This Air (saith he) diffus'd about us, through our Eyes, Nerves, and other passages, penetrating the depth, and bringing thither along with it self those outward Qualities, such as it was when it entered, it insuseth that habit which it receiv'd ; So that when any one mov'd with Envy beholds things that are beautiful, he fills the ambient Air with a Malignant Quality, and darteth his own Spirit full of Bitterness upon those that are next him ; the Spirit being of a subtle Nature goes quicke through : Thus is Envy express'd many wayes, properly call'd Fascination.

(l) This by *Servius* and others is interpreted of a Well in *Syene*, wholly illuminated at Noon in the Summer Solstice ; by some, of the Grave and Monument of one *Cælim*, of no larger extent ; much better by *Petrus Ciacconius* (whom *La Cerda* follows) of a Pit in *Rome* call'd *Mundus* ; of which thus *Plutarch* in *Romulo*. When *Romulus* built the City of *Rome*, he sent for certain chosen men out of *Etruria*, to compose Laws, and settle Religion ; And a Pit being digg'd in the ground neer the Comitium, and the first fruits of all their possessions cast therein, they at last each of them

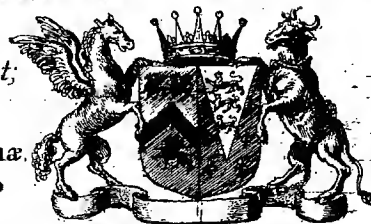
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The



*Sicelides Musa paulo
non omnes arbuta iuvant;*

Honoratissima Dn. Domina
Tabula merito



*maiora canamus,
humilesq. mirica.* Eclog. 4

Maria Com. Winchelsey,
Votiva.



The Fourth ECLOG.
POLLIO.

The ARGUMENT.

Here Sibyl is appl'd to Pollio's Son;
Her Prophecies, his Genethliacon;
But Christ's Birth he by happy error sings,
The Prince of Poets crowns the King of Kings.



Itilian Muses take a higher flight,
Not all in shrubs, and ^b Tamarisk
delight.
If Woods we sing, ^c Woods worthy
Consuls are.

^d The last time comes, which ^e Sibyl's
verse declare;

^f From first now times great order's born again;
The ^g Maid returns, and the Saturnian reign;
Now a ^h new race from heav'n descends to earth;
O chaste ⁱ Lucina aid the blessed birth,

to distinguish it from the other which was properly *Consularis* and *Maior*, answerable to which, in France, is the Office of the Justice in Eyre of the Kings Forests. (d) Of these times thus Suetonius (in Vespas.) There was spread through all the East an inveterate opinion, that some, according to the decrees of Fate, coming from Judaea, should gain the Universal Rule of things; which (though by him falsely apply'd to Vespasian) was verifi'd in our Saviour. (e) What our Author here ascribes to Sibylla Cumaea Italica; (different from Sibylla Cumana Eolica) some attribute to Sibylla Erythraea; So that either both wrote to the same effect, or Virgil hath ascrib'd to one, what is proper to the other. (f) In allusion as some think to the Platonick year in which all the Planets are conceiv'd to return to the same point from whence they began their Motion; by Democritus call'd *Annus Magnus*, by others *Universalis*, by Cicero (not unelegantly) *annus vertens*; but more probably relating to the reformation of the golden Age under the happy government of Augustus. (g) *Astraea*, the last of the Deities, that forsook the Polluted Earth, and now makes the Constellation of *Virgo* in Heaven. (h) By Turnebus understood of that Stoicall opinion, which held Mankind to spring from a Celestial Seminal Effluvia, concerning which see Cicero in 1. de Natura Deor. But Proverbially denoting a man of eminent or excellent Condition. (i) The same with *Juno*, *Diana*, and *Venus*; yet some hold her to be neither of the three, others the same indistinct Deity under severall Notions, according to that of Catullus;
*Tha Lucina dolentibus,
Juno dicta puerperis, &c.*

Anciently invoked by labouring Women, in regard her Mother was deliver'd of her without pain. So Callimach in Hymn.

(k) The division of the Ages into Gold, Silver, Braſs, and Iron is owing to the *Sibyls* Invention, who fanci'd a Return of thole ſeveral Ages, after the end of their reſpective Periods.

(l) Reſpecting, as ſome Interpreters conceive, upon *Augustus* *Cæſar*, who was reputed the Son of *Apollo*, and had his Statue erected with all the Ornaments and Enſigns of that God.

(m) By *Servius* interpreted of the Months *July* and *August*, dedicated to the Memory of the two firſt Emperours; by *Jernibus* appli'd to the great year foretold by the *Sibyls*; by *La Cerdæ* underſtood of the enſuing greatneſs and proſperity of *Augustus* his Reign, the moſt probable opinion.

(n) by this Periphrasis the Poet intends the Renovation of the Golden times, as *Ovid* expreſſed them;

--- *Patiens cum Terra deorum,
Eſſet, & humanis Numina miſta lo-
cis.*

And is, with what follows, to be appli'd to *Salomon*, not *Augustus*.

(o) *Colocasia* is the Egyptian Bean, yet *Dioſcorides* takes it not for the whole Plant, but the Root onely, according to our verſion; but the reaſon why *Virgil* here makes mention of this Plant, *Servius* conjectures to be in honour of *Augustus*, for till after his Conqueſt of Egypt, it was not known to the Romans.

(p) *Donatus*, *Nannius* and *Germanus*, conceive *Virgil* in this place to allude to his own Cradle-Honours, ſignified by that Memorable Omen of a Poplar branch, which, planted on his Birth-day, grew up ſuddenly to equal the tall'eſt Pines, and being Conſecrated to *Virgil*, by the vows of Child-bearing Women, became very eminent.

(q) In theſe two Verſes are contain'd (ſays *Servius*) a deſignation of *Salomon*'s Studies; by *Hero's* praife, underſtanding Poetry, by his Father's deed, Hiſtory, by the Knowledge of virtue, Moral Philoſophy.

(r) Proverbially meant, and ſo here appli'd to any famous Navigator, in Memorial of *Typhis* the Pilot of *Argo*; the firſt Ship according to the Poets that ſail'd the Seas; but *Diodorus Siculus* will have it to be the firſt onely in Magnitude; for that Navigation was in uſe before the Argonautick Expedition is manifeſt, though but in ſmall Veſſels or Rafts.

(ſ) Here taken for any valiant Man: ſo *Servius*. The Poet (ſaith he) uſes Particulars in ſtead of Generals, for by *Typhis* he means any Pilot; by *Argo*, any Ship; by *Tro*, any Town; and by *Achilles*, any valiant perſon.

Who ſhall from ^k Ir'n extract a Golden age,
And to ^l thy *Phœbus* all the world engage.
Thou Child being Conſul, *Pollio* ſhall that year
Be moſt renown'd, then ^m glorious dayes appear.
If any prints of Antient Crimes remain,
Thou ſhalt efface them in thy happy reign;
And, from perpetuall fear, all Nations free.
He, a God, ſhall ⁿ Gods mixt with Heroes ſee,
And they ſee him, ruling both Sea and Land
Subjected by his mighty Fathers hand.
But unto thee, ſweet Boy, Earth ſhall afford
Firſt Fruits, and Preſents of her own accord,
From ſpreading Ivy bluſhing Berries ſhoot,
With ſoft *Acanthus*, and th' ^o *Ægyptian* root.
The pregnant Goats ſhall home full udders bear,
Nor ſhall tame Cattell, cruell Lions fear.
Thy ^p Cradle flow'rs ſhall ſprout for thy delight,
The Serpents dye, and treacherous Aconite,
And every where Aſſyrian Roſes grow.
As ſoon as thou the ^q Heroes acts ſhall know,
And great atchievements of thy Parents learn,
And what true vertue is, thy ſelf diſcern;
Then by degrees lands flouriſhing with Corn
Shall golden grow, and the unpruned Thorn
Shall dangling Grapes with purple cluſters fill,
And pureſt Honey from hard Oke diſtill.
Some prints of antient fraud will yet be found,
Which bids to Sea, and Towns with walls ſurround,
And virgin champain in long furrows tear.
A ſecond ^r *Typhis* in new *Argo* bear
Choice Heroes, and another war employ,
Mighty ^s *Achilles*, ſent again to *Troy*.
When ripening years make thee a gallant man,
Sea-men ſhall leave the boiſterous Ocean;

Nor

Nor Merchants ſhall transport exchanged ware,
But all Commodities grow every where;
Nor Earth ſhall Harrows feel, nor Vine the Hook,
And hardie Plow-men ſhall their Steers unyoke;
Nor Wooll deceive with artificiall dy,
But, in the Meadows, Rams in ſcarlet ly,
Or elſe their ſilver fleeces turn'd to gold,
And Princely ^t purple ſimple Lambs infold;
The Fates conſpiring with eternall doom,
Said to their Spindles, Let ſuch ages come.
Go heavenly race, great Progenie of *Iove*,
The time draws neer thy honour to improve.
See, how the Pole ſhakes with the pond'rous globe
Of Earth and Sea, and Heav'n's all-ſpangled robe:
How all things at th' approaching age rejoyce.
Oh that my life would laſt ſo long, and voice,
That to the ſky I might thy honour raiſe!
Not Thracian *Orpheus* then ſhould win the Baies,
Nor ^u *Linus*, though their Parents preſent were;
This *Phœbus* got, ^x *Calliope* that did bear.
Should *Pan* with me ſtrive, by *Arcadia*'s doom,
Although a God, *Pan* ſhould be overcome.
Begin, ſweet Babe, with ^y ſmiles thy Mother know,
Who ten long months did with thy burthen go;
Sweet Babe begin, whoſe ſmiles ne'r Parents bleſt,
No ^z Goddeſs grants him bed, no God a feaſt.

(t) Alluding to the Theſſcan ſuperſtition, which portended to the Prince of the Country, wherein a Sheep of that colour'd Fleece was found, increaſe of Proſperity, power, and honour; and therefore not unaptly appli'd by our Poet, either to *Pollio* or *Augustus*. An obſervation not to be ſlighted, if we may credit Hiſtory, ſince *Aibinus*, from the horns of an Ox; *Maximinus*, from Grapes; *Antoninus*, *Geta*, and *Severus*, from a Lamb; *Aurelian*, from his ſwadling Cloaths, of that colour, Collected the happy Omens of their future greatneſs.

(u) A famous Muſician, Inſtructor of *Orpheus* and *Heracles*, the reputed Son of *Apollo*; yet *Panſanius* (in *Bæotic*) reports *Amphimarus* to have been his Father; his Mother, ſome make *Terpſichore*, others *Orania*.

(x) Yet ſome account *Polyſmus*, others *Thamyris* for his Mother; nor leſs uncertainty in his Father. *Apollonius* makes him the Son of *Ocagrus*, *Menachmus* of *Apollo*, others of *Charis*.

(y) A happy Omen, (though by *Servius* miſtaken for unfortunate) as *Pliny* inſtances in the birth of *Zoroaſtes*; for we apply not the ſmiles in this place to the Parent, with *Bembus*, *Politian*, and others, but to the Child, as *Nannius*, *Germanus*, and *La Cerdæ*.

(z) The ancient Romans (ſays *Seneca* *Epift.* 2. l. 20.) aſſign'd to every man his *Genius* and *Juno*. By the God therefore is here meant the firſt, (Preſident of the Table;) by the Goddeſs the ſecond, (Superintendent of the Bed,) *Servius* his Application of this to *Vulcan* is juſtly exploded.

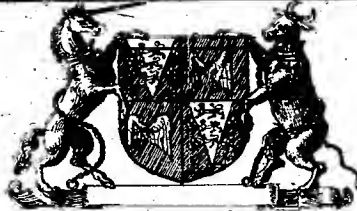
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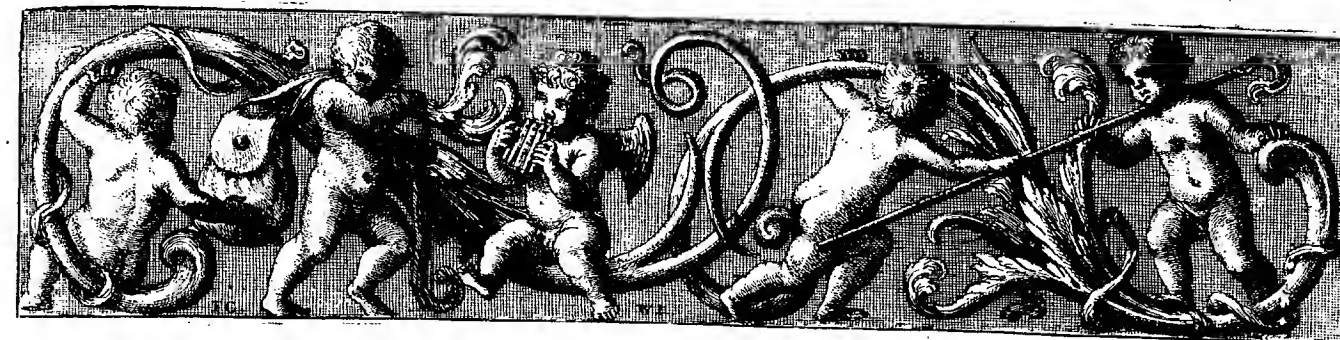
*Daphnis ego in Silvis,
Formosi pecoris custos,*

*hinc usq. ad Sydera notus,
formosior ipse, Eclog. 5.*

Honoratissimo Dⁿⁱ Domino,
Tabula merito.



Henrico Baroni Beuchampe
Votiva.



The Fifth Eclog.

DAPHNIS.

* THE ARGUMENT.

*Since Kings as Common Fathers cherish all,
Subjects like Children should lament their fall:
But Learned men, of Grief should have more sense,
When violent Death seizeth a gracious Prince.*

MENALCAS, MOPSUS.

MENALCAS.



MAY we not *Mopsus*, happily thus
met,
Under these shady Elms 'mong Ha-
zels set,
Try both our skills? I'll sing, and thou
shalt play.

MOPSUS.

Menalcas thou art eldest, lead the way;
Where wanton Breezes dancing shadows make;
This Grot, or that Cave yonder let us take,
Which a wild Vine with spreading boughs infolds.

(*) The precedent Eclog celebrated the birth of Salomonus, this, continuing the variety, depicts the death of Daphnis, whom some directly understand a Sicilian Shepherd of that Name, by his Mother (of whom he was begot by Mercury) as soon as born, expos'd, and found by Shepherds amongst Laurel, from which they gave him that Name; of Pan he learn'd Musick, and a Nymph falling in love with him, engaged him by solemn Oath, not to enjoy any other; but by the wandering of his Herd, led by chance to the Palace, the Kings Daughter surpris'd with his Beauty, entic'd him to break that Vow, which the Nymph discovering, desir'd him of fight. Hereupon by Mercury his Father, whom he call'd to assist him, he was taken up into Heaven, and a Fountain immediately sprung out of the place, which bears his Name, and is yearly honour'd with Sacrifices by the Sicilians. To which Diodorus adds, that he first found out Bucolick Verse in Sicily; Others interpret Daphnis here, Julius Cæsar, to whom many expressions are proper; Some Quintilius Varo, slain in Germany, with the loss of three Legions; A third opinion is, of those who say, that under that Name is meant Flaccus Maro, Brother to Virgil, to which effect is this distich.

*Tristia fata tui dum flet in Daphne
Flacci,
Dote Maro, fratrem diis immortalibus aquas.*

(a) The Names of *Mopsus*, *Menalcas*, and *Amyntas*, are here taken without any further Allusion, than as to persons of a rustick condition, and fit for a Pastoral.

MEN.

M E N A L C A S.

Only *Amyntas* dares thee in our Wolds.

M O P S U S.

What if that Swain to out-sing *Phœbus* aims?

M E N A L C A S.

Dear *Mopsus*, if th' hast ought of ^b *Phyllis* flames,
Of ^c *Alcon*'s praise, or ^d *Codrus* brawl, begin;
And *Tityrus* shall thy feeding Kids keep in.

M O P S U S.

I'll try that Song ' on the green Beech I writ,
And with alternat replications set;
Then bid *Amyntas*, if he dares, contend.

M E N A L C A S.

As silver Olives Sallow shrubs transcend,
As scarlet Roses, wither'd Spike debase,
So much *Amyntas* must to thee give place.

M O P S U S.

No more of that, dear Swain; the Cave is near.

At *Daphnis* woful Funeral, many a tear
The Nymphs did shed, witness you Woods and Streams,
When the Sad Mother rais'd the mangled limbs
Of her dead Son, distracted, she did all
The Gods and conscious Stars then cruell call.
That day no Swain drove to the cooling flood
His Herds, nor would they ^f touch the sweetest food.
Thy Death, O *Daphnis*, Lybian Lions mourn'd,
And Woods and Mountains echoing Groves return'd;

Armenian

(b) She was Daughter of *Lyncurgus*, and *Crustumena* Queen of *Thrace*, who fell in love with *Demophoon*, Son of *Theseus*, driven upon that Coast in his Return from *Troy* by a Tempest, and when he went to *Athens*, and fail'd to return according to promise, impatient of his Abience, hang'd her self.

(c) That excellent Cretan Archer, who seeing a Serpent wound about the body of his Child as he lay asleep, level'd at the Serpent with so sure an aim, that he kill'd him without hurting his Son. This Child was *Phalerus*, who after prov'd so famous a Commander in the Grecian Wars.

(d) One of the Athenian Kings *pro patria non timidus mori*; who in a War against the *Lacedæmonians*, (saies *Servius*) the *Dorians* (*Justin*) the *Thracians* (*Plutarch*) when the Oracle had pronounced Victory to the Athenians upon no other terms, but the death of their King, casting off his Imperial Robe, rush'd into the midst of his Enemies, and by his own death purchas'd his Countries safety. See the Story in *Valer. Maxim. l. 5. c. 6.*

(e) *Ubi erim debuit magis rusticus scribere* (saies *Servius*.) The custom used among lovers of Engraving the names of those whom they affected with some Epithite of praise upon the barks of Trees. See in the Scholiast of *Aristophanes*.

(f) Alluding perhaps, to what is recorded of the Horles of *Julius Caesar*, which by him (after his passage over *Rubicon*) Consecrated and turn'd out at Liberty, obstinately refus'd their food, and often wept for the absence of their Master. *Sueton.*

Armenian Tigers *Daphnis* Chariot drew;
'Twas *Daphnis* *Bacchus* dances did renew,
And ^g Javelins did with dangling Ivy twine.
As Vines illustrate Woods, as Grapes the Vine,
As Bulls the bellowing Herd, as gallant Corn
The golden Plains, so thou dost thine adorn.
As soon as thou to cruel Fate didst yield,
^h *Pales* and blest *Apollo* left the Field.

Where oft we sow'd fair Corn, those glorious Lands
' Pernicious Darnel, and wild Oats commands;
For Violets, and Daffadillies, here
Thistles and Thorns in cruel arms appear.
Swains come away, and ^k strew the Earth with Flow'rs,
Plant o're your sacred Fountains shady Bow'rs,
Daphnis commanded; then erect his Herse,
And fix upon the ' Monument this Verse;
I Daphnis known in Woods, and to the Skye,
Kept a fair Flock, but yet more fair was I.

M E N A L C A S.

O divine Poet, me thy Verses please
More than soft slumber, laid in quiet ease.
In heat such sweetness to the thirsty bring
The spurling Waves of a delightfull Spring.
Thou hast now march'd thy Master's Pipe, and Voyce;
Blest Swain, that thou his Second art, rejoyce.
Those Verses which I have, what e're they be,
I'll interchangably return to thee,
And raise thy *Daphnis* to the highest Sphear;
Daphnis lov'd us, *Daphnis* to Heav'n we'll bear.

M O P S U S.

What worthier Song canst thou to us rehearse?
The gallant Swain becomes a noble Verse,

E

And

(g) *Servius* interprets this of *Julius Caesar* his bringing the Ceremonies of *Bacchus* into *Rome*, which yet according to *Livy*, seem to have a much more antient introduction. *Liv. l. 40.*

(h) The Shepherds Goddess, suppos'd the same with *Vesta*, or *Cybele*; *Varro* makes her a Goddess, to whom the Sacrifices call'd *Palia* were offer'd the eleventh of the Calends of *May*. See *Ovid. in 6. Fast.*

(i) This *VVeed* hath the peculiar quality of infecting the Eye with dimness; *Whence* it is Proverbially us'd, for one that is dim-sighted, to say he feeds on Darnel; perhaps the reason of the Epithite. See *Erasm. Chrl. 2. Cent. 1. Adag. 29.*

(k) By the way here may be observ'd the proper Intermment of a Heroe, who were believ'd to inhabit *Woods* and *Fountains*.

(l) A Monument, or *Tumulus*, was properly a heap of Earth without any other Memorial; to which was added in time an Inscription, containing the lamentation and praises of the Dead, whose Laws *Plato* prescribes in *9. de legib.*

And *Stimichon* to me did lately praise
The sweet Composure of thy happy laies.

MENALCAS.

Daphnis admir'd, beholding *Jove's* bright Arch,
And Stars and Clouds beneath his Feet to march;
Strange joyes at this both Groves and Fields possesse;
Great *Pan*, the Nymphs, and humble Swains were blest.
Wolves laid no wait for Lambs, no Nets did seize
The nimble Deer, Peace did good *Daphnis* please.
The unhorn Mountains, rough with horrid quar,es,
Glad voyces send to the rejoycing Stars;
And humble Shrubs now in a chearfull Ode,
Sing, O *Menalcas*, he's a God, a God.

Be good and blest to thine! four Altars see,
For *Phœbus*^m two, and *Daphnis* two for thee;
Two Bowls of new Milk yearly I design,
Two of pure Oil, and Feasts with store of Wine;
If Cold, by th'Fire; if Summer, in a Bow'r,
From Cups I'll new *Arvisian* Nectar pour;
Damœtas shall to us, and *Ægon* sing;
Alphiseus like a *Satyr* spring.

This shall be ever, both when Vows we pay
The *Nymph*, and solemnly the Fields survey.
Whil'st Boars on Hills, whil'st Fish in Streams delight,
Whil'st pleasant Thyme shall labouring Bees invite,
And Silver Dew be *Grashoppers* repast,
So long thy honour'd Name and Praise shall last.

(m) The Poet alludes to the Custom of the Antients, who to every God erected two Altars; confirm'd by the testimony of *Ælian*, who in his Various Historic reports, that *Anaxagoras* being deified, had two Altars erected to him, one entituled of the Mind, the other of Truth; And *Pausanias*, in *Arcaid.* describing the Temple of *Jupiter Lycæus*, saies, there were two Altars, two Tables, and on them two Eagles; Those that affirm it usual in honour of the *Manes* to erect two Altars, bring nothing in prejudice of this, since it was customary to both, as well *Manes*, as Deities. Nor is *Servius* his distinction between *Ara* and *Altare*, appropriating one to Infernal, the other to Cœlestial Deities, worth the hearkning to, the words being promiscuously taken, as is prov'd by *La Cerda*.

(n) The places usual to sacrifice to the *Lars* (according to the several seasons) for they suppos'd the Souls of such as were deified, to be *Lars*, to whom they offer'd Wine, Milk, Oyl, and the first of their Corn. The reason for the last *La Cerda* conjectures to arise from their imitation of the Jews, who offer'd the first fruits of their Corn in honour of their living Kings, which the Heathens likewise transfer'd to that of their dead Sovereigns. (o) *Arvisia* (according to *Strabo*) is a place in the Island *Chios*, rough and hilly; where the best Greek Wine grows, which at this day we call Malmsey. (p) That Dancing was us'd at Feasts, is clearly evinc'd out of *Athenæus*, l. 1. *Macrobium*, Sat. 2. 1. and others; As likewise at the Monuments, and commemorative Festivals of the dead: Hence the *Suicines*, of whom *Geraldus* and *Gellius*. Nor less frequent in Divine Solemnities; the reason given by *Servius*, because the Antients would have all the members of the body, as it were, sensible of Religion; Singing they counted an expression of the mind, Dancing of the body. (q) Reflecting upon the Custom among the Romans (deriv'd from the Sicilians) of yearly sacrificing to the Nymphs in their Houses, at which time they us'd to dance before their Statues half-tipp'd. See *Athenæus*, l. 6. *Turnebus* will have this Solemnity to be properly perform'd in the Fields, Nymphs being rustick Deities, and there sliest worshipp'd; Yet in this place it seems to be oppos'd to the *Ambarvale Sacrum* (understood here by lustration of the Fields) and therefore rather solemniz'd within doores; of which opinion are *Germanus*, *Villevins*, and *La Cerda*. (r) That *Grashoppers* are nourish'd onely with Dew, *Aristotle* and *Pliny* affirm. Nor need this seem strange, when *Strabo* reports, that there were a People in *India* without mouths, that liv'd onely upon smell: A spare Diet; yet the Father of Physicians, *Hippocrates*, allows of it, where he saies, *we are nourish'd by Meat, sooner by Wine, soonest by Smell*. See *Albericus Gentilis*, Lett. Virgil.

M O P.

M O P S U S.

Now for such verse, what Present shall I find?
Not murmurs of th'approching Southern wind,
Nor shores more please me, which the waves assail,
Nor Rivers gliding through a stonie Vale.

MENALCAS.

This slender pipe we give, our loves returns.
This, *Corydon* for fair *Alexis* burns,
To this I sung, *These* *Melibœus* sheep.

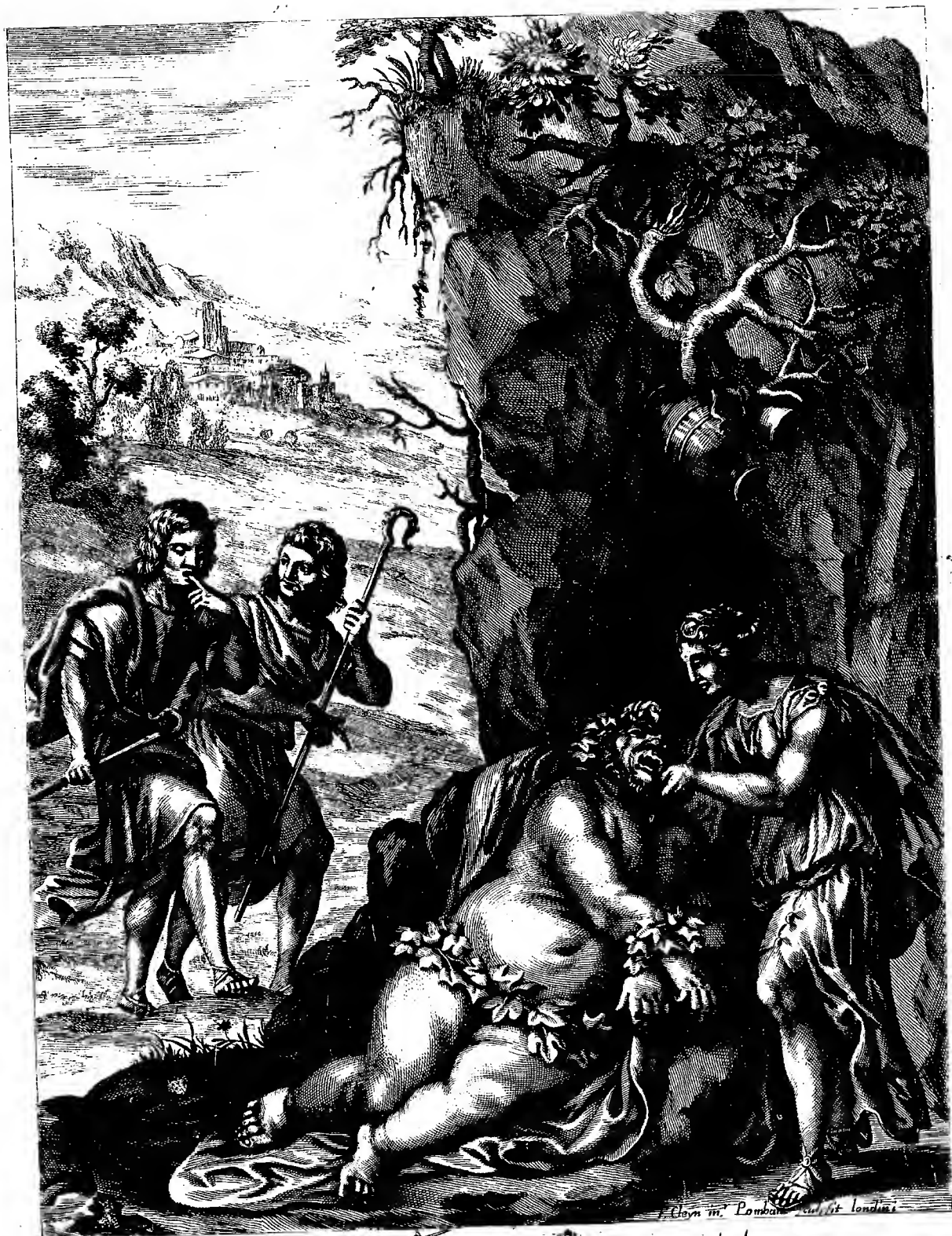
M O P S U S.

Take thou this Hook, which I (though begg'd) did keep,
From dear *Antigenes*, who well deserv'd)
With equal knots in Brags, *Menalcas*, carv'd.

(f) Some beautifull shepherd, or a Musician of that name, whom *Virgil* is sayd to have affected.

E 2

The



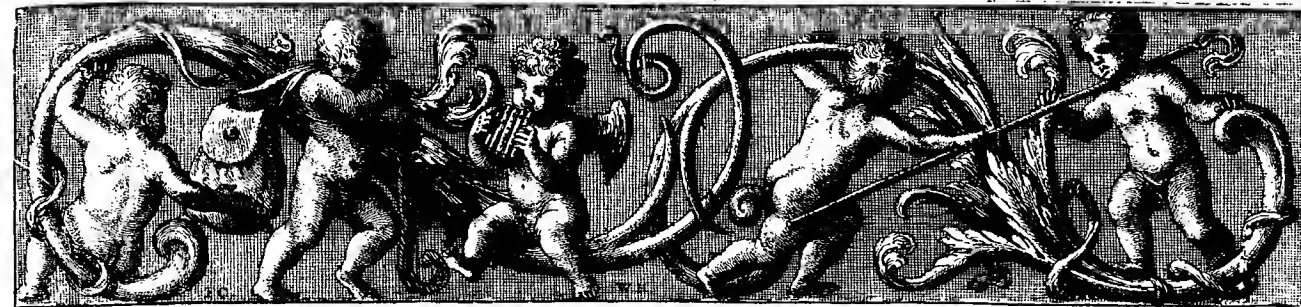
*Prima Syracusio dignata
Nostra, nec erubuit*

Honoratissima Dⁿ Domina
Tabula merito



*est ludere versu
Silvas habitare Thalia Ecly. 6.*

Maria Beauchamp
Votiva.



The Sixth ECLOG.

SILENUS.

ARGUMENT.

*Those Sects which promise sensual delights,
Soonest infect, and gain most Profelytes;
But oft those tenets which are held divine,
Rise from full bellies, and heads charg'd with Wine.*



Ur Muse first stoop'd to a Sicilian strain,
Nor did to dwell in murm'ring Woods
disdain;

When ^b war and Kings I sung, then
Phœbus, thus,

^c Nipping my ear, advis'd; Hold *Tityrus*,
Shepherds should feed their flocks, and tune ^d soft laies,
Now I (for many it delights thy praise,
And bloody wars, great ^e *Varus* to rehearse)
On slender reeds shall tune an humble Verse.
Nor uncommanded sing I; struck with love
If any read, the shrubs, and every Grove
Shall sing thee *Varus*! what can more engage
Phœbus, than thy name on the title page?
Say Muse how ^f *Chromis*, and *Mnasyllus*, found
In's Cave ^g *Silenus* sleeping on the ground,
With last night's *Bacchus* swell'd (his ^h usuall guise)
Far from his head, his ⁱ fall'n-off Garland lies;

(f) Two young Satyrs, by whom *Virgil* is believ'd to mean himself and *Varus*, is not unknown from *Pausanias*. *Silenus* was conceiv'd to be the fosterer and educator of *Bacchus*; very ill countenanc'd, fier nos'd, whose representation in Boxes and Statues, *Socrates* the Philosopher (eminent for outward deformity, and inward beauty) extremely resembled. (g) He is indeed commonly describ'd drunk by the Poets. *Ovid*.

Ebrius ecce senex pando delapsus a fello,
Clamarunt Satyri surge age, surge Pater. } *Concurrunt Satyri turgentia ora parentis*
The reason given by the Mythologists is, becaule he is instructor of the rest, replenish'd with learning. (i) To wear a Wreath or Garland was one mark of drunkenness, the falling of it off a greater, See *La Cerda*.

* Our Author having together with *Quintilius Varus*, studied under *Sion*, an Epicurean Philosopher, in this Eclog discourseth of the original of things, according to the sense of that Sect; inserting many fabulous transformations, and other pieces of Ethnic Theology, all in the person of *Silenus* (under which he veils his Tutor) particularly intended in praise of his fellow Scholar *Varus*; Hence it is commonly intitled *Silenus*, by some the *Metamorphosis*, *Divinity*, *Varus*.

(a) *Virgil* first transferr'd the Greek Pastorals of *Theocritus* a Syracusan, to the Romans in their own tongue.

(b) *Donatus* and *Servius* affirm, that he made an attempt in verse upon the Roman story first, but was deterr'd from it by the harshness of the names.

(c) Proverbially said of such as admonish; either taken as *Erasmus* will have it, from the old custom, of those, who when they cited any men to the Court, to bear witness for them, nipp'd them by the ear; or becaule the ear is suppos'd the lowest seat of the memory. *Pliny* 11.45.

(d) *Deductum carmen*, *Aracrobis* expounds *recre*, & *subtile*; *Nepos*, *molle* & *suave*; *Servius* saith, it is metaphorically taken from *Wool*.

(e) That *Quintilius Varus* was of the Epicurean Sect, we have already alleg'd upon the testimony of *Servius*; That he was by *Augustus* made-Commander in chief of the German Army, and with three Legions cut off by the circumvention of *Arminius*, is asserted by *Velleius Paterculus* and *Tacitus*, upon whose death *Horace* thus, (comforting our Poet.)

*Ergo Quintilius perpetuus sopor
Urget? cui pudor & iustitia soror
Incorrupta fides, nudata veritas
Quando ullum invenient patrem.*

(k) *Cantharus*, a Can, was proper to *Silenus*, as *Scyphus*, a Cup, to *Hercules*. *Val. Max.* 3.6.

(l) It was the property of the *Silens*, never to sing but upon such constraint, as hath been observ'd from *Maximus Tyrius* and *Ovid*; the same is reported of *Proteus* bound by *Aristaeus*; *Faunus* and *Picus* bound by *Nympha*, by *La Cerda* prov'd as natural to all the *Semidei*.

(m) A Nymph is here added (say the Interpreters) that nothing might be wanting to express the luxury of the Epicurean Sect: but these equally injure *Epicure* and *Virgil*, who as here, so in his *Ciris* more particularly professed himself his follower; See what *Galsendus* hath said to justify the fact. *lib. 7. cap. 5.*

(n) *La Cerda* understands this literally, and proves that *Color rubens* was proper to the Gods; with which tincture the Nymph here sought to please *Silenus*, to invite him to sing.

(o) Because (say some Interpreters) the *Semidei*, as *Fauns*, *Nymphs*, *Satyrs*, &c. were never seen, but when they themselves would; or (as *Servius*) *Sufficit quod talis vobis visus sum ut etiam ligari possim.*

(p) *Parnassus*, a mountain of *Phocis*, so call'd (according to *Helianicus*) from *Parnesius* a *Hero* that dwelt there; as others will, from *Parnassus* the son of *Neptune*; Formerly *Larnassus* from *Larnace* the son of *Deucalion* says *Andron*; others, from the Ark of *Deucalion*, so call'd, which rested there. See the Scholiast of *Apollon. l. 2. & Stephan.*

(q) Mountains in *Thrace* acquainted with the Musick of *Orpheus*, of whom *Ovid. Metam. lib. 10. & 11.*

(r) *Germanus* and *La Cerda*, note that *Virgil* reflects not upon the Universal Seminary (*παρασκευάζων*) of *Anaxagoras*; but upon the *Atomos* of *Epicure*; which distinction is very unnecessary; for to him that considers the nature of those *quædam* similar parts, as describ'd by *Anaxagoras* (in *Plutarch. de placit. Phil.*) there will appear no little affinity betwixt the Assertions.

(s) *Anima*, i. e. *aer*, *ἀνιμος*. (t) Those Philosophers who believ'd the world was not æternal but made, call'd it, as here, the infant, the young world. *Philo* the Jew, *If the world were made, it was at some time or other but a Child. vñm*, and elsewhere *vñm* *νῦν*, the young world. They who expound *tener* here otherwise, viz. of roundness and smoothness, mistake the Poet, though not the word. (u) See *Ecl. 4.* (x) The World being destroy'd by the general deluge, *Deucalion* and his wife *Pyrrha*, the only persons that had escap'd it, consulted the Oracle for some means to renew the Species of mankind; they were by it advis'd to cast over their shoulders the bones of their Grandmother, which Interpreting stones, they obey'd, and the stones were transform'd into men. (y) *Prometheus* made men of slime and earth, in imitation of *Jupiter*, and by the help of *Minerva* getting up to heav'n, stole fire from thence, to inspire his new work withall; whereat *Jupiter* displeas'd chain'd him to the Mountain *Caucasus*, and sent an Eagle, or as some, a Vulture, which tir'd upon his liver every day, as often renewing: The Mythology is various, receive this as least obvious from the Scholiast of *Æschylus*, by fire is understood knowledge, as being most active; by *Prometheus* the foreknowledge of things which God gave to man, that he might not be solicitous of what might happen; this prescience he observ'd not, but began to be mistrustful, and full of unnecessary doubts, for which reason he was said to steal fire from Heaven, when forsaking that wisdom which was implanted in him, he search'd out things that concern'd him not; thus the Scholiast expressly reflecting upon the knowledge of Good and Evil; he is said to have been the son of *Iapetus* commonly interpreted *Japhet*; but according to *Suidas*, he flourish'd in the time of the Judges, and first Instituted grammatical literature.

And

And ~ *Hylas* next, where Sailors neer the Spring
Call *Hylas*, *Hylas*, till the shores did ring.
And blest ~ *Pasiphae*, if no Herds sh' had seen,
Nor with a white Bulls love delighted been.
What folly hapless Virgin made thee yeeld? (fill'd,
Though ~ *Pretid's* Lawns were with feign'd lowings
Yet none of those such strange desires provoke,
Although their necks had trembled at the yolk,
And oft in their smooth brows felt knotty buds.
Thou hapless Virgin wand'rest through the woods;
Whilst he on flow'rs his snowy side hath laid,
Chewing the cud, shelter'd in pleasant shade,
Or Courts some other in the ample Drove:
Shut Nymphs, Dictæan Nymphs, shut up your Grove,
Lest any tracts as he shall wandering pass
By chance we find, or took with verdant grass,
Or following Cattell, other Heifers call,
And they intice him to *Gortina's* stall.
The Virgins who ~ *Hesperian* fruit admir'd,
And ~ *Phaeton's* Sisters, with green Moss attir'd,
Turn'd into stately Alder, next he sings,
Then ~ *Gallus* progress to *Permessian* springs;
How him a Muse th' Aonian Mountain shews,
Where *Phœbus* quire honouring the man, arose;
What *Linus* then, in heavenly numbers said,
Veiling his tresses with a flourie shade,
These Pipes which once the Muses by decree
Gave to old ~ *Hesiod*, they confer on thee;
V Who could, when he to these was pleas'd to sing,
Down stately Ash from lofty Mountains bring;
V With these shall be describ'd *Apollo's* Grove,
Lest *Phœbus* more some other place approve.

Why

(z) A fair youth be'ov'd of *Hercules*, by whom carried along in the expedition of the Argonauts; as they were upon their voyage, *Hercules* lent him for water to a Spring named *Calciannis* on the Ionian Coast, the Nymphs whereof falling in love with him, pluck'd him in; at whose absence *Hercules* was extremely afflicted, and *Poliphemus* being sent to look him, went up and down calling upon his name; The search of *Hercules* is admirably describ'd in an express *Ægyptum* by *Theocritus*; As soon as it was known, that the Nymphs had ravish'd him, they Instituted sacred rites in honour of him, wherein the frequent invocation of his name was much us'd, and is here alluded unto. Proverbially likewise used of those who call for any thing they cannot have. *Suidas*.

(a) Wife to *Minos* King of *Creet*, who fell in love with a wild Bull. The story see in *Ovid*.

(b) Three Daughters of *Proetus*, who comparing with *Juno* for beauty (or as others say, being her Priests, taking off gold from her garments, and making use of it themselves) were by her struck with such a madness, that thinking themselves Cows, they run up and down the fields lowing, and tearing the yolk; They were reduc'd to their first sense by *Melampus*.

(c) *Atalanta* deter'd from marriage by the Oracle, incents with her Suters, that he onely should have her who had power to out-run her, if he fail'd, to be rewarded with death; This *Hippomenes* performs by deceit, throwing in her way three golden Apples, which she stooping to take up, lost the race: These Apples, according to *Virgil* here, were gathered out of the Orchard of the *Helperides*, but *Ovid* faith *Hippomenes* brought them out of *Cyprus*; The Fable he tells at large in his tenth book.

(d) The three Sisters of *Phaeton*, immoderately bewailing the death of their Brother, were converted into trees, which though our Author here call Alders, *Ovid* faith were Poplars, *lib. 2.*

(e) *Cornelius Gallus*, an excellent Poet, whom *Virgil* passionately affected, as appears by this Eclog, and the fourth Book of his *Georgicks*, the latter part whereof he writ in his praise, untill afterwards upon the Command of *Augustus*, he chang'd it into the Fable of *Aristaeus*; See more of this *Gallus*, *Ecl. 10.*

(f) The Greek Poet, contemporary with *Homer* and *Licurgus*.

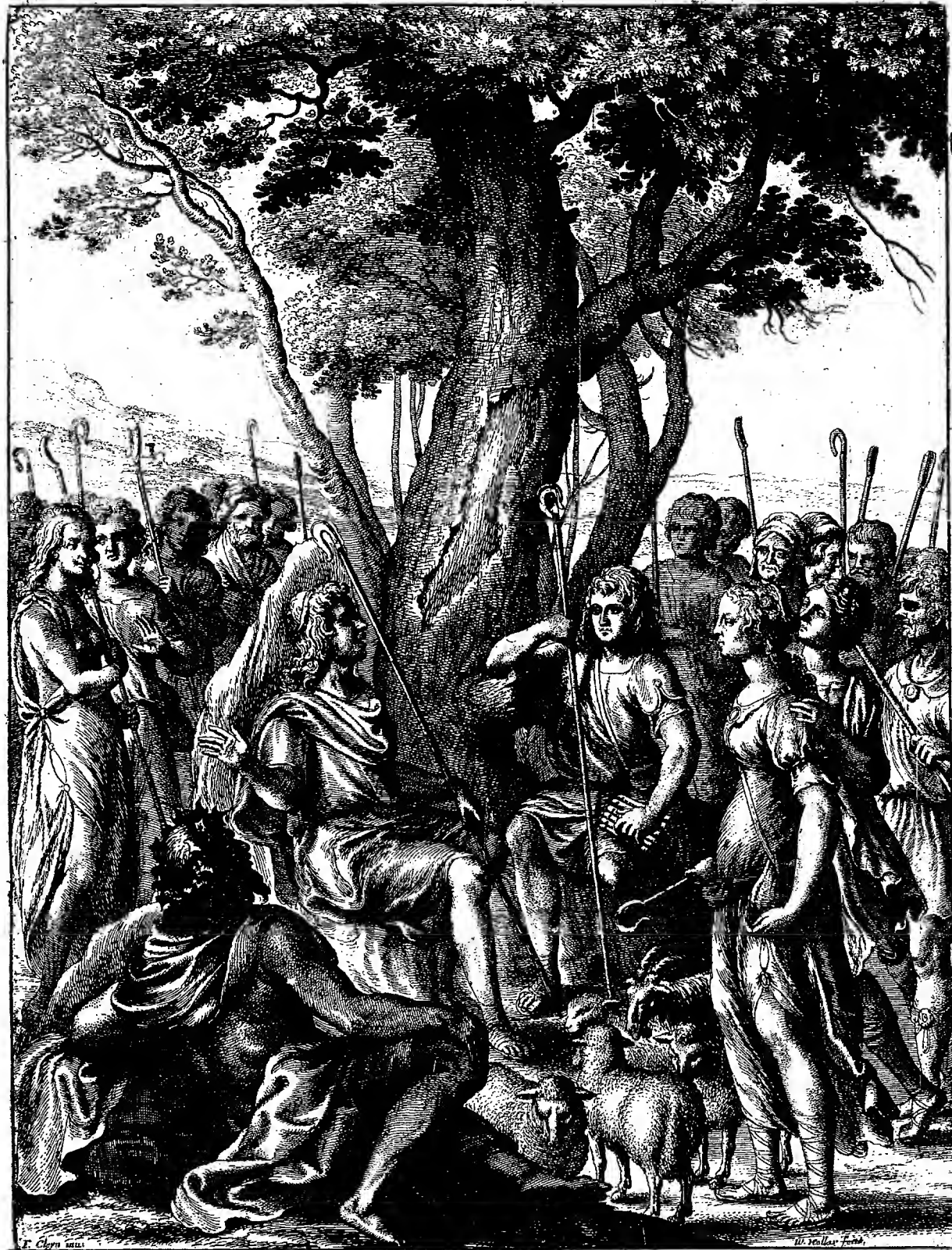
(g) *Scylla* was Daughter of *Nisus*, King of *Megara*, who had on his head a purple hair, wherein consisted his own and his Kingdoms safety, this she (perswaded by the love, or as *Aeschylus* saith, by the gifts of *Minos* king of *Creet* who besieged him) plucks from the head of her sleeping father, and delivers with it the Kingdom into the Enemies hands; the Father according to the common tradition transform'd into a Heby, the daughter into a Lark: but our Author here follows an opinion let's receiv'd, that she underwent the same punishment with the other *Scylla*, turn'd into a Sea monster invron'd with Wolves and Dogs, destroying all that approach'd her. Nor is it to be objected to him, that in his *Cerurus* he owns the other metamorphosis, viz. into a Lark, more than to *Ovid*, who tells the same story in his fourteenth book, and in his *amores*, thus with *Virgil*;

Pernix Scylla parvi canis furata capillos
Pube premit rabidas inguinibusq; Canes.

(h) The story, in *Ovid* is thus; *Tereus* ravish'd *Philomela*, Sister to his Wife *Progne*; in revenge whereof, his Wife feasted him with the flesh of their own son; whereat *Tereus* enrag'd, draws his Sword upon them; they in the pursue were turn'd into Brds, *Philomela* into a Nightingale, and *Progne* into a Swallow. But our Author here takes the names quite contrary, as if *Philomela* were his wife who prepar'd the Feast: Nor is it rare amongst the Poets, especially the Greek, to use their names promiscuously: *Ovid* himself in his *Consolation to Livina* complieth with this of *Virgil*.

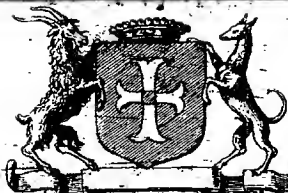
Why should I mention & *Scyllas* snowie wast,
VVith barking Monsters round about embrac'd,
Vexing Dulichian ships? huge billows there
VVith cruell Sea-Dogs wofull Sailors tear.
Next ^b *Tereus* transformation he declar'd,
And bloody feast by *Philomel* prepar'd,
How swiftly to the desarts she with-drew,
And o'r her Palace how th'unhappy flew.
All this which *Phœbus* long before declar'd,
And blest *Eurotas* with attention heard,
Bidding his Laurels learr, *Silenus* sung;
Against the Stars, the echoing Valleys rung;
Till night bid house their flocks, their numbers tell,
And from unwilling skies the evening fell.

The



*Hæc memini, et victum
ex illo Corydon, Corydon*

Honoratissimo Dñi Domini
Comiti Meris.



*frustra contendere Thyrsin
est tempore nobis Eclog 7*

Richardo Molineux Vice-
Tabula merito votiva;



The Seventh ECLOG.
MELIBÆUS.

* The ARGUMENT.

*Great Emulation is in Country sports,
As in proud Cities, and Phantastick Courts:
Sound Iudgements there, oft Prejudice betraies,
Here, simple Swains know where to plant the Baies.*

* Corydon and Thyrsis in this Eclog contend in alternate verse, according to the laws whereof, (See Ecl. 3.) Corydon hath much the advantage (as is exactly observ'd by La Cerda,) & is crown'd with the victory.

CORYDON, THYRSIS.
MELIBÆUS.



*S Daphnis late under a murmur'ring
Oke,
Thyrsis and Corydon drove on the
Flock:
Sheep Thyrsis, Corydon milch Goats
did bring,*

(a) Nannius & Miscell. observes, that Virgil here, as in the second Eclog, by Corydon understands himself by Thyrsis some of his emulators; or rather (as La Cerda) Theocritus; the former being too far beneath the comparison. By Daphnis, some think Caesar is meant.

*ⁱ Arcadians both, in youth both flourishing,
Both match'd to sing, to answer both prepar'd.
Whilst I^c from cold did tender Myrtles guard,
Here straid the Goat, the^d husband of the flock;
Daphnis I spide, and he me seeing spoke,
Come hither Melibæus (for thy Kids
And Goat is safe) if business not forbids,
Repose awhile in this delightfull shade,
Where cattell come to water through the Mead,*

(b) Not as to their Country, for the Scene is Mantua. La Cerda disputes much, whether it be meant in respect to their youth, or skill in Musick, and concludes for the first, Arcadia being remarkable for bringing forth strong men; but confesseth that it likewise abounded with Poets: to which sense this is more easily applied.

(c) Of all Servius his Interpretations, the best is, that the provident Shepherd made this preparation against Winter; for the time wherein it was done, by the following circumstances, appears to have been Spring.

(d) Those Interpreters that are displeas'd with this Metaphor, are best overthrown by the many examples wherewith it is confirm'd. See La Cerda.

CORYDON.

(z) These seem to be opposite to the soft Chestnuts mention'd in the first Eclog, and therefore (saith *La Cerda*) not to be understood with *Servius*, as taken out of their bristly husks, but with *Hermolaus*, of those that are cover'd all over with a rough down, a different kind from the other.

Here Juniper, and ^z rough-skind Chestnuts be,
And tempting Apples under every tree:
All things now smile; but if *Alexis* fly
Our Mountains, thou shalt see the Rivers drie.

THYRSIS.

Our scorched grafs, the air's distemper kills,
And *Bacchus* Viny shades denies the hills;
^a When *Phyllis* comes, all shall wax green again;
And ^b *Jove* descend in joyfull show'rs of rain.

(a) By *Phyllis* here, *Vives* conceives is meant *Augustus Caesar*, returning, after some absence from *Rome*.

(b) The Antients believ'd *Jupiter* to descend in show'rs of rain, thence surnam'd by the Græcians *καταβρέτης*, by the Latins *Elicius*, as *Turnebus* notes.

(c) The white Poplar is that which is suppos'd properly sacred to *Hercules*, who is reported to have made a Crown of this kind, which he found upon the banks of *Acheron*, thence by *Homer* call'd *Ache-rois*; but of both, thus *Alciat*;

*Herculeos crines bicolor quod populus
ornet
Temporis alternat noctes diesque
vices.*

(d) The Myrtle is sacred to *Venus*, as well for being a Maritime Plant, loving waters, whereof that Goddess was born, as for that being in its full vigour, it is believ'd to have the vertue to procure affection.

(e) The story of *Apollo* and *Daphne* is enough known: the reason why this Tree is believ'd sacred to him, is in regard of the nature of the Plant which is hot and dry.

CORYDON.

^c *Hercules* Poplar, *Bacchus* Vines doth praise,
Fair ^d *Venus* Myrtle, and bright *Phœbus* Baies,
Phyllis loves Hazels; if she them allow,
Myrtle and Lawrell must to Hazels bow.

THYRSIS.

Tall Ash in Woods, Pines are in Orchards fair,
Poplar neer streams, Firs lofty Mountains bear;
Fair *Lycida*, if oft thou visit mee,
The stately Ash and Pine shall stoop to thee.

MELIBŒUS.

These I record, and *Thyrsis* vanquish'd thus,
From that time *Corydon*, *Corydon* for us.



*Pastorum Mufam Damo:
Immemor herbarum quos*

Honoratissima Dn^a Domina
Tabula merito



*nis et Alphasibai
est mirata iuvenca Eclog. 8*

Francisca Vicecō. Molineux
Volitua,

ECLOG. VIII. VIRGIL'S *BUCOLICKS*.

41



The Eighth ECLOG.

PHARMACEUTRIA.

THE ARGUMENT.

*Nothing can ease the pangs of cruel love,
Though a base subject do the fancie move;
And when they feel the power of Cupid's Dart,
They will not stick to use the blackest art.*

** There are two parts of this Eclog; In the first, Damon (in love with Nisa) complains of his Mistress's disdain in preferring Mopius before him; in the latter (which is wholly taken out of an Idyllion of Theocritus of the same Name) Alphesibæus sings of a Sorcerer's endeavouring by Charms to work Daphnis to a Compliance with her desires, which at last she effects: This Eclog seems to have been written when Augustus made war in Illyrium, and at his command.*

DAMON, ALPHESIBÆUS:



*Alphesibe, and Damon's Muse repeat,
At which the wondring "Steers forgot to eat,
Their learned strife wild Lynxes did amaze,
Whilst in his chanel the swift River staies;*

Alphesibe, and Damon's Muse repeat.

*Whether^b thou pass^c Timavus rockie seat,
Or cutt'st^d Illyrick waves, Oh! shall the day
Come, when thy Victories I may display?
It shall; when I'll to all the world rehearse
Thy deeds, worth only "Sophoclean Verse.
What sprung from thee, in thee shall end; then take
Those Numbers I by thee commanded make,
Nor this our humble Ivie disallow
Mongst conquering Lawrels to impale thy brow.*

F

Scarce

*(a) To parallel this expression with some true stories; *Alia* reports of one *Pythocaris*, that with the sound of his Flute he repuls'd the fury of many Wolves ready to assault him. The same is affirm'd of Bears in the Gothish story, that being ready to rush upon the Shepherds, they are with-held by the Musick of their Pipes, which they use as a customary defence against them.*

(b) Augustus, as is formerly hinted in the Argument.

*(c) See *Aeneid*. 1.*

*(d) Illyria is now call'd *Sclavonia*, taking its first Name from *Illyris*, the Son of *Polypleme* and *Galatea*. Our Author is here suppos'd to intend the Dalmatick Expedition, which yet was not till after *Antonius*'s defeat, and so cannot in point of time be here admitted; and the Pannonick and German wars he performed by his Lieutenants, going himself no further than *Ravenna*, *Adrian*, or *Aquileia*, as *Suetonius* in his life c. 20. of which nothing in this place can be understood. See *Ramus* in *realeli. Virgil*.*

*(e) The Greek Tragœdian; for the sweetness of his verse firman'd *Pinus*, the Bee, as his Scholiast attests.*

Scarce were the heav'ns unmask'd from gloomie night,
When pearly dew, the Cattels chief delight,
Silver'd the tender grafs, *Damon* as soon,
'Gainst a smooth Olive leaning, thus begun.

D A M O N.

Usher bright ^f *Lucifer* the glorious day,
Whilst I lament how *Nisa*^g did betray,
For a base fellow, me her truest love;
And at my last hour to the Gods above,
Who never help, I dying do complain.
Now play my Pipes, play the Mænalian strain.

Pines still crown ^b *Mænalus*, and murmuring Groves,
Who alwaies hears distressed Shepherds loves;
And *Pan* whom first shrill Reeds did entertain.
Now play my Pipes, play the Mænalian strain,

And now foul *Mopsus* must fair *Nisa* wed;
Despair not Lovers, you may all be sped:
So may wing'd ⁱ Griffins be with Horses joyn'd,
And fierce Dogs water with the fearfull Hind.
^k Cut Torches *Mopsus*, thou must now be wed;
'Strow Nuts; for thy sake ^m *Hesper* leaves his Bed.
Now play my Pipes, play the Mænalian strain.

Oh bravely match'd! whilst thou dost all disdain,
Slighting my Pipes and flock, nor, proud, canst brook
My unhorn beard, and melancholy look;
Thou thinkst the Gods hear none when they complain.
Now play my Pipes, play the Mænalian strain.

When in my Mothers Orchard thee I spi'd
Gathering ⁿ with her ripe fruit (I was your guide;)

My

(f) The Planet *Venus*,
--- modo lotus undis
Hesperus, pulvis iterum tenebris
Lucifer idem. Senn. Hippolyt

(g) Nothing more frequent than
for Lovers to accuse one another of
perjury. (See *Medea's* Epistle to
Jason, and that of *Phyllis* to *Demo-*
phoon.) But this seems to be trans-
ferr'd from his *Ceiris*.

(h) A Mountain in *Arcadia*,
which seems to have borrow'd its
name from a City there, so call'd
from *Mænalus* the founder. *Step-*
hanus, de Urb. *Mænalian* is us'd in the
same sense as Pastoral, the Arcadi-
ans bearing the Prize of old for such
kind of Musick and Poetry.

(i) Griffins are said to have the
bodies of Lions, the faces & wings of
Eagles, concerning which read *Ælian*,
l. 4. c. 26. and *Livy* his fabulous sto-
ries, l. 10. c. 49. where he reports, that
they keep gold Mines in *Scythia*, and
have often conflicts with the *Ar-*
maspians, who come to dig for Oar.

(k) It was the solemn Custom
of the Antients to have Torches
carri'd before the Bride, made of Fir
or white-Thorn, cut like ears of
Corn, and Taper'd toward the top;
the reason why they us'd Torches
was, because the time permitted for
Nuptial solemnities was the Night
only, and the reasons for that *Plu-*
tarch saies were, either because the
Bridegroom might happily have some
releasements of modesty in his first
approches to his Bride, as to a stran-
ger, or of reverence, as to his Wife, or
for the better concealment of any
corporal deformities, or in reproach
of illegitimat *Venus*, which they ac-
counted such, when they came not
with due modesty to the lawfull
sheets.

(l) Alluding to the Roman cus-
tome, which was for the Bride-
groom at his Wedding-night to
throw Nuts among the Boys to
feramble for; either for good Omens
sake, because (as *Varro* saies) Nuts
being under the immediate protecti-
on of *Jupiter*, the Bride might be
like *Juno*; or, to put her in mind, that
as the Nut is defended with a dou-
ble husk or coat, so the Child in the
womb; or, *Ne compressa virginis*
clamor audiat; or, by way of ad-
monition to the married Couple,
that they should renounce all Childish
sports, and vanities of youth; or, as *La Cerda* adds, out of a Ceremonious frolick; Nuts be-
ing us'd inter *missilia amatoria*. (m) So *La Cerda* excellently interprets this place. (n) So *Theocr.* (Id. 11.) whom ours
here imitates.

My twelfth year then did unto ^o thirteen stretch,
And I from ground could yeelding branches reach.
I saw, and perish'd, so I took my bane.
Now play my Pipes, play the Mænalian strain.

Now know I what love is; him *Ismar* fed,
Or rocky *Rodophe*, or *Africk* bred:
No humane blood runs in his salvage veins.
Now play my Pipes, play the Mænalian strains.

A cruell ^p Mother, by dire Love subdu'd,
In her own Childrens blood her hands imbru'd;
'Thou a stern Mother wert, but who was worst,
Was she more cruel, or the ^q Boy more curst?
The Boy was curst, and thou a cruel Dame.
Now play my Pipes, play the Mænalian strain.

Now Wolves shall fly from sheep, and golden fruit
Spring from hard Oke, Tulips from Alder shoot,
And purest Amber flow from every tree,
Owls, Swans shall match, and *Tityrus*, *Orpheus* be;
Orpheus in Woods, ^r *Arion* on the Main.
Now play my Pipes, play the Mænalian strain.

Let all things now be Sea; farewell you Woods.
From yonder ^s Hill, I'll leap into the Floods;
This Legacy take from a dying man.
Now Pipes no more play the Mænalian strain.

These *Damon's*, what *Alphesibœus* were,
You Muses tell; all not for all things are.
Bring ^t water hither, with ^u soft Wreaths adorn
Th'altars, then ^v *Vervain* with ^z rich Incense burn,

(x) The use of *vitta*, *fillets*, in all Sacred rites is enough known, particularly in magical; *Virgil* borrows it from *Theocritus* in
Pharmac. who makes it of Wooll. (y) Under this name are comprehended all sorts of Herbs gather'd in a pure place, pro-
per for Sacrifices. As *Becanus* lib. 6. *Orig.* proves upon the Authority of *Pliny*. (z) So with *Brodæus* we interpret *Mascula*
Thura; not in relation to any feminine kind, but to the excellence.

(o) So *Servius* expounds *alter ab*
undecimo; for *alter* is spoken of two,
and therefore the second from E-
leven; with whom *Joseph Scaliger*
seems to consent in his *Mamlian*
Annotat., though *Sigenius* and
Vives otherwise expound this place.

(p) Meaning *Medea*, of which
Ovid in his seventh Book, *Euripides*
and *Seneca* in their Tragedies so in-
titled.

(q) This seems to be a suspensi-
on of his Censure, in laying all the
blame upon love, and transferring it
rather where it was justly due, upon
female cruelty.

(r) Love, whom he cannot say
which was more cruell, he or *Medea*.

(s) A famous Lesbian Musician,
who was first favour'd, and honour'd
by *Periander*, King of *Corinth*, af-
terward making a voyage into *Sicily*
and *Italy*, and returning thence to
Corinth with a great stock of money,
he was by the covetous Mariners
thrown over-board (having first gi-
ven him leave to put on his richest
Robe, and tune his Harp, to sing
his own *Epicadum*.) but a Dolphin
allur'd by his Musick, took him on his
Back, and carried him safe to shore.
Plutarch parallels this with a true
story of one *Enalus* a youth, so sav'd
by a Dolphin (in *Sympos.*)

(t) By interpreters suppos'd *Len-*
cadia, a certain rock belonging to
an Island of the same name in the
Ionian Sea, now call'd *St. Maure*,
from which whatsoever Lover casts
himself down, should be releas'd of
his passion. See what *Mr. Sandys*
hath said of it in the beginning of his
Journal; To which we shall only
add, that it took the name from
Lenus, son to *Ulysses*, who there
built a Temple to *Apollo*. The ori-
ginal of its vertue being thus; *Ve-*
nus wandring up and down, after the
death of *Adonis*, to seek some ease
of her passion, was by *Apollo* ad-
vis'd to throw her self down from
Lencadia, which she did, and was
cur'd; whereupon enquiring the
cause, *Apollo* answer'd, that he had
often observ'd *Jupiter*, when he
lov'd *Juno*, and could not obtain
her, to sit there, and receive remedy
of his grief. See more in *Scaliger's*
Lection. *Auson.*

(u) Water is much us'd in Ma-
gical ceremonies, and that warm, as
Lucian in *Lucio* attests; such *La*
Cerda conjectures to be meant here.

(a) That Magick hath that power (though attributed unto it by Poets and others) is deni'd by most antient and later Divines; for though it may beget madncs, distract the fantasie, disturb the office and function of the Organs of the brain, & corrupt the memory, it cannot yet force the Will from its repugnancy to a consent to sin, and therefore not to unlawfull Affections; The sensitive Appetite it may compell to a longing or loathing, and so bind or loose, promote or hinder, conjugal love and duties. See *Debrum*.

(b) Verses were believ'd of greatest efficacy in all incantations; — *Quid enim non Carmina possunt?* Ovid. *Met.* l. 7.

(c) The Moon, of all Planets, was esteem'd most subject to the power of Charms, either as being nighest the Earth, or becaule conceiv'd the President of Witchcraft. Examples are frequent amongst the Poets. *La Cerda* adds, that this was most practiz'd by Thessalian VVitches, at which time she look'd red as blood, and being brought whither they would, shed a malignant kind of froth upon the herbs, of much vertue in their magical experiments, which was the reason why they call'd her down; The Original of this erroneous opinion see in *Plutarch*, de defect. *Oracul.* *Turnebus* fathers it upon *Callimachus* his making the Moon descend to the Embraces of *Endymion*, which *Germanus* seems to approve of.

(d) Daughter of the Sun and *Persis*: skillfull in Herbs and Roots; which art she learnt of her Mother, who was daughter of *Oceanus*. She married the King of *Sarmatia*, whom she poyson'd, and behaving her self tyrannically towards the people, they expell'd her. Thence passing into *Italy*, she settled in a Mountain named after her in *Campania*, not far from *Cajeta*, and there transform'd by her Charms, all such as came to her, into beasts.

Alciat. Sole sua Circes tam magna potentia fertur,
Verterit ut multos in nova monstra viros.
Testis equum domitor Picus, tum Scylla biformis,
Atq; Ithaci postquam vina bibere Sues.
Indicat illustri meretricem nomine Circe,
Et rationem animi perdere, quisquis amat.

(e) An Epithite given from the quality of the venom; Poysons of this nature being observ'd to be more expedite in killing, than the hot. (f) These threads *La Cerda* observes to have been of Wooll, the image of Wax, on which he conjectures the name of *Daphnis* to have been inscrib'd; consult *Agrippa* where he speaks de imaginibus. The number here observ'd was most Sacred with the Pythagoreans, and of greatest efficacy in Incantments. (g) Of the Parity and Imparity of Numbers, thus *Aquinas* cited by *Germanus* upon this place; The Platonists held Number to be the Essence of all things. The formal principle of number, they make One, the material Two; and because an unequal number retains something of the indivision of Unity, therefore they constitute two Elements of number, equal and unequal; attributing to the last identity and finiteness, to the first, alterity and infinity; for the adding of unequal numbers to a Unity, alwaies produces equal, and of like kinds; of equal to a Unity, unequal and different; Hence they maintain Identity and Diversity to be the Elements of all things, attributing identity to unequal, diversity to equal numbers; But because they plac'd the substance of the Soul in the midst between Superiour substances, that are alwaies the same, and corporeal substances that alter and change, they suppose the Soul to consist of these principles, the same, and divers, equal and unequal Numbers; for a mean ought to have affinity with both its extremes. The reason why affected by the Deity, *Aristotle* assigns, as being the most perfect, having beginning, middle, and end; alwaies us'd in divine worship; and that as he affirms by the instinct of Nature. (h) A requisite Circumstance in Incantments, words being as the form to those things that are to be perform'd by witchcraft; of which examples are obvious. Our Author in 2. *Georg.* *Miscueruntq; herbas, & non innoxia verba.* *Plin.* l. 28. c. 2. Yet some deny this to be perform'd by the force of Words, to which the antient Platonick and Cabalistical Magicians ascrib'd too great a power, it being not the words of the Inchanters, but the Devill by Compact that works the effect. (i) By these *La Cerda* understands only the powerfull ties of Charms and Enchantments, which yet were really effected by these Knots. And there is a Law in *Plato*, that censures such to be punished, who should be found, by tying of Knots, Charms, or other Veneficious means, to work the hurt of any. In *France* they call it *Nouer l'esguillet*, and is practis'd in some parts thereof to the prejudice, many times, of young Bridegromes in their first Nuptial approaches.

As

That I some way by Magick art may find,
To change my now neglectfull Husbands mind:
For nothing but commanding Verse we lack.
Now from the Town, my Charms, bring *Daphnis* back.

Vanquish'd with Charms, from heav'n the Moon de-
Circe with Charms transform'd *Ulysses* friends, (scends;
Charms in the fields burst a cold poysoning Snake.
Now from the town, my Charms, bring *Daphnis* back.

Three lifts, and each of colours three, I bound,
And with thy Picture thrice the Altars round;
The Gods most pleasure in od numbers take:
Now from the town, my Charms, bring *Daphnis* back.

Three several colours *Amaryllis* fetch,
And quickly ty in treble knots, dispatch;
Then say these knots I knit for *Venus* sake.
Now from the town, my Charms, bring *Daphnis* back.

As the same fire binds clay, and softens wax,
Our love shall *Daphnis* harden and relax.
Season the Cake, and crackling Laurel burn;
For cruel *Daphnis* me to flames doth turn;
In stead of him, of this a fire I make.
Now from the town, my Charms, bring *Daphnis* back.

Let *Daphnis* like a wanton Heifer love,
Tir'd out to find a Bull in some large Grove,
Lay'd on green Banks, neer cooling Streams she mourns,
Nor when night comes to her own Herd returns:
So let him love, and me this trouble lack.
Now from the Town, my Charms, bring *Daphnis* back.

With me these Clothes the faithless man did leave,
His own dear Pledge, which Earth must now receive;
These Pledges of my *Daphnis* from me take.
Now from the town, my Charms, bring *Daphnis* back.

For me these Herbs in *Pontus*, *Mæris* chose;
There every powerfull Drug in plenty growes.
Transform'd t'a Woolf I often *Mæris* saw,
Then into shady Woods himself withdraw.
He oft from deepest Sepulchers would charm
Departed Souls, and from anothers Farm
To his own Ground the Corn yet standing take.
Now from the town my Charms bring *Daphnis* back.

German. The first that suffered this Metamorphosis was *Lycaon*. Some refer this to that kind of madncs call'd *Lycaembropia*, wherewith he that is posselt, believing himself turn'd into a Woolf, runs into Woods seeking out their company, imitating them in howling, and the like. *Bodin* and others deny that the power of Magick, or the Devill, can transform a man into another Creature; Yet *La Cerda* gives us, out of *Spranger*, the story of an Englishman, who being a Souldier in *Cyprus*, was by a Witch turn'd into an Asse, and when his fellowes were shipp'd, follow'd them to go aboard, untill beaten back with Cudgells he return'd to the Witch again, who made use of him; When, one day as she was driving him through the streets, he ran into a Church, fell down on his knees, and said his Prayers; Upon which signs of Devotion (above the expression of a Brute) she that drove him was apprehended upon suspicion, carried before the Judges, confest the Fact, and (after she had restor'd him to his former shape) was executed for a Witch. (p) This is believ'd to be effected by VVitches and Sorcerers; But they abuse their own Faith and others: For neither the power of Negromancy, or the Devill, is able to command the Soul of one deceased, whether of the damn'd or blessed, unles by the help of a Miracle, or Divine permission; as by the last, the Witch of *Endor* rais'd *Samuel*. For, that it was no Illusion, or Diabolical Apparition, but real, *Belarmin* strives to prove, as an opinion most consonant to Scripture, and most generally receiv'd by the Fathers. l. 4. de *Anima Christi*. c. 11. (q) This, faith *Servius*, was so much us'd by Sorcerers, that in the twelve Tables it was particularly forbidden to transport another mans Corn and Fruit, which *Varro* and many other Writers affirm to have bin done: *Pliny* reports that an Olive-ground belonging to *Vestius Marcellus* a Roman Knight, Procurator to *Nero*, was carried in this manner crosse a common Road.

(k) There are many examples of witchcraft in this kind, one most eminent in the Scotch History. *Duff* King of that Country fell into a languishing disease, of which his Physicians could give no account, never sleeping, but wasting in continuall sweat; At last it was found out to be procur'd by Witches, who were taken at midnight roasting an Image of the King against the fire, which one of them basted with a certain liquor, muttering some words all the while; the Image being broken in peices, the King return'd to health. The reason of the different matter of the two Images is, that the one (of Wax) might soften his affection to her self, the other (of Clay) harden his love to others.

(l) *Fragiles lauri à fragore Turneb.* That the Epithite is here to be taken in this sense (besides the Authority of *Theocritus* whom *Virgil* follows) may be alleg'd the good *Omen* which was suppos'd to be portended by the noise. *Tibullus*,

*Ut succisa sacris crepitet bene laurea flammis,
Omine quo salix et sacer annus erit.*

in which respect the Lawrell is by some taken for the Symbol of Divination; amongst the kinds whereof *Agroua* is one.

(m) In Witchcraft the Garments of those that they bewitch are thought much to further their endeavours.

(n) Eminent for Poyson, and Simples appropriate to Witchcraft; *Senec.* in *Medea*, *Quas Pontus herbas generat.* A Region of *Asia*, now posselt by the Turks, and call'd *Anatolia*; Where *Mithridates* once was King, nor had more Dominion over the Land, than its Poysons, growing, by accustoming himself unto them, to be proof against them, according to that of *Martial*. l. 5.

*Perfecit poto Mithridates sape veneno,
Toxica ne possent sava nocere sibi.*

(o) *Tribem*: reports the same of *Baïanus* King of *Bulgaria*, that he would, when he pleas'd, transform himself into a Woolf, or any other Beast. There is a late Story to the same effect, of one *Struppater* a

Forth

(r) That is, the Ashes of the consumed Vervain, Frankincense, and Lawrells.

(s) The reason why they cast the Ashes of the offering into the water was, that they might not be seen or trod upon, both which they conceiv'd would profane them.

(t) This Ceremony was of great necessity amongst the rest: A great part of the Magical Discipline imagined to consist in it. By our Author borrowed from *Theocritus*. The reason of it was, that they believ'd the Gods came at that instant and gather'd up that which they threw away, and therefore they would not look back, out of a Religious reverence.

(u) An Omen alwaies fortunat, *vesperalis* being one Species of Divination. The same *Plutarch* attests to have happen'd to *Cicero*, solicitous about punishing the Conspirators of *Caesar's* party, after he had sacrific'd, and the fire on the Altars extinct.

(x) *Hylax* is a feign'd name for a Dog, deriv'd from the Greek, which signifies to bark. It was the Opinion of the Antients, that the barking of Dogs, and the tinkling of Bras, had the power to dissolve Charms and Incantations. But the barking of Dogs is rather a sign of their accomplishment, as being the Forerunners of *Hecate*, by whose presence they are confirm'd.

Forth *Amaryllis* with the ^r Ashes hast,
And o're thy head them in the ^s River cast;
Nor ^t look behind; these Rites for *Daphnis* take,
Who neither Gods regards, nor Charms I make.
Now from the town, my Charms, bring *Daphnis* back.

See, ^u th'Ashes of themselves on th'Altars blaze,
VVhilst I to bear them out thus use Delaies;
I know not what it means; ah may it thrive;
And ^x *Hylax* barks at dore. Do we believe?
Or those that love, Dreames to themselves do feign?
Now Charms forbear, *Daphnis* comes home again.

The



*Desine plura puer; et quod
Carmina cum melius,*

Honoratissimo Dn: Domino
Tabula merito



nunc instat, agamus
cum venerit ipse, canamus, Eclog. 9

Arthur Capell Baroni de Hadom
votiva



The Ninth E C L O G.
LYCIDAS, MœRIS.

* The ARGUMENT.

*Best Princes peace affect, and more delight
Their subjects to preserve, than their own right ;
But those who follow war, no power can aw ;
Swords make oppression just, and madness law.*

* *When in the distribution of the Country beyond Padua (mention'd in the first Eclog) by the order of the Triumviri, Virgil amongst the rest was turn'd out, he went to Rome, where he was so much favour'd, as to be reinstated in his own Land: But Arius the Centurion, to whose lot it had fallen, was so much displeas'd with his endeavours thereof, that he had almost kill'd him; the story goes, that he threw him into a River, to which he is suppos'd to allude, Eclog. 3.*

LYCIDAS.

--- Come not too nigh,
For now the Ram himself his
fleece did dry,



Oeris where go'st thou? to town
the neereſt way?

Mæ R I S.

Shepherd we live to hear a stranger
say, (own,

*Virgil for redrest of these insolencies,
repairs once more to Rome; leaving
order with his servant to comply
with Ariustill his return; The ser-
vant is here represented by MORIS.*

(a) *Briffonius* (form. lib. 5.) proves *Virgil* to allude to the solemn form of vindication; according to which he that challeng'd his servant; laid his hands upon him, saying, *Hic meus est*, *This man is mine*.

(b) The common ceremony upon any occasion of designs, offerings, &c. was to lay, *Dii bene vovant*; And on the contrary, *res male vertat tibi*, as here, *Servius* affirms the Poets expression to be deriv'd from *Ajax* and *Hector*, who exchange'd gifts mutually, which prov'd fatal to each other, according to the Greek Epigram;

Ἡέτορ ἢ Ἀχιλῆϊ ἐπέειπε, ὅτε·
Hektor ut Ajax dedit ense[m], illi ut
dedit Ajax
Zoni, utriq[ue] necem munus u-
trumq[ue] dedi.

The Scholiast of *Sophocles* upon *Ajax* his complaint to this effect, ἐχθρὸν ἀδελφὸς δοῦν; saith, that the least gift of a friend ought to be accepted, the greatest of any enemy to be refus'd, as dangerous; in which sense *Servius* understands *Maris*, as wishing his present may prove such.

LYCIDAS.

I heard indeed, that where the Mountains bend,
And by degrees, down to the brook descend,
Where the old rotten Beech hath stood so long,
All this was sav'd by your *Menalcas* song.

H

Mœris.

(c) It appears by this, that *Virgil*, who here calls himself *Menalcas*, had not absolutely recover'd his Land, when he writ this, but had so far ingratiated himself with *Augustus* by his verses, that there was great likelihood of it; which favour of the Emperour towards him, was spread by fame, but obstructed for a time by the Actian expedition, *Serv.*

(d) *Servius* ingeniously (perhaps not so naturally) refers the meaning to Augury, as if he should say, Verse gives place to Arms, as lesser auguries of Doves give place to the greater of Eagles; *Chaonia* is a part of *Epire*, here taken for *Epire* it self in respect that the whole Country was very full of oraculous Doves.

(e) *Simstra Cornix*; for though Omens on the left hand were accounted happy, on the other unfortunate, this was chiefly so understood of such as were deliver'd in thunder, not of Birds, whose Auguries were most commonly fortunate on the right side, or rather indeed uncertain; as *La Cerda* observes.

(f) The Emperours used to command the Countries which they meant to distribute (*Metari*) to be divided into small equal parts, that the division amongst their Souldiers might be the more exact: And if the Country which they had laid out for that purpose were not large enough, they added to it the neighbouring places. Hence is the Poets complaint: for the Country belonging to *Crenona* not being of extent enough to satisfy the Souldier, innocent *Mantua* was join'd with it. See *Eclog. 1.* *Namini* observes this custom to have been used by *Romulus*, who made the like distribution amongst his Souldiers.

(g) It was not onely a fiction of the Poets that Swans could sing, but affirm'd by the gravest of Philosophers, *Plato*; and some Naturalists have undertaken to give the reason of it, which they will have to proceed from the length, flexure and narrowness of the guttural Pipe, by which means the voice is strain'd forth more small and sweet; but this opinion of old was derided by *Lucian* as fabulous, censur'd for no less by *Pliny*, condemn'd by *Scaliger*, nor without reason by a late judicious Author of our own rank'd in the Classis of vulgar Errors; but by Swans in this place is meant Poets, of whom that Fowl is the Symbol; Wherefore *Plato* in his Republick affirms *Orpheus* after his death to be chang'd into a Swan; and such a transmutation *Horace* fanci'd of himself, when he said,

Jam jam residunt curvibus aspera

Pelles, & album mutor in Alitem. See *Pier. Hierogl. l. 23. c. 2. & 8.*

(h) *Corseca* (saith *Pliny* 3.6.) is by the Græcians call'd *Cyrnus*. Some say from a King of that name; *Turnebus* and *Germanus* observe that *Diodorus* and others take notice of the Box-trees of *Corseca*, which corrupt and embitter the Hony of that place; but of the Yew-trees nothing; Yet *Virgil* in his *Georg.* adviseth to remove Hives far from them; And that the Hony of *Corseca* was of very ill account *Ovid* attests, 1. *Amor.*

Which *La Cerda* believes the reason why the Romans exacted onely tributary wax of them, not Hony. *Liv. lib. 40.*

MÆRIS.

Thou heard'st, and so 'twas fam'd; but our Verse proves
Gainst cruel arms, like the ^d Chaonian Doves,
When th'Eagle comes; if from the hollow tree
Th' unluckie Crow had not premonish'd me
To cut off new debates, nor more to strive,
I, nor *Menalcas*, now had been alive.

LYCIDAS.

Could any barbarous monster use such spight?
With thee *Menalcas* farwel all delight. (flow'rs,
Who'll sing to Nymphs, who'll strew the Earth with
Or shelter silver Springs in shadie bow'rs;
Or write such verse as late I snatch'd from thee,
When thou our *Amaryllis* went'st to see?
Till I return, my Goats dear *Tityrus* feed,
The way is short, and water if they need,
But as you drive them, take especial care,
Of the be Goat, for he will strike, beware.

CORYDON.

He sung to *Varus* this unperfect strain;
Varus thy name, if Mantua ours remain,
(^f Mantua to sad Cremona, ah! too neer)
High mounted & Swans to heav'n shall singing bear!

LYCIDAS.

So may thy Swarms the ^b Cyrnean Yew-tree shun,
And sweet grafs make thy Cowes swoln Udders run;

What

What e'r thou hast, begin; the Muses me
A Poet made, and I have Poetrie;
To me our Swains the stile of Poet give,
But them I'me not so foolish to believe.
I please not yet, ⁱ *Varus* nor *Cinns* Ear,
But like a ^k Goose mongst warbling Swans appear.

MÆRIS.

I'me thinking on't, and to my self rehearse,
Could I remember no ignoble verse.
Fair Nymph, my *Galatea*, ah! draw neer,
What sport's in waves? the ⁱ purple Spring is here,
Here verdant banks are deck'd with various flow'rs,
Here Poplar branches twin'd in shadie bow'rs
VVith tender Vines, perfect the cooling shade:
Come, let the boistrous Floods the shore invade.

LYCIDAS.

What was't I heard thee sing the last fair Night?
I have the tune, could I the words recite.

MÆRIS.

Daphnis why studi'st thou the antient Spheres?
Now ^m Dionæan *Cæsar*'s Star appears;
The Star which fields, and fruit with gladness fills,
Purpling ripe Grapes upon the Sunnie hills.
Daphnis graff Pears, which after-times may eat;
Age all things wafts, and spends our lively heat.
I but a Boy could singing set the Sun;
Now all those notes are lost, and my voice gon:
"A VVoolf saw *Mæris* first. *Menalcas* yet
Can all those Sonnets perfectly repeat.

that of *La Cerda*, viz; that it proceeds from the fear of him that sees the Woolf: for it is commonly said of those whom the Woolf sees, before they see him. So likewise *Theocritus* from whom *Virgil* hath it.

H 2

MÆRIS.

(i) Two eminent Poets, the first by some call'd *Varus*, whom *Horace* commends for Epick Poetrie; the other wrote a Poem call'd *Smyrna*, an elaborate Peece, and long time in polishing, as *Catullus* testifies.

(k) Not without allusion (say the Interpreters) to a foolish Poet nam'd *Anser*, an Emulator of *Virgil*; as *Banius* and *Mævius* were; *Servius* affirms, that he writ the acts of *Anthony*, and therefore the more malign'd by our Author, who was so great an admirer of *Augustus*. *Propertius* mentions him, *lib. 2. El. ult.* with comparison to *Virgil*, whom he calls the Swan.

(l) Reading *Ver purpureum*, not *perpetuum*, the Spring by Poets is adorn'd with that Colour, thence call'd *purpureum*.

(m) *Julius Cæsar*, so call'd, because descended from *Venus*, who, as some say, was the Daughter of *Dione*, as others, so call'd her self, nor improperly, if the Word be deriv'd from *idōn* pleasure. Which, as *Plato* (in *Philebo*) saies, is the truest Name of *Venus*; of this Star see what is spoken in the eighth of the *Æneid*.

(n) A Proverb occasion'd by the nature of the Woolf; The Naturalists (saith *Servius*) affirm that he whom the Woolf sees first, immediately loseth his voice; Of which, with *Brodaus*, I should sooner affirm no reason to be given, than yield to

M O E R I S.

Thou by delaies our longing dost increase;
 Through all the Plains is spread a silent peace,
 The air is still, and we are half-way there,
 And old ° *Bianors* Tomb do's now appear.
 Here where they strip the verdant boughs lets bide,
 Here let us sing, here lay our Kids aside;
 Betimes we'll *Mantua* reach; and if you fear,
 ¶ Th'Evening should gather rain, e'r we come there,
 Singing let's go, the way shall better please;
 That we may sing, thee of thy load I'll ease.

L Y C I D A S.

Shepherd, no more; let's do what next remains,
 And to *Menalcas* we'll sing better strains.

(°) *Bianor*, otherwise *Oenus*, built *Mantua*, and named it after his Mother; *Virgil* here toucheth the Custome of the Antients, who erected Monuments and Sepulchres in their high-waies, and that for the Benefit of Travellers; by which they might know how much of their journey they had gon, or were to go. *Virgil* herein imitating *Theocritus* in his seventh *Idyllium*.

(¶) See *Aristotl. Meteor.* 2.5. where he gives a reason why waters more abound in Winter, than in Summer, and by night, than in the day time.

The



*Extremum hunc Arethusa
Pauca meo Gallo: sed*

Honoratissima Dñ. Domina
Tabula meritis



*mihi concede laborem,
quæ legat ipsa Lycoris* Eclog. 1.

Elizabetha Capell
Votiva.

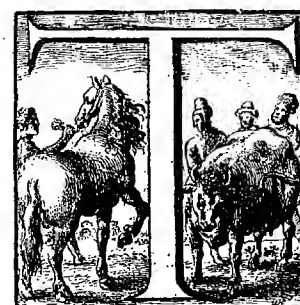


The Tenth Eclog.

GALLUS.

* THE ARGUMENT.

*The wise and valiant men oft feel the flames
Of cruel Love, and follow wanton dames :
Yet scornful Ladies still this curse pursues,
To slight the better, and the worser chuse.*



His my last work O * *Arethusa*
aid,
Some Verses for our *Gallus* must be
paid ;
Such as the coy *Lycoris* may de-
light ;

And who for *Gallus* will refuse to write ?
So ' *Doris* mix not her salt waves with thine,
When thou *Sicilian* floods do'st undermine :
Of whose unhappy Love our Theam must be,
Whilst our Goats browse upon yon tender tree ;
Nor to the deaf do we our numbers sing,
Since woods in answering us with echoes ring.
Say *Naiades* where were you, in what Grove,
Or Lawn, when *Gallus* fell by ill-match'd love ?

*At Pisa, cross the Sea Alpheus straits,
And with his Olive-fertile stream conveys
To Arethuse, Leaves, sacred Asbes, Flow'rs,
Which headlong into hers ; his Current pow'rs :*

*Under the Sea flows his unmingled Tide,
Nor knows the Sea what waves beneath him glide.
Thus Love, that little Tyrant, can direct
Rivers to swim to those whom they affect :*

* Cornelius Gallus was an excellent Poet, and the first Prefect of Egypt, who having exhausted the City of Thebes by interception of many things, at his return was accus'd of abusing his charge, and depopulating the Country (or as others say of having a hand in the Conspiracy against Julius Cæsar, with whom he was very intimate.) Hereupon fearing the incensed Nobility of the Country to whom the Emperour had committed the examination of the business, he fell upon his own Sword. This Gallus fell in love with Cytheris a Curtesan, the free woman of Volumnius, but she despising him followed Anthony into France, whom Cicero reproacheth for his love to her ; this affliction (for such it was to Gallus) Virgil endeavours to comfort in this Eclog, veiling her under the name of Lycoris.

(a) He invokes as his Muse, *Arethusa*, the Sicilian Nymph, in relation (as more than once already) to Theocritus.

(b) *Doris* was Mother of the Nymphs, Daughter of *Oceanus*, wife of *Nereus*, here taken for the Sea itself : The Fable of the Loves of *Alpheus* and *Arethusa*, see at large in *Ovid* ; the natural occasion of it is thus ; *Alpheus*, a River rising in *Arcadia*, passeth through the *Ionian Sea*, and joins with *Arethusa*, a River in *Sicily*, with so little interruption, that (to use the words of *Achilles Tatius*) the ashes, leaves, and flow'rs, that are thrown into *Alpheus*, at Celebration of the *Olympick games*, he conveys to his Mistress *Arethusa* as pledges of his affection. Here he reflects upon *Mosch. Idyll. 8*. Thus rendered by Mr. Stanley.

Parnas-

(c) A Mountain of *Thesaly* near *Thrace*.²

(d) A Fountain near the hill *Helicon* in *Beotia*, which is named also *Aonia*.

(e) The rural Gods (saith *Lilius Giraldus*, 15. *Symb.*) are said to carry *Ferula*, whence surnamed *Narthecophori*, *Feruliferi*; and were crowned with Lillies, Reeds, &c. *Ferula* is by Interpreters expounded a Cave; sacred to *Bacchus* and *Silenus*.

* *Gallus* is here introduc'd thus speaking.

(f) That the Arcadians were esteem'd the most practis'd in Musick, We have it from the testimony of *Polybius*, who reports them to have been brought up in the constant Exercise thereof from their youth; nor was the ignorance of any thing so opprobrious as that of Musick. This was not out of any affected effeminacy or delicacy; but in regard they were a rough people, inur'd to toil and labour, living under a rigid Climate, they held it requisite to sweeten their harsh natures, with this pleasing Al-lay; and therefore as he said, *Musick might be delighfull to others, but to them it was necessary*.

(g) He alludes saith *La Cerda*, to the property of Lovers, who cannot see the blemishes of those they affect, on the contrary believe them Graces. The reason *Mirandula* gives thus in his Platonick discourse upon Love; Frequently, if not alwaies, saith he, the Lover believes that which he loves, more beautiful than it is, he beholds it in the Image his Soul hath form'd of it; so much fairer, as more separate from matter, the principle of deformity; besides, the Soul is more indulgent in her affection to this Species, considering it is her own Child produc'd in her Imagination.

Parnassus spires, nor *Pindus* have delay'd,

Nor by *Aonian* ^d *Aganippe* stay'd.

Pine-bearing *Mænalus*, shrubs, and Lawrel wept

For him, whilst on a lonely Rock he slept,

And cold Lycean cliffs as much did mourn,

And bleating flocks, which we to feed not scorn,

Since fair *Adonis* kept sheep near the stream;

Nor thou best Poet be ashamed of them.

The Shepherd, and the slothfull Herdsmen hast,

And fat *Menalcas* hies from Winter mast:

All ask whence sprung this Love. *Apollo* came;

And said, What madness *Gallus* doth inflame?

Thy dear *Lycoris* wanders through cold Snows,

And in rough waies after another goes.

Sylvanus comes adorn'd with ^e rural boughs,

Lillies and Fennel dangling on his brows.

Pan comes, *Arcadia's* God, whom once we spide

With *Synople*, and blushing Beries di'de.

Betwixt extremes is there no mean? He saies,

Love hath regard to no such things as these.

Not love with tears, nor grass with streams, nor Bees

With Thyme are satisf'd, nor Goats with Trees:

Then ^{*} said, ^f Arcadians, you shall these things still

Sing on your downs, you only have the skil;

O! then my bones shall take their quiet rest,

When by your Pipes my love shall be express'd.

I would with you a Shepherds life were mine,

To follow sheep, or prune the tender Vine.

Could I, or *Phyllis*, or *Amyntas* move,

Or any other to accept my love,

(What though ^g *Amyntas* much of beauty lack,

Sweet Violets and Bilberies are black,)

We

We should enjoy our selves in shade Bow'rs,

Amyntas sing, my *Phyllis* gather flow'rs.

Lycoris, here sweet meads, cool Fountains be,

Here Groves, where I could spend my age with thee.

But me fond Love engag'd 'mongst fierce alarms,

Of cruel foes, invironed with Arms:

Thou far from home, I'll scarce believe it though,

The frozen Rhine, and cruel Alpine Snow

Seest without me; let no cold touch thy heart;

Nor sharp Ice make thy tender feet to smart.

Verfes I made in a ^b Chalcidick strain,

I'll play on Pipes of a Sicilian Swain.

Where I in Woods resolve my loss to grieve,

And in the dens of Salvage beasts to live,

There I on tender barks will carve my Love,

And as they grow, so shall my hopes improve:

Mean-time I loffy *Mænalus* shall view,

Or among Nymphs the cruell Boar pursue;

Nor will I be in sharpest frost withstood

With Dogs to traverse the ^c Parthenian wood:

'Mongst rustling Groves, and Rocks me-thinks I go

Pleas'd to shoot Arrows from a Parthian Bow:

As if this were a Medicine for our Love;

Or by our harms *Cupid* would milder prove.

^k Wood-Nymphs displease, Verfes are in disgrace,

And now again refreshing Groves give place.

Nor can our troubles work in him a change;

Should we drink *Hebrus*, in mid Winter range

Through Scythian Snow, where cruell winters be;

Nor when parch'd Grapes hang dying on the tree,

Should we our Flocks to *Cancers* heat remove.

Love conquers all, let us submit to Love.

I

Let

(b) *Servius* attests, that *Gallus* translated into Latin, the Verfes of *Euphorion* the Chaldean; the Greek, *Vittorius* 33.13. believes neglected, and lost by reason of their obscurity; for such the Author is reported by *Cicero*.

(c) *Parthenus* is a Mountain of *Arcadia*, so named from the company of Virgins that used to resort thither, attending upon *Diana*.

(k) Nymphs of trees, so named, as being born *áqua roris d'g'v'v'*, at once with the Trees themselves, of old, as *Scaliger* observes, called *Querquetulanae*.

Let this suffice your Poet to have said,
Whilst he a basket of fine rushes made.
Muses, you shall great things for *Gallus* do,
Whose love to me as much doth hourly grow
As the green Alder shooteth in the Spring.
Let us now rise; shades oft hurt those who sing:
Juniper shades are to our fruit a foe.
The evening comes, go home my fed Kids, go.

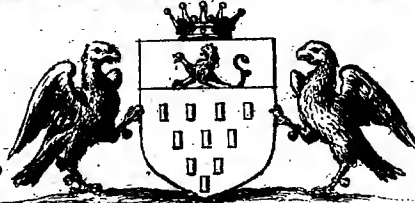


The



Vere novo, gelidus canis
Liquitur, et Zephyro,
Depresso incipiat iam
ingemere, et sulco attritus

Honoratissimo Dñi Domino
narvan, Vicecomiti Ascot



cum montibus humor
putris se gleba resolvit,
tunc mihi Taurus aratro
splendescere vomer,

Carolo Dormir Comiti Car.
et Baroni Dormir de Wing



VIRGIL'S GEORGICKS

THE FIRST BOOK.

* The ARGUMENT.

WHat times are best to sow, what natures are
Of differing grounds, what industrie and care.
What hurts the Corn, the Plowman's several Rules:
Who musters up innumerable tools.
Who first the world with th' art of tillage blest.
Summer and Winter, Swains must take no rest.
Plowmen must learn the Stars; which, frost and snow,
Fair and foul weather, rain and winds, foreshew.
Clashing of Nobles, Tumults, and of late
Popular fury, and great Cæsar's fate.



What makes rich grounds, in what
Cælestial signs
'Tis good to plow, and marrie
Elms with Vines;
What best fits Cattel, what with
Sheep agrees,

And severall arts improving frugal Bees,
I sing *Mecænas*. You^a the worlds bright eies,
Which guide the sliding seasons through the skies;

I 3

Bacchus

* These Books of Husbandry, (for such the Title imports) Virgil wrote in imitation of Nicander Colophonius, Hesiod, Aratus; borrowing likewise from Aristotle, Theophrastus, and Mago the African, assisted by Cato, Varro, Cicero in his *Oeconomicks*, and others of his own Nation; who before him had written of the same subject, as may easily appear to the conferring Reader.

The order and Division of his whole work he hath compriz'd in the four first verses of this Book, which, as Servius notes, he took from Varro, who thus writes, All grounds are distinguished into four kinds, i.e. Arable, for grain and Corn; Sarive, for Plants and Trees; Pasture, for grazing and Herbage; Floral, for Gardening and Bees: Whence the Reason may be clearly collected, why Virgil divided this Poem into no more nor less, than four Books. This first, which treats of the principal part of Husbandry, Ploughing and Sowing, is made up of six several parts; the first shews the Rules of Plowing; the second, of Sowing; the third, the Invention of Fruits and Grain; the fourth, the Tools and Instruments of Husbandry; the fifth, the several toys and seasons; the last, the signs and prognosticks.

(4) The Sun and Moon, worshipped not onely by the Heathens, but the Jews themselves; to the latter of whom they sacrific'd (as *Jerem.* 7. & 18.) calling her the Queen of Heaven, the Men in Womens, the Women in Mens Apparel, because reputed (as *Venus*) both Male and Female, and therefore of old, by the Romans, call'd *Lunus*, as well as *Luna*; by the Jews, *Baalzeb*, which signifies *Lady*; the first they worshipped under the Names of *Moloch*, which signifies *King*, and *Baal*, which signifies *Lord* (*Macch.* 1. 3. c. 5.) Here we may observe with how much better decorum *Virgil* makes his Invocation, than *Hesiod*, who upon the like occasion employs onely the *Muses*, whereas *Virgil* makes his Address to the Deities appropriate to th' subject he is to treat on.

(b) *Macrobios* in the first of his *Saturnals* c. 27. and *Servius* upon this place following him, distinguish not these two Deities from the glorious *Lights*; but take *Bacchus* for the Sun, *Ceres* for the Moon; Yet *Varro* in the beginning of his *Agriculture* in the like Invocation clearly differences them; whom we rather chuse to follow.

(c) *Chaonia* is a Province in *Epire*, fertile in Oaks and Mast trees, Acorns being the food of the Antients; which yet they us'd not to eat raw, if We may evince so much from these words of *Arnobius*. The meat let it be Rye bread, or (in Imitation of the Antients) Acorns parch'd in warm Ashes, or Berries gather'd from the Hedges, *Arnob.* l. 2. contra Gen.

(d) These several Deities of the Ethnicks are by some confounded with Satyrs, from which yet they are distinguish'd by *Ovid*.

Sant mihi Semidei, sunt rustica Numina Fauni, Et Nymphae, Satyrig, & monticola Sylvani.

And though in their shapes they hold some resemblance, yet were they expressly differenc'd by their *Gestamina*, or *Infignia*; for the Fauns had Pipes, Sheephooks, Panthers skins, and Crowns of Pine, which the Satyrs had not.

(e) *Dryades*, were Nymphs that liv'd in Trees, *Hamadryades*, those that were born and di'd together with their Trees; these by the Latins were call'd *Querquetulanæ*; to whom (as our Author here) the Antients offer'd prayers and sacrifices, as may be collected from these reprehensory Verses of *Sedulius*.

*Pom alius radicibus aras
Instituit, Dapes*

An Idolatry practiz'd in this Nation in the time of the Saxons, and condemn'd by express Laws, as *Mr. Selden* shews in his Notes on *Marmor. Arund.* (f) *Urbibus* conceives the reason of the Epithite to be taken out of *Hesiod*, who makes the Earth to be educ'd out of Chaos, before the other Elements, nay Heav'n itself; others, in relation to the shore, as in the *Aeneis* *primaq, vetant consistere terras*; or in respect of *Attica*, where the Horse was produc'd (though the place be controverted, some saying it was in *Thessaly*, others in *Arcadia*) which was conceiv'd the most antiently peopled of all others, at least so boasted of by its Inhabitants. *Germanus* thinks the Poet here may allude to the reverend Opinion which the Antients had of the Earth, as chief of the Deities; Whence *Eschylus* styles her *ἡγεσθαι τῶν πάντων*, *Pindar* *Ἐστὶν ἡγεστὰς θεῶν*. And *Aristotle* (*Meteor.* 2.) reports that the antient Poetical Theologues alwaies us'd to speak most reverently of the Earth, on whom they believ'd the ambient of Heav'n, and it's severall Lights to wait, as so many Attendants, being seated in the midst, as the most honourable place, accounted not the least, but principal Part of the Universe.

(g) The Scholiast of *Pindar* saies, this Horse's Name was *Scyphius*, some *Syron*, others *Arion*, and that *Neptune* from this Accident of forcing the Rock, gain'd the surname of *ἡγεστής*, the reason why the production of the Horse is attributed to him, is in regard of the swiftness of his Motion, as being God of the Sea, whose tides are swift and violent. Hence *Castor* and *Pollux*, in regard of the swiftness of their Lights, are said to have the protection of Horses. *Serv.* (h) Meaning *Aristæus*, who when he had found out the making of Honey, Oyl, and recall'd the Etesian Winds, was stil'd *Jupiter Aristæus*, and Pastoral *Apollo*. Scholiast of *Apollonius*. (i) *Cæa*, or as *Pliny* writes it *Cæos*, is an Island in the *Ægean* Sea, lying near the Attick Coast, of which *Ovid* in *Epist.* *Aconitii*; fertile in Herbage and Pasture, as *Athenæus* out of *Theophrastus*. (k) Forests about *Lycaum*, a Mountain of *Arcadia*. (l) as is *Alenalus*; so call'd from the store of Sheep that us'd to graze there (*Serv.*) (m) The fable of *Pallas* hir Contention with *Neptune*, and producing the Olive trees, is recorded every where by the Poets, and particularly by *Pausanias* in *Atticis*; by *Pliny* made no fable, who reports that the same Olive tree was to be seen in his dayes; But that *Pallas*, the Goddess of War, should produce the Olive, the Emblem of Peace, the reason seems to be, In regard that Peace is the effect of a just War, which is manag'd to no other end, than for the attaining and settling thereof. (n) Some conceive *Osyris* is here meant, for according to *Tibullus*.

*Primus aratra manu solerti fecit Osyris,
Et teneram ferro sollicitavit humum.*

Others *Triptolemus*, who first taught the use of the Plough to those of *Attica*; the more probable opinion; in regard the Egyptian Deities (as was *Osyris*) were not then indenizon'd at *Rome*. (o) See the Fable already explan'd in the Notes upon the tenth Eclog.

(p) After special Invocation, it was usual to make an address to the Gods in Common, which our Author here observes, as unwilling to omit any Deity propitious to Husbandry, amongst whom were reckon'd *Flora*, *Rugibus*, *Sera*, *Segetes*, *Sarritor*, *Occator*, &c.

And

Bacchus, and *Ceres*, in whose blessed reign,
Earth chang'd *Chaonian* Mast for golden grain,
And waterie cups mixt with invented Wines;
And *Fauns* still aiding Husbandmens designs;
You *Fauns* and *Dryades* together come;
Your gifts I sing: and *Neptune* thou to whom
The First Earth trident-struck brought forth a Steed;
And *Woods* Protector, thou, whose Snow-white breed
Three hundred Steers in fertile *Cæa* graze;
Pan, thou that guards our Flocks, thy Native Place
Lycean Groves forsaking, oh! draw neer,
If e're to thee thy *Mænalus* was dear;
And *Pallas*, who the use of Olives found; (ground;
With him whose crooked Plough first broke the
Sylvanus, aid, with thy lov'd Cypress, yield;
And all you Pow'rs, protectors of the field,
Whose kindly influence chears the sprouting grain,
Or send from heav'n on Corn large show'rs of rain.

And *Cæsar* thou, whom, in what starry throne
The house of Gods will seat, is yet unknown;
If thou o'r Realms and Cities shalt take care,
Or Lord of Seasons thee the world declare,
From whom all sorts of various plenty flow,
Binding thy mothers Myrtle on thy brow;
Or else, vast Seas, thy Godhead only rule,
Obeyd by Sailors, and the utmost Thule,
And *Thetys* purchase thee with all her brine;
Or to slow months be joyn'd another sign.
A place stands vacant twixt *Erigone*
And swift perusing *Libra*, where, for thee,
The fiery Scorpion now shrinks up his claws,
And from the larger half of Heav'n withdraws.
But Hell not thee must for a King expect,
Nor thou so much must government affect;
Although the Greeks *Elizium* fields admir'd,
Nor to return lost *Proserpine* desir'd.
Oh! where so e'r thou art, from thence incline,
And grant assistance to my bold design;
Pittie, with me, poor Husbandmens affairs,
And now, as if translated, hear our pra'rs.

in the Scottish Seas, lying between *Norway* and *Scotland*, and under the Dominion of the later, by Sea-men commonly call'd *by-lensel*. Which opinion the much-knowing *Mr. Selden* seems to approve of in his *Mar. Claus.* l. 2. c. 1. p. 121. Its Name, *Suidas* derives from *Thules*, a King of *Egypt*; *Isidore* from the Sun; and some from the Saxon word; *Tell*; which signifies a Limit, as if it were the Northwest bound of the World. (u) He seems to allude to that kind of Matrimony amongst the Antients which was call'd *Coemption*; in which the Husband and Wife did make a mutuall bargain and sale one of another for Marriage among the Romans was contracted three waies, by Ute, Confarreation, and *Coemption*; concerning which several kinds, See *Servius* *Danielis* upon this place. *La Cæda* proves the last to have been in use with other Nations, as well as the Romans; But *Scopas* his brief and pertinent Exposition of these Words is not to be omitted, who by *Emat* in the Original, understands no more than *sumat* or *accipiat*; all commutations or exchanges, being antiently compriz'd under the word *Coemption*, as is further illustrated by *La Cæda*. (x) Meaning the Monthes *June* and *July*, in which the daies are longest; (See *Calvus* *Rodigin.* and *Palladius*.) the ensuing Moneth being honour'd with the Addition of his Name, perhaps here implied. (y) She was the Daughter of *Icarus* a Shepherd of *Attica* (and Sister to *Penelope*, say some) who by immoderat lamenting the death of her slain Father, was by the Com-miserating Gods taken up into Heaven, and made a Constellation; Yet not one of the twelve signs (as *Sabinus* well observes) though others will have her to be the same with the Daughter of *Asraus*, known in the Zodiac by the name of *Virgo*, and call'd *Erigone* before her Assumption. (*Hygin.* c. 130.) (z) *Joseph Scaliger* in his Notes on *Manilius*, conjectures *Virgil* to assign this part of the Zodiac to *Augustus*; in regard he was born when the Sun was in *Libra*; Whence is that of an old Poet,

Et Libram quam Cæsar Habet

Antonius Clarus, cited by *La Cæda*, thinks *Virgil* reflects upon the impartial government of *Augustus*, and his Exemplary Justice; the surest supporters of Crowns. (a) The Sign *Scorpio* extends his Claws or *Chela* to the Constellation of *Libra*, which our Author here promises he shall contract more than half way, to make *Cæsar* room. (b) The Seats of the blessed Souls, according to the fiction of the Poets, of which in the 6th of the *Aeneis*. (c) This seems to contradict the Fable; For *Ceres*, hearing that her Daughter was ravish'd by *Pluto*, made her complaint to *Jupiter*, and requested her restitution, which *Jove* granted, upon Condition she had eaten nothing; Which Concession was frustrated by *Ascoluphus*, the Son of *Stryx*, who detected her of eating some Pomegranat Kernels; Nevertheless *Jove* permitted her to be six months above with her Mother, and six months below with her Husband; The Physical reason of which fiction is, that *Proserpine*, which is the Moon, is six months increasing, and six waining.

When

(d) The Poet begins his Instructions for Tillage from the time most proper for it, the Spring, a season most agreeable to the practice of the Ancients, as may be collected from the Authorities of *Hesiod* and *Xenophon*, the later of whom, in his *Oeconomicus*, gives the reason why Winter and Summer are not so proper for that Work, in the first the Earth being too moist and mity, in the second too dry and brittle; the ground broken up at this time of the year, the ancient Latins call'd *Vervatum quasi vere altum*. Yet was not this Rule so generally observ'd, but that in some parts they began to Plow about the end of Autumn, or beginning of Winter, toward the setting of the *Pleiades*, this diversity proceeding from the difference of the Climate and nature of the soyl, whereof *Pliny* tells us, that in warmer Regions it is better to break the Earth (especially if it be sad and heavy) in Winter, in cold Climates in the Vernal Equinox.

(e) In most Countries antiently they plowed with Oxen, as now with Horses; in many places with Mules, which *Homer* (*Il. 20.*) seems to prefer before others.

(f) That is, which hath been four times plowed, first in Winter, then in Spring, next the Summer, lastly in Winter again; this *Pliny* confirms; *Virgil* (laies he) is conceiv'd to enjoy sowing after the fourth plowing, when he said, that was the best ground which had twice felt the Sun, and twice the cold; Which is to be understood of the Spring or Summer Sun, and two Winters cold; This reduplicate plowing the Latins express by four distinct termes; *Proscindi, effringi, effringi, lirari*; And this was done for the better breaking and mellowing the Earth. *Servius* his Interpretation of the daies heat and nights cold repeated, by which he understands the Vernal and Autumnal *Arature*, is inconsistent with the meaning of our Author, and disallowed by *Salmasius*, in his *Plinian Exercitationes*, p. 726. *Germanus* and *La Cerda* likewise adhering to *Pliny's* more authentick exposition. The word *Segetes* in the Original is not to be understood of the Grain or Seed committed to the Earth; but of the Earth plowed, and prepared for the Seed; Hence that of *Accius*, *fruges in segetem dare*. (g) A requisite Caution for an Industrious Husbandman e'r he begin his work; To consider the Winds, temper of the Heav'ns, manner of Tillage, and nature of the Soyl; which *Xenophon*, *Pliny*, *Columella*, and others seriously inculcate. (h) The common *Servius* expounds this of Saffron only; nor amiss: *Servius Danielis* tells us some understand in this place *Vinum Tmoleticum*, which had a Saffron Flavour. To this adheres *Beroaldus* and *Germanus*; yet *La Cerda* periwades the Reader to incline to the first. (i) *Servius* makes it a Mountain in *Cilicia*, the Saffron of which Country was reputed of greatest Excellencie, and so commended by *Pliny*; who seems yet to make *Tmolus* a Mountain of *Lydia*, not far from *Sardis*, where likewise *Ptolemy* seats it in his description of *Asia*. (Tab. 1.) (k) This hath ever been esteem'd the peculiar Merchandize of that Country, whence the Indians receiv'd so great a Reputation, that for that reason by *S. Chrysostom* they are stil'd, the happiest, and best of Men, with them so frequent, that they made Posts for their Houses, and Stalls for their Cattell thereof, as *Pliny* and *Polybius* testifie. *Hermippus* in *Athenais* Celebrates the Ivory of *Libya*, which yet is not comparable to that of *India*; The Elephants of this Country being much larger than those of *Africk*; as *Pliny* observes; Wherefore our Author assigns the Pre-eminence to *India*. (l) *Sabaea* is a Region of *Aethiopia*, and the Metropolis likewise of *Ar. bia* the happy, fertile in Gums, Mirrh, Cinnamon, Ballon, Palms, and plenty of all things, of which *Strabo* l. 16. (m) A people of *Scythia*, who are said to be the first Inventors of Iron and Ironwork, thence call'd *Σιδεργεῖται*. Yet *Strabo* attributes the Invention hereof to the *Idæan Daityli*; *Pausanias* to one *Glaucus* of *Chios*, who agrees therein with *Herodotus*; Others to the *Cyclops*. The Epithite *La Cerda* conceives to be given from the necessity of their employment, as being still hammering at the Anvill, and toying at the Forge or Mines, hence — *Nudus Membra Pyracmon*, in the *Æneis* (l. 8.) (n) The Bevers of *Pontus* are accounted the best. This Beast when hunted cloie, and in danger to be taken, is said to bite off his testicles, as knowing them by naturall Instinct the cause of his pursure; though this upon experiment is deny'd by *Sestius* in *Pliny*, since by *Vallensius*, *Brodeus*, *Gorranus*, *Mathiolus*, and others condemn'd for a figment, as indeed it is, and first owing to *Æsop*. (o) *Epire* was famous for good Horses, thence call'd *ἑπὶ ἵππων*, now *Albania*. (p) Why Mares rather than Horses, the reason *Turnebus* apprehends to be either from *Virgil's* Imitation of the Greeks, who often use the word *ἵππων*, in the very same signification; or because Mares were frequently sent to the Olympick Games; or (which is the Conjecture of *La Cerda*) in regard Mares are for the most part Fleeter than Horses, and so fitter for the Race; which he observes from *Homer*, who calls the Mares of *Pheretides*, *ἡδοναὶ ἱππῶν ὄν*; *Swift* of foot, as *Birds* of Wing. (q) From this and the precedent Verses of the divers natural qualifications of several Regions, *Seneca* takes occasion thus to Moralize; The Land (saith he) is divided into Regions, and those described, to the end there might be a mutual Commerce between Men, for the supply of those things which one place may want of another; the chief Good hath its place too, but it grows not where Ivory or Steel is to be found; if you ask where its Seat is, 'tis the mind; which, unless it be pure and holy, can be no Receptacle for the Deity. *Epist. 87.*

Eter-

Eternal Laws, since first 'Deucalion hurl'd
Stones, to re-people, the unpeopled world;
Whence men, a hard race, sprung. Therefore go on,
And thy rich soyl, with the first cheering Sun,
Let thy strong Oxen plow, that heat may crust
The mellow gleab, and bake to Summers dust.
If poor thy soyl, before "Arcturus rise,
To break a shallow furrow will suffice;
There, lest the Corn should harm from weeds receive,
Here, lest small moisture barren Akers leave.
Let thy Land rest alternatly * untill'd,
And to worn grounds annual cessation yield;
Or there in season thou shalt Barley sow,
Where pleasant Pulse with dangling Cods did grow,
Where brittle stalks of * bitter Lupins stood,
Or slender Vetches in a murmuring wood.
Thy field, b Liné, Oats; and sleepeie Poppy, burns;
But easie is the labour made by turns;
Nor with d rich dung spare hungrie grounds to feed;
And e unclean ashes on poor Champains spread.
So your f chang'd seed delights the pregnant Plains,
And Ground left fallow, grants no little gains.

seems yet to have borrow'd his from *Pindar*. *Nem. Od. ult.* (y) Having distinctly describ'd the peculiar times for plowing, according to the severall Natures of the soyls, he proceeds to Instructions for Meliorating of ground, which he advices by change of Seed, Stercoration, and several kind of Compost. The Reason for the first, is, in regard the Earth by receiving onely one kind of grain comes to a Satietie, and fructifies but poorly; wherefore besides the resting of the ground, it is requisite to vary the Seed. Lord *Bacon* his *Natural History*, p. 137. (z) *Tristitia* pro amaro translatio decens est. *Macrob.* l. 6. c. 5. The reason the Etymologist gives, *Lupinus* is a Greek word, (deriv'd *ῥῆς ῥῆς*, i. e. *tristitia*) because it contristates the tasters Looks with its bitterness, *Isidor.* l. 17. *Etym. c. 4.* (a) A Metaphor expressing the store and plenty of the Crop. (b) These three do much burn and dry the Earth; as all seem to have receiv'd from this testimony of our Author; the reason for the first, *Columella* makes the quality of the Plant, as being hot of nature; The second *Theophrastus* assigns the multiplicity of its roots, which much exsiccate and impoverish the Earth; The third by *Diagoras* and *Erasthrastus* in *Pliny* is not onely condemn'd of a soporiferous, but mortal quality; proceeding not from cold, as antiently believ'd, but as later Chymists, and Naturalists have experimented, from a Narcottick Sulphur, and bitter salt inherent; which is likewise found in hot things, as in Spirit of Wine, and the like. (c) That is of resting the Earth every other year. (d) He now comes to the second means of meliorating grounds, Stercoration; which is the most ordinary help: Sheepes dung is conceiv'd the best, next that of Kine, thirdly that of Horses, which is held to be somewhat too hot, unless it be mingled. That of Pidgeons for a Garden, or a small quantity of ground, excelleth. The ordering of the Dung is, if the ground be Arable, to spread it immediatly before the Plowing and Sowing, and so to plow it in: for if you spread it long before, the Sun will draw out much of the fatness of the dung; if Grazing ground, to spread it somewhat late towards Winter, that the Sun may have the less Power to dry it up. It was generally receiv'd of old, that dunging of grounds when the West wind bloweth, and in the decrease of the Moon, doth greatly help; The Earth, as it seems, being then more thirsty, and open, to receive the dung. (*Vifcount St. Albans. Nat. Hist. p. 121.*) (e) Among those Substances that have a vertue to make ground fertile, though they be not merely Earth, Ashes excel; Inasmuch as the Countreies about *Ætna* and *Vesuvius* have a kind of amends made them for the mischief the eruptions (many times) do, by the exceeding fruitfulness of the Soyl, caused by the Ashes scatter'd about. (f) In the varying of the Seed, the Antients observ'd this method; In far grounds after a Crop of Wheat, Ry, or Barley, to sow them twice with Pulse, the third year with Corn again; In indifferent Soyls after a crop of Corn to sow them thrice with Pulse; In leaner grounds after the third year to lay them fallow; which is, that the Author advices in the next Verse; which is not to be understood of alternate Cessations, but of laying fallow for some longer time.

K

To

(r) The Fable of *Deucalion* his Reparation of man-kind by the casting of stones is sufficiently known, and already explicated. The Learn'd suppose this Fable of the Deluge copy'd from the Original of Scripture, which seems to be confirm'd by what *Plutarch* writes of the Dove (in his Book *de Industria animalium*) agreeing with that of *Noah* in *Genesis*.

(s) This seems to be borrow'd from that of *Lucretius* (l. 5.)

*En genus humanum tanto fuit illud
in arvis
Durius, ut decuit, tellus quod dura
creasset.*

The reason of the Fable thus explain'd by *Eusebius*; at which time *Men* liv'd in Woods and Caves, they many times expos'd their Children in hollow Trees and Rocks, not being able to provide for their sustenance, whence came the vulgar opinion, that the Children so expos'd, were born of stocks and stones.

(t) Herein *Virgil* seems to differ from *Theophrastus*, who prescribes the plowing of wet, cloie, heavy, and fat ground, in Summer: Loose, dry, light, and lean, in Winter.

(u) Barren grounds, *Columella* advices to plow toward the end of August, that the Sun may not have too great a power to draw out the juice and strength of the Earth; consenting with our Poet, who will have it to be done about the rising of *Arcturus*, which is according to *Columella*, the Nones of September, as *Pliny* will, Eleven daies before the Autumnal Equinox; but the Reader is here to understand the Cosmical rising of *Arcturus*, not the Helical or Chronical.

(x) Of the resting of ground, *Xenophon* in *Oeconomico*, suitable to the expression of our Poet; who

(g) This is preferib'd as another Means of meliorating ground; and that for four reasons; for as *Berfman* observes, the diseases of grounds proceed chiefly from four Causes, Leannels, coming from defect of Aliment; Sliminess, caus'd by excess of Moisture; Cloteness, which binds up and suffocates the seed; Laxity, which gives too easie Admission to Heat and Cold. The Poet hath preferib'd in one, as many Remedies; for burning cures the Leannels, consumes the Sliminess, opens the Cloteness, and shuts up the Laxity of the Earth.

(h) He intends here, Harrowing, which by the Latines was call'd *occatio ab occadendo*, because it broke into smaller peeces the greater clods or glebes of Earth. (*Fest.*) *Scaliger* will have it to be so call'd *ab Occa*, which signifies a Rake, the proper instrument of that work.

(i) This oblique plowing the Latines call'd *Iterationem*. *Servius* (in *Salustius* his opinion) hath mistaken the time when this was to be done; affirming the Autumn to be the proper season for it; whereas *Varro* testifies it was perform'd in the Summer, *Inter solstitium & caniculi*. *Occatio* and *Iteration*, were both to one and the same end; that is, to break and lessen the Clods of the first plowing, but the one was done with the Harrow, the other by the Plough running cros the furrows.

(k) This begins the second part of this Book, which shews the seasons most proper for sowing, describ'd here to be moist Summers, and dry Winters, which our *Author* (as *Macrobius* observes) seems to have taken from the most primitive precepts of *Italian* Husbandry, express'd in these Verses;

*Hiberno pulvere, verno luto,
Grandia farra, Camille, metes.*

*Winters dust, and Summers Rain,
Bring (Camillus) store of Grain.*

But of this season, thus *Pliny*; Many anticipate the time of Sowing, and begin after the eleventh of the Autumnal Equinox, the Constellation of the Crown then rising, when for certain dayes there is a constant fall of Rain; *Xenophon* will have it to be before the God hath given the sign; which *Cicero* interprets to be rain; and since it is a certain Rule, not to sow before the leaves begin to fall, they think the fittest time for it, the setting of the *Pleiades*; which among the Antients was the most legitimate season; as from the testimonies of *Hesiod*, *Xenophon*, *Theophrastus* and *Pliny*, *Salmasius* hath collected in his Exercitationes upon *Solinus*.

(l) Yet *Pliny* seems to correct our *Author* (l. 17. c. 2.) when he saies, *Hiberno pulvere fieri Messes laetiores, luxuriantis Ingenii fertilitate dictum est*. For (as he writes) both Corn and Plants affect long Snows. However it is observ'd by some of the Antients, that dust helpeth the fruitfulness of Trees, especially of Vines; inasmuch as they cast dust upon them on purpose: for it should seem that that powdering, when a show'r commeth, maketh a kind of soyling to the Tree, being Earth and Water finely laid on, and they note that Countries where the Fields and wayes are dusty, bear the best Vines, why not the best Corn likewise? (m) It is not easily resolv'd what parts of the World the Poet here intends; for some confound *Africa* and *Myfia*; others difference them. Some will not have *Virgil* here to mean the Province, but a City of that Name. No 'tis dissent they about *Gargarus*; some with *Servius*, taking it for the top of *Ida*; others with *Macrobius*, more probably, for a City at the foot of *Ida*; Celebrated for the fertility of its soyl, occasion'd by the descent of Rain from the Mountain, kindly overflowing the underlying Level, which brings along with it an enriching slime or Compost. See *Macrobius* l. 5. c. 20.

To burn drie stubble, and the barren fields,
In crackling flames, oft handsome profit yeelds;
Whether some hidden faculty derives
From thence, which with pure sap the Earth revives,
Or concocted humours spent by heat,
And useles moisture, vapour forth in sweat;
Or that the loosening flames new waies hath wrought,
And breathing chincks, by which more juice is brought
Up to the sprouting Corn; or else restrains
By obduration the Earth's gaping Veins,
Left soaking show'rs, or heat which more annoys,
Or bitter cold of piercing winds destroys.
And much advantage to poor swains it yields,
To use their ^b Rakes, then harrow sterile fields;
Nor golden *Ceres* from the lofty skies
Shall view his labour with regardless eies;
And who athwart the furrows Plows the plain,
Then ' breaks the clods obliquely o'r again,
Turning his teem, and by eternal toyl
T' obedience brings a disobedient soyl.

Pray for ^k wet Summers, ' Winters wanting rain;
' Winter dust glads the ground, but more the grain:
Not ^m *Mæsia* then shall boast such Crops, nor more
Shall *Gargarus* admire her wondrous store.
What shall I say of him hath sow'd his land,
Then straight goes on, abroad spreads barren sand?

Streams

Streams to his Corn in flowing Rivers turns?
And when scorch'd fields with dying herbage burns,
Behold! ' conducteth from some rising ground
Water, whose current makes a murmuring sound
Amongst polish'd pebbles, and refreshment yeelds,
From bubbling rivulets, to thirsty fields?
Or those, who left ' ranck ears the stalk o're-lade,
Luxurious Corn eat in the tender blade,
When first it hides the Earth? and from their land
Who settled plashes drain'd with drinking sand?
Especially when frequent show'rs of rain
Make swelling floods not their own banks contain,
And with a slimy mud drowns all beneath,
Whence hollow ditches putrid vapours breathe:
But yet, for all Mens toyl, and Oxens pains,
Skilful in Tillage, the Strymonian ' Cranes,
With plundring Geese, and bitter Succorie harms,
And noysome shade destructive are to Farms.
Nor would heav'n's King make tillage easie, who
Did first with toylsome art the Earth subdue,
And Mortals did to many cares inure,
Nor in his reign would heavy sloth indure.
Before ' *Joves* time, no Tiller vex'd the grounds;
Inclos'd his own, or limits others bounds;
' All common was, and of her own accord
The Earth full plenty freely did afford.
He to foul Serpents deadly poison gave,
Commanded Wolves to prey, and Seas to rave!

extremely affect this Herb. Fourthly, Shade in general is destructive to Corn; And *Pliny* reckons it the chiefest knowledge of a Farmer to understand what Plants receive either nourishment or detriment from shade. Some Plants thrive more in the Shade than Sun, as Strawberries, and Bays; And the shades of some Trees are more hurtfull than others, as that of Vallnut-trees, Pines, Firs, and Juniper; by *Pliny* accounted deadly; to which our *Author* thus alludes in the last Eclog.

*Surgamus, solet esse gravis Cantantibus umbra:
Juniperi gravis umbra; nocent & frugibus umbrae.*

(r) In this following Digression our *Author* seems to have layd down a Description of the State of Man before and after his fall, the last incurring that Curse in *Genesis* (Chap. 3.) A sight of which Primitive Truth, *Endeus* conceives to have been the ground or occasion of our Poets introducing this Allegorical Fiction. (s) Of these times thus *Justine*; Saturn is said to have been a man of so much justice, as he fore'd none to serve him, and had nothing as private to himself; but all things were in common and undivided, as if one Universal Patrimony to all. In Memorial of which, in the Saturnalian Festivals, the Servants us'd to feast in common with their Masters, all right and distinction layd aside. And for this reason was the Common treasure kept in the Temple of *Saturn*, in sign of that ancient and primitive Community.

K 2

Rob'd

(n) Irrigation of grounds is an excellent Improvement, both for Corn and Grals; this is done in two manners, the one by letting in and shutting out Waters at seasonable times; and this serves onely for Meadows which are along some River. The other way is to bring Water from some hanging grounds, where there are Springs, into the lower grounds, carrying it in long Furrows, and from those Furrows drawing it traverse to spread the Water. It is the richer, if those hanging grounds be fruitful, because it washeth off some of the fatness of the Earth. And generally where there are great overflows in Fens, or the like, The drawing of them in the Winter, maketh the Summer following more fruitfull: The cause may be, for that it keepeth the ground warm, and nourisheth it; in the Summer it cools and refresheth it. See the *Lord Bacon*, *Natural History*, p. 126.

(o) *Scaliger*, *Victorius*, &c. and others, think *Virgil* in this p. to have emulated *Homer* (l. 21. l. 1) the Prize by *Victorius* given to *Homer*, by *Scaliger* to *Virgil*.

(p) Rankness is reckon'd among the diseases of Corn; The Remedy whereof is twofold, either mowing it down, after it is come up, or putting sheep into it, to crop it short; the last our *Author* here intimates. *Pliny* reports, that about *Babylon* they us'd twice to mow it, and then to turn in their Sheep.

(q) *Virgil* here advises the Industrious Husbandmen to beware of four great Enemies to Corn; Geese, Cranes, Succory, and Shade; the first are very destructive to all young Sprouts and Buds, for what ever is tender, they crop; their dung likewise kills and taints young Corn and Grals. Secondly, concerning Cranes, there is nothing, as to this particular more observable than of other Fowl, which generally are to be kept from all young Plants. *Pliny* (l. 18. c. 17.) tells us of an Herb, the name of which is unknown, which being buried in four corners of the field, is of vertue to drive away Stares, Sparrows, and such kind of Birds. Thirdly, Succory or Endive is for two reasons hurtfull to the Corn, (as *Turnebus* notes) first by the spreading of its Roots, which drain the Juice of the Earth, and defraud the Corn; next, as being a great inviter of Geese, who ex-

(1) These were made of one tree hollowed, which, in the *Indies*, they call a *Canoe*; these the *Gauls* us'd upon the River *Rhoan* in assisting the transport of *Hannibal's* Army in his Enterprize of *Italy*, who according to *Livy* (1.1.) were the first Inventors thereof; but *Pollidor Virgil* gives the Invention of these *Canoes* to the *Germans* inhabiting about the River of *Danubius*, which kind of *Vessels*, *Isidore* calls *Tarabes*.

* Applicable to this place is that of *Macrobius Som. Scip.* That there is a *Star* of *Mars*, of *Jupiter*, and *Saturn*, is not the *Constitution* of *Nature*, but *human persuasion*; which gave both *Number* and *Names* unto the *Stars*. Whence *Seneca* in his *Natural Quest.* 125. It is not yet 1500. years since *Greece* gave the *Names* and *Numbers* of the *Stars*.

(u) The first that invented the use of *Nets* and *Toyls*, (according to *Oppian*) was *Hippolytus*, the son of *Theseus*.

(x) The manner of hunting among the *Antients* was to surround the *Woods* with a *Fence*, to intercept all passage for flight. Concerning which see *Xenophon*, *Oppian*, *Gratius*, & *Nemesianus*. The Reader may take a view of it, in these words of *Apuleius* (*Metam.* 8.) The *Dogs* being put in to rouse the *Beasts* from their *Covert*, mindfull presently of their imparted discipline, they surround all the place, and block up the *Passages*.

(y) The Invention of this, *Pliny* ascribes to *Dadalus*, *Ovid* to *Perdix*, his sisters son; *Seneca* and *Diodorus Siculus*, to *Talus*.

(z) Our Poet seems to have taken this from *Theocritus*, who before him hath wittily intimated thus much in the beginning of his *Fishers*.

Want (*Deiophantus*) is *Arts* onely spur;
The *Rise*, and *Rule* of *Labour* is from her.

(a) This invention by Poets generally is ascrib'd to *Ceres*, as is the production of all grain, except the *Bean*, if we credit *Pausanias*; but the reason of this attributed honour is, because she first brought *Corn* from other places into *Greece*. The first ground she sow'd was a field near *Elenus*, call'd *Rharion*, whence she derives one of her attributes.

(b) A City of *Epire*, near which was a Grove abounding with *Mast*, and in that a Temple of *Jupiter*, and an Oracular Oke. *Eustath.* upon these words (*Il.* 2.) *ἡ δὲ δρυὶν ἀρχή*, makes it a Region in the North of *Thesprotia*, sacred to *Jupiter*; where from an Oke he gave Oracles, by two golden Pidgeons, says the Fable, which were suppos'd to be two women, so call'd, because they came from far. (c) By the Latins call'd *Rubigo*, or as *Budaus*, *Nebula*; by the French, *Nielle*. *Scaliger* on *Theophrastus* thus defines it; *Smut*, or *Mildew*, is a certain putrefaction, when the Dew or Rain that is lodg'd in the Ears of *Corn*, is not shaken off, but by the adventitious heat of the Sun corrupts and putrifies. This disease happens most in inclosed grounds where the Air is more close than in Hills or Champaign; the Remedy of this (according to *Pliny*) is by sticking *Lawell* branches in the ground, which will draw the blasting vapour to them; and to this end were the *Rubigalia sacra*, instituted by *Numa*, in the 11th of his Reign.

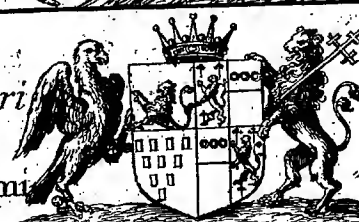
Rob'd leaves of Honey, fire conceal'd, and Wine,
Which ran before in Rivers, did confine;
That various Arts by study might be wrought
Up to their height, and Corn in furrows sought;
And Mortals should from Veins of flint strike fire.
Then Rivers first did Alder Boats admire;
Then Sailors nam'd, and number'd every Star,
And knew what all the Constellations were;
Then snares for Beasts, and lime for Birds was found,
And how Dogs should the mighty woods surround;
This, strikes broad Rivers with his casting Net;
That, fishing lines draws from the Ocean, wet.
Then Steel and grating saws were first receiv'd,
Before, soft wedges easie timber cleav'd.
Then Arts began; fierce toyl through all things breaks,
And urgent want strange projects undertakes.
First Ceres Mortals taught to plow the ground,
When Akorns scarce in sacred Groves were found,
And Dodon mast deni'd; then Swains did toyl
Left smutting mildews golden ears should soyl,
And the base Thistle over all aspire:
The Corn decays, whole Groves of armed Brier,
And Burs arise, and o'r a glorious land,
Pernituous Darnel, and wild Oats command.
Unless with Rakes thou daily breakst the grounds,
And Birds afright'it with terrifying sounds,
Cutst spreading weeds which shade thy golden grain,
And supplications mak'it with vows for rain,
Thou shalt in vain see others great increase,
When shaken Oke thy hunger must appease,

The



*Dicendum et quæ sint
quæ sine nec potèdere seri*

Honoratissima Dni Domini
Carnarvan Tabula



*duris agrestibus arma;
nec surgere messes*

na Elizabetha Comitissa
merito votiva,

(d) Of the several Instruments for Tillage and Husbandry, the picture will afford a clearer Demonstration to the Reader, than a Marginal note.

(e) *Ceres*, so called from *Eleusis* a City of *Attica*, where she was chiefly worship'd; the City took its name from *Eleusinus*, the son of *Mercury*, saies *Suidas*, who receiv'd *Ceres*, going in search of her lost Daughter, and kindly entertain'd her in his house, for which she taught him Tillage, and he in requital Instituted the *Eleusinian* Rites in her Memory.

(f) The Reason of the Epithite is taken from the frequent use of that instrument in the Ceremonies of *Bacchus*, whence he is sometimes call'd *ἀμπελῆς*, *Vanifer*, for as with the Fan Husband-men purge and winnow the Corn, so with that, *Bacchus* was believ'd to purifie the Minds of Men.

(g) *Duplex dorsum*, *La Cerda* Interprets *latum & crassum* (as *Duplex spina*, in the third Book of these *Georgicks*) following *Turnebus*, as he *Servius*.

(h) That all Ploughs were not ear'd, may be collected from these words of *Palladius* (l. i. tit. 43.) *Ploughs* (sayes he) are single; or if the Region be plain, ear'd, that so the grain may be reit'd against the wet of Winter in a deeper furrow; where we see the single Ploughs oppos'd to those with Ears.

(i) That which is here call'd a Barn floor, was among the Antients, onely an open *Ara* or threshing place, the form and making of which *Cato* thus prescribes (l. i. de re rust. c. 129.) Let the Earth be a little digg'd, then spread well over with Lees of Oyl to mellow it; when it is well broken and soak'd, even and level it with a roller or beater; Being smooth'd and plain'd, it will neither be molested with Ants, nor, when it rains, be mirie. *Varro* advises it to be plac'd upon a high ground, as much above the wind as can be, round, and rising in the middle, that when it rains, it may quickly run off again.

(k) It is question'd whether the Mole have either eyes or sight; *Pliny* denies both, and grants onely a likeness of the first. *Aristotle* seems to allow of both, and with him *Simplicius*, but as defective; the Reason they give is this, that where ever there are the Instruments of Sense, there are likewise the offices of sense; and if Eyes, then sight; because Nature does nothing but ver'd them over with a thin veil or Membrane; through which yet, according to *Scaliger* (*Exerc. 144.*) they take in so sensible a perception of light, as immediately to avoid it; which is that, which Nature hath taught them for their preservation, who being made to live under ground, have neither need of Light or Air, nor of a more perfect sight than such as may help them to avoid both, as pernicious.

And

The hardie^d plowmans tools we next must know,

Which wanting, we can neither reap nor sow.

A heavie Plow of crooked Oke, a share,

And the slow-wheel'd^e Elufine Mothers Car;

Sledges, and Flails, Rakes ponderous enough;

Fine Ofier Baskets, country householdstuff,

Hurdles, and last, *Iacchus*^f mystick Van;

All which, if th'art a careful Husband-man,

Remember to provide, if the divine

Glory of Tillage thou intendest thine.

Next in the Woods with mighty labour bow

An Elm, and form it to a crooked Plough.

To this a Teem beneath of eight foot cut,

To the s^e bow'd back^b two ears, and Dentals put;

Of lofty Beech your Plough-tail, but the yolk,

Let that be from the gentle Teil-tree took,

Which from behind shall the deep turnings guide,

And Oke with hanging in the Chimney tride.

Here many antient rules I could declare,

Unless thou scorn'st to mind so mean a care.

With a great Rowler first thy^e Barn-floor lay,

Smooth'd with the hand, confirm'd with binding clay,

Left grafs spring up, or it should dustie grow,

Then many mischiefs chance; for oft below

The little Mouse her store hath, and abode,

And the^k blind Mole her bed; there lurks the Toad;

For many creatures in the Earth are born;

Thence Weefels plunder mighty hoords of Corn,

Andⁱ Ants fore-seeing age, and want to come.

Observe when first the^m Nut begins to bloom,

And flowrishing, bends the tender branch, if these

Prove fruitfull, such shall be thy Corns increase,

And in great heat huge Harvests shall be found:

But if with swelling leaves the shades abound,

Then thou shalt thrash a chaffie stalk in vain.

I have seen many wouldⁿ anoint their grain

With Nitre first, then Lees of Oyl would spread,

That the husk swelling, might enlarge their seed:

Then with lent fire ripen the tender grain.

I saw seed pick'd, and cull'd with tedious pain,

And yet degenerate, unless yearly we

The largest choose; Each thing by Destiny

So hastens to grow worse, and backward goes;

As one against a stream his Vessel rowes,

Who if by chance his arm a little slack,

The Boat in the swift Chanel hurries back.

They should beside their observations make

From^r Northern Stars, the^r Kids, and^r silver Snake,

Like those that homeward through swoln billows trade,

And^r Oyster-breeding *Helespont* invade.

When *Libra* in just Ballances shall weigh

Darkness with light, and shadows with the day,

therefore purging and elensing. The Lord *Bacon* on the contrary, holds it to be a cold Body, and thinks the Cause to proceed from a subtle spirit, which severeth and divideth any thing that is foul and viscous, and sticketh upon a body being mingled with water to the thicknes of Honey, and appli'd to the buds of Vines, it makes them sprout forth in few daies, the cause being, the opening of the bud and parts contiguous by the spirit of the Nitre, for Nitre is (as it were) the life of vegetables. (o) It is certain, that Corn sometimes will degenerate into another kind; as is formerly instanc'd by our Poet in his *fifth Eclog.* And generally it is a Rule, that Plants that are brought forth by Culture, as Corn, will sooner change into other Species, than those that come of themselves, for that Culture giveth but an adventitious Nature, which is more easily put off. This happeneth chiefly from the weakness of the Grain that is sown, for if it be too old, or too mouldy, it will bring forth wild Oats. It hath been noted that seed of a year old is the best, and of two or three years, is worse; and that which is more old is quite barren. (*Visc. St. Alb. Nat. Hist. p. 137.*)

(p) That is, *Arcturus*, who is likewise call'd *Bootes*, and the Wain-driver, because he follows that Constellation; So *Cicero*

Arctophylax vulgo qui dicitur esse Bootes;
Quod quasi temone adjunctam pra se quatit Arcton.

(q) Two little Stars in the left hand of *Erichthonius*, on whose left shoulder is the *Amalthean* Goat seated, *Serv.* & *Ramus*;
(r) There be three Constellations so call'd. One that is between the two Bears; The second that of *Ophiuchus*; The third is one of the Southern Signs, and is call'd *Hydra*. This *Servius* takes to be meant here; but *Ramus* more truly, the first. (s) The use of Astrology seems here to be prescrib'd as necessary to the Farmer, as the Sailer. Which place *Pliny* respects, where he sayes; *The Winds, and Stars, according to the Precepts of Virgil, are to be observed as exactly, as by Sea-faring Men.* (t) *Cassius* *astrofor oris.* *Caul.* No less commended by *Ennius*, and *Lucan.*

Then

(u) The Reason of that Epithite is variously conjectur'd; it seems to be apply'd, either because that Plant is attributed to her Invention, as *Euseb.* notes (*prepar.* l. 3.) or because she is said to have stay'd her hunger therewith; or to have eaten it to allay by slumber the sense of her sorrow (as *Servius* conjectures) or because Farmers us'd to sow it (though hurtfull) amongst their Corn, that so they might sacrifice thereof to *Ceres* (as *Brodaus* guesses, *Miscell.* l. 3.) or because that Goddess us'd to carry it in her hand, and is so portray'd in her Statues (as both *Brodaus* and *Turnebus* intimate) or else in regard that the garden Poppy call'd *Sulaxime*, is good to make bread, as *Mancinellus* conceives, and is approv'd of by *Germanus*.

(x) This Herb in the Latin is call'd *Medica*, because it was first brought into Greece by the *Medes*, at what time *Darius* invaded it. *Strab.* l. 12.

(y) Added by way of Caution; for though Clave-grafs be of that fertility, that after it is sown, it will last, as *Palladius* saies, ten; as *Pliny*, thirteen years or more; yet Millet, if it be not every year sown, will come to nothing.

(z) *Taurus* rises with the Sun in April, at what time the days begin to be longer and warmer. The Poet here seeming to allude to the Etymology of that Moneth, so call'd, *ab aperiendo*; as *Deir.* in *Her. fur. Sen. Germanus*, and *La Cerda* upon this place.

(a) Meaning when the Dog-star sets *Helicall*; that is, at what time the Sun rises with *Taurus*. See *Macrob.* l. 1. c. 18.

(b) Dissenting from *Servius*, who here understands *abconditur* in the Original to imply their *Helicall* rising, that is, their rising together with the Sun, and being obscur'd by the light of his Beams. But this Interpretation (to use *Salmasius* his words) is both contrary to the meaning of *Virgil*, the Discipline of the Stars, and common observation: for here is to be understood their *Cosmical* setting in the West with *Taurus*, at what time the Sun rises in the East with *Scorpio*; which happens about 44. or 45. dayes after the Autumnal Equinox; but of the differences among the Antients as to this point, see *Salmasius* in his *Plinian Exercitationes*, p. 736.

(c) A Northern Constellation consisting of Eight Stars, into which *Ariadnes* Crown, when *Bacchus* made her his Bride (after *Theseus* had deserted her) was converted; So *Ovid* in the eighth of his *Met.*

The Desolate,
Bacchus with Marriage Comforts, and that she
Might glorious by a Constellation be,
Her head unburthen'd of her Crown, and threw
It up to Heaven; through thinner Air it flew.

Flying, the Jewels that the verge incase
Convert to fires, fast fixed in one place,
Th'old form retaining, they their station take
Twixt him that kneels, and him which holds the Snake. Mr. Sands.

(d) The Zones or divisions of Heaven and Earth were devised by Astronomers, to distinguish the motions of the Sun, Moon and Stars, site and quality of Countries. The Torrid so call'd of excessive heat, (the Sun being ever over it) is confin'd by the Tropicks of *Cancer* and *Capricorn*, and parted in the midst by the Equator, containing in Latitude 47. degr. This, the Antients generally believ'd uninhabitable, but the latter discoveries shew the contrary, being found not onely populous, but healthfull and pleasant. On each side of this be the Temperate Zones, confin'd by the Arctick, and Antartick Circles; each containing forty three degr. The Frigid Zones, held uninhabitable for extremity of cold, by reason of the Suns distance from their Vertical point, extend from the former Circles to the North and South Poles; Each three and twenty degrees and $\frac{1}{2}$ in Latitude; yet this of the North is found within ten degrees of the Pole to be inhabited. This description *Hadrian. Junius*, and others, affirm to be borrow'd by our Author from *Erastosthenes*.

Athwart

The two Extremes to this on each hand lies
Muffled with storms, fetter'd with cruel Ice.
'Twixt Cold and Heat, two more there are, th'aboards
Assign'd poor mortals by th'immortal Gods.
Athwart these two in th'oblique Zodiack shines
Whirling still round the twelve Celestiall signs.
As we the Pole to Scythian mountains raise;
So 'tis deprest in *Libya's* Southern bayes;
This alwaies gilds our Hemisphere, but Hell
Sees that, and Spirits which in darkness dwell.
Here round about the mighty Serpent glides,
And like a River the two Bears divides
With vast infoldings; ^b Bears that never yet
Durst in the Ocean bath their silver feet.
There, as they say, either is ⁱ lasting Night,
Or gloomie shades for ever hind'ring Light;
Or else from us to them *Aurora* speeds,
Bringing the day, and when with panting Steeds
The Daun first breaths on us, there Night retires,
And blushing kindles late Nocturnall fires:
Hence from no doubtfull signs we seasons know;
When best to Reap, and at what time to Sow,
Or when to trust the trecherous ^k Sea again,
And 'well-rig'd Ships adventure to the Main,
Or in vast Forests fell well-season'd Pines.
Nor vainly mark setting and rising Signs,
Which in four quarters equal years divide.
If a Cold show'r makes Swains within abide,
Much may be done, which when the weather's Fair
Might take up time; To whet the blunted share,
To make ^m a Boat, to brand the Sheep, and Mete
What Measures make the Mountains of thy Wheat.
These sharpen Forcks and Stakes, the tender Vine
Others infold with bonds of Amerine;

L

And

(e) Right and left in several parts of Heaven, is to be understood in a divers Notion. If we respect the course of the Sun and Stars, the right is the East, the left the West; But the Heaven consider'd in itself, admits of no such distinctions; and therefore, as *Arnobius* saies, they are to be apply'd not to the form of the Heavens, but to our Position.

(f) He marks out the oblique Motion of the Sun through the Zodiack.

(g) As much as the Arctick Pole is elevated, so much the Antartick is deprest, this, ignorant Antiquity assign'd only for Ghosts and Hell.

(h) The lesser with his Head and Neck, the bigger with his Tail. So *Hyginus*.

(i) According to the opinion of the Epicureans, as *Turnebus* notes, who thought the Sun was dissolv'd every Night, and recompos'd the next Morning; And therefore when the Sun left the upper Hemisphere, the nether Hemisphere could not but be dark; else our Author could not be clear'd from the suspicion of Ignorance. But upon this *Hypothesis* he stands free, and to this most probably *Virgil* alludes; who loves to sprinkle his Writings with Philosophicall Readings.

(k) This time *Pliny* notes; *The Spring*, saies he, opens the Sea to Saylor, in whose Beginning *Favonius* Breath softens and mollifies the Winters rigour; the Sun then obtaining the 25th part of *Aquarius*; Intimated by the *Lyrick*.

Solvitur Acris hiems grata vice veris & Favoni, Trabantq; siccas machina Carinas.

This according to *Vegetius* falls about the 6th of the *Ides* of *March*, which he not unaptly calls, *The Birth-day of Navigation*.

(l) Not understanding, as some do, ships of War, but Merchandize, rigg'd and trimm'd with all their tackling for Sea; so *La Cerda* upon the Authority of *Titius*; *Classes armatae, non bellicis apparatibus instructae, sed ornatae omnibus armamentis, quibus egent ut consistere in aquis possint.*

(m) Others yet understand it of hollowing Troughs for the Cattel to drink in. *La Cerda* and most Interpreters of hollow'd Boats of *Canots*.

(n) Because growing about *Rubi*, a Town in Italy, as *Ame* fine from a town of the like Name, frequently mention'd by *Cicero pro Rofcio. Serv.*

(o) So we understand *deducere*, with *Servius* and *La Cerda*; for according to *Varro*, it was a breach of Religion, to overflow or water grounds upon such days, permitted it was, as *Columella* testifies, by the Pontifical Lawes, to cleanse Fish-ponds, Pools, and standing Dikes; to which is applicable that Jest of *Flaccus* the Civilian, who sayd, *That Holidays were fitter to marry Widows in, than Virgins*; by Widows, meaning old Ditches or Trenches, that upon such days usually were cleans'd and new cast; but of these dayes see *Briffon. l. 1. formul.*

(p) Yet *Pomponius Sabinus* affirms it to be forbidden by the Pontifical Lawes, as was the washing of sheep, unless it were for cure of the Scab, for cleansing their Wool onely it was not permitted. *Macrob. l. 3. c. 3.* and *Servius* out of *Varro*; where he gives this reason; *Nymphæ enim sine piaculo non moveri possunt.*

(q) The Poet here laies down the difference of some Lunary dayes, which *Pliny* discommends as a superstitious observation, and saies that *Virgil* therein follow'd the ostentation of *Democritus*; but doubtless he imitates *Hesiod. l. 3.*

(r) The Reason *La Cerda* gives out of *Galentius*, in regard there be five dayes between the Conjunction of the Moon in *Cancer*, and that in *Leo*; which is counted a Malignant Sign; and most unfortunate; by reason of the interposition of *Mars* and *Saturn* hindering the friendly assistance of *Jupiter*; this Number is likewise sacred to *Pallas*, who was a Virgin; *Unde etiam omnia sterilia quinta Luna nasci dicuntur. (Serv.)*

And some with "Rubean twigs neat Baskets bind;
Now drie their Corn at fire, and now they grind.

Some works on Holy-dayes are to be done;

° Cleanse or cast Rivers, no Religion,

Or law forbids; nor yet to ' hedge in Corn,

And Snares to lay for Birds, to burn the Thorn,

To wash the bleating Flocks in curing Floods.

The driver of the slow As often loads

His back with Oyl, or Fruit, or else doth fetch

From town a Handmill, or a mass of Pitch.

The Moon grants several dayes should be employ'd,

° Lucky for several Works; the ' fifth avoid;

Hell, and the ' Furies then were born, and Earth

Gave mighty ' *Typhon*, and the Giants birth;

Which Covenanting Brethren thrice assai'd

To pull down Heaven, *Pelion* on *Ossa* layd,

On *Ossa* green *Olympus* would have thrown: (down.)

Thrice *Jove* with Thunder threw those Mountains

" The seventeenth day is good to plant the Vine,

That day to break thy sturdie Steers design,

Then thy fine Web begin; * the ninth relieves

Those make escapes, but dangerous for Theeves.

(f) *Hesiod, Avoid the fifth, 'tis sad and dismal sound,
In that the Furies walk their dreadful round
To punish Perjury.*

(t) By these are understood all the Giants that warr'd against the Gods; The Fable sufficiently known. The Scene of this War is feign'd to be in *Thessaly*, and its bordering *Thrace* (where are the mentioned Mountains, of *Pelion*, *Ossa*, and *Olympus*) for the inhumanity of those People, and their Contempt of the Gods; and to be overwhelm'd by them, for their flaming and sulphurous Exhalations. Whereupon that natural Sense is given to this Fable, how the Giants are those Winds that struggle in the Caverns of the Earth, which not finding a way, inforce it; vomiting fire, and casting up stones against Heaven, or *Jupiter*. (n) Some understand by *septima post decimam*, the fourteenth day, i.e. *septima duplicata post decimam*. Others think two dayes to be here commended, the seventh and tenth; the Priority yet given to the last. But *Adamius Astronom. 4.* takes *septima post decimam*, for the seventeenth, in imitation of our Author.

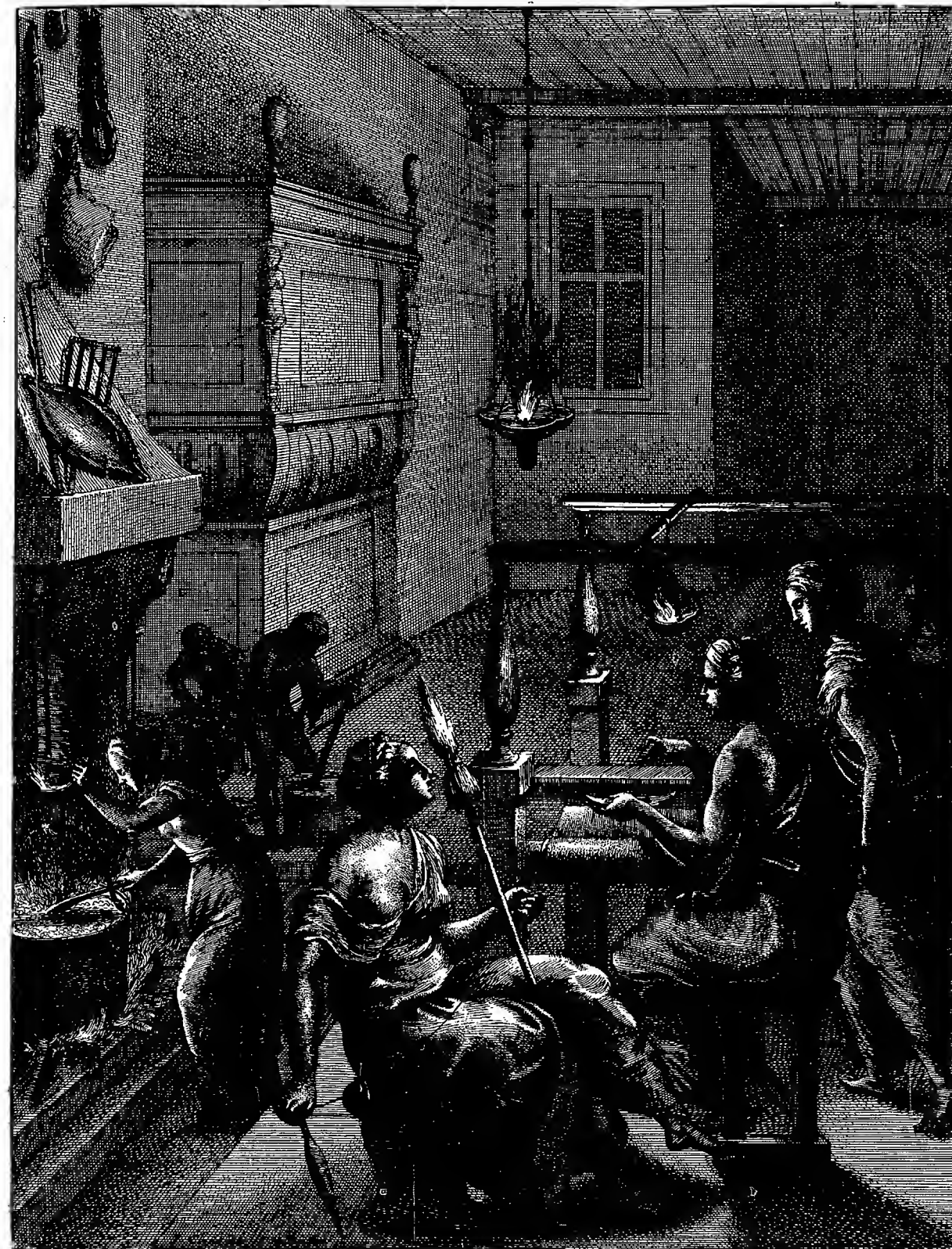
*Prima rapit, nec rer quinta clementior usus,
Septima post decimam luctum, & vicefima portat.*

And therefore we have rendred it accordingly, though *Servius* approve of the fourteenth (which day was held the most proper for Planting of Vines.) *Cælius Rhodig.* and *La Cerda*, of the two several dayes, disallowing the seventeenth, because the Moon being then too far decreas'd, affords no fit time of Planting. (x) What is sayd of this, and the other dayes; is collected meerly from observation, which hath noted this day most commonly lucky to such as make escapes either from an Enemy, unjust Imprisonment, of the like; on the contrary, ill for theeves; which yet *Propertius* seems to contradict, when he sayes;

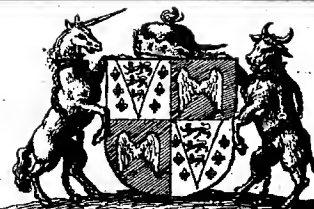
Luna ministrat iter, demonstrant Astra latebras.

As if the Moon were their guide; the Stars their detectors. The observation of those other dayes which *Hesiod* pursues, *Virgil* here omits: as of the first, fourth, sixth, eighth, eleventh, twelfth, thirteenth, twentieth, thirtieth.

Many



*Et quidem seros Hi-
Perbigulat, ferroque
Interea longum cantu
Arguto coniux per-*



Honoratissimo Dñi Domini
rato. Baroni Seymour de Trow

*berni ad lumen ignis
facies inspicat acuto.
solata laborem.
curit pectine telas;*

Francisco Seymour Equiti Au-
bridge, Tabula merito votiva.



Et Cererem clamore vo- cent in tecta: neque ante
 Falcem maturis quis- quam sponat aristis,
 Quam Cereri torta redi- mitus tempora quercu,
 Det motus incompósitos et Carmina dicat.
 Honoratissimæ Dō. Dominæ Elizabethæ Capell.
 Tabula merito votiva.

To Ceres rudely dance, and Verses sing,
 Shall Sickle to the golden Harvest bring.
 And that we may by certain tokens find
 VVhen Heat, and Rain will be, when stormie Wind,
 The Moon great *Iove* appointed to foreshew,
 And in what Sign *Auster* begins to blow;
 Which oft the skilful Husband-man perceives,
 And neerer to their stalls his Cattel leaves.
 Before a Storm, either " the Ocean swells,
 Or mighty sounds are heard in lofty Hills;
 Shores far off thunder beaten with the Floods,
 And murmurs rise in the disturbed Woods.
 Then Billows scarce will tallest ships forbear;
 When swift-wing'd " Cormorants cut yielding air
 From Sea to Land, and fill with cries the Bay;
 Or when on shore the wanton Sea-fowl play,
 Deserting Lakes, and long frequented Floods,
 And the Hern mounts above aspiring Clouds.
 Oft also thou, before a Storm arise,
 Shalt see bright Stars " shoot headlong through the Skies,
 Leaving behind them a long train of Light,
 Gilding a tract through sable shades of Night.
 " Chaff thou shalt oft behold, and falling leaves,
 Or plumes that wanton on the bounding waves:
 But when it thunders from the Northern round,
 And Courts of East, and Western winds resound,
 Then all the Meadows swim with flowing Dikes,
 And dropping Sayls the drouping Sailor strikes.
 " No show'r the Simplest yet could e'r offend.
 " Low flies the soaring Crane, If that ascend,

Celerity, so that the sight cannot discern their transition. *Senec. Natur. quæst. l. i.* (q) The Air hath subtle perceptions of Wind rising before men find it. So any light thing that moveth when we find no wind, sheweth Wind at hand; as when Feathers or down of Thistles, fly up and down in the Air; the Cause is, for that no Wind, at the first, till it hath strook, and driven the Air, is apparent to the Sense. (r) In regard the Indications are so visible and plain, that the unwisest may avoid them; for to take *Imprudens* (as some) for *valde prudens*, is more (as *La Cerda* says) than ever any of the Latines did. (s) So *Aristotle* (1.9. c. 10. *Histor. Animal.*) If they spy Clouds, and a Tempest, they fly to Earth, and sit still.

(m) We follow herein *La Cerda*, who takes *Cadere* in this place for *ineumbere ad excitandas tempestates*; as we use the expression of *falling to work*, and the like; else I know not how the Word taken in the common signification can stand in coherence with what follows.

(n) The swelling and resounding of the Sea against the shore, and the noise of Winds in Woods, without apparent wind, shew wind to follow; for such winds breathing chiefly out of the Earth, are not at the first perceiv'd, except they be sent by Water or Wood. (*Lord Bacon. Nat. Hist.*)

(o) As to Prognosticks of Weather from living Creatures, it is to be noted, That Creatures that live in the open air (*sic Dio*) must needs have a quicker impression from the Air, than Men that live within dores; and especially Birds who live in the Air, freest and clearest; and are aptest by their voice to tell tales of what they find; and likewise by the motion of their flight to express the same; Thus water-fowls when they flock and fly from the Sea to the shore, foreshew wind; The Cause may be their delight in quiet, and therefore perceiving the waters to be troubled, they avoid them to seek their rest elsewhere; or the Pleasure they take in the moistness and density of the Air. So the Herons lofty flight, shews wind; of which the cause may be, for that the Heron being a water-fowl taketh pleasure in the Air that is condensed, and besides, being but heavy of wing, needeth the help of the grosser Air; And yet it is true also, that all Birds find an ease in the depth of the Air; as Swimmers do in deep waters. *Lord Bacon. Nat. Hist. p. 175.*

(p) These *Pliny* describes to be some superfluous liquid substance inflam'd falling from some Star, as Oyl from a Lamp that is overfull; wherein he speaks the opinion of those that held Stars to be nourish'd by moisture. *Aristotle* makes the Material Cause of these Meteors, a dry and hot exhalation, the Efficient, the Stars attracting; these are sayd to leave a long blaze of light behind them, in their fall (which is caus'd by the Aerial cold repelling them) in regard of their extreme

Steers

When first the Moon recruited flame adorns,
 If a gross air obscure her Blunted horns,
 Great show'rs for Sea, and Husband-men prepare;
 But if her face a Virgin Blush declare,
 It shall be Wind; with Wind she Blusheth still.
 If the Fourth day her Orb with silver fill,
 (For that by long Experience hath been tri'd)
 Nor with Blunt horns through crystal Heav'n shall glide,
 That day, and all that follow, you shall find,
 To the Months end, free both from Rain and Wind;
 Then Saylor's sav'd, ^b their Vows at landing pay
 To *Glaucus*, ^k *Melecert*, and ^l *Panopea*.
 Also the Rising Sun true tokens shews;
 And when in *Thetys* lap he takes repose:
 For the most certain on the Sun attend,
 Both in the Morn, and when the Stars ascend.
 When rising he with many Spots grows Pale,
 Drown'd in a Cloud, and half his Orb doth veil,
 Then Storms expect; Winds muster from the Main,
 The common foe to Cattell, Fruit, and Grain.
 Or when amongst thick Clouds at break of day
 Many refracted Beams themselves display;
 Or when forsaking *Tithons* golden Bed,
 Much Paleness hath *Aurora's* cheek o'rspread,
 Ah then! but ill the Boughs their Grapes defend,
 Such Show'rs of Hail on rattling roofs descend.
 This Observation by no means forget,
 When, Heav'n forsaking, *Sol* is neer his Set,
 Then oft mixt Colours in his face we find;
 The Duskie threatens Rain, the Fiery Wind;
 But if the Spots Red flashes shall unfold,
 All vex't with Rain, and Wind, thou shalt behold;
 That night shall none perswade me to the Sea,
 Nor yet advise that I my Anchor weigh.

(b) He reflects here upon that ancient Custom of Mariners, who vow'd if they return'd safe, to Sacrifice to the *Dii littoralibus*, upon the shore; of which our Author in the third and fifth of his *Aeneis*.

(i) Once a Fisherman of *Aethedon*, a Town in *Boeotia*, afterwards by the eating of a strange Herb, converted into a Marine Creature, and admitted by the Sea-Gods into their Society. The story he tells thus himself, in *Ovid's* 13th of his *Met.*

— In haste
 An herb I took, and gave it to my
 tast;
 No sooner swallow'd, but my Embrails
 shook;
 When forthwith I another Nature
 took,
 Nor could refrain, but sayd, O Earth,
 my last
 Farewell receive! in Seas my self I
 cast.
 The Sea-Gods then vouchsafing my
 Receipt
 Into their sacred Fellowship, intreat
 Both *Tethys* and *Oceanus*, that they
 Would take, what ever mortal was,
 away. Mr. Sandys.

(k) The Son of *Ino*, who with his Mother forc'd into the Sea from a Rock, by his infuriated Father *Athamas*, was converted into a Sea-God, call'd by the Greeks *Palemon*, by the Latins *Portunus*, as his Mother likewise was transform'd into a watry Deity, call'd by the Greeks *Leucothea*, by the Latins *Matuta*.

(l) The Daughter of *Doris*, and one of the Sea-Nymphs.



*Sol tibi signa dabit. Solem
 Audeat:
 Ille etiam extincto miscet
 Cum caput obscura niti:
 Impiaque æternam timet*

Mathio Pindar
 Tabula merito



*quis dicere falsum
 ratus Cæsare Romam,
 dum ferrugine texit,
 erunt sæcula noctem.*
 Armigero.
 votiva.

But

(m) Therefore by *Cicero* still'd
Phœbi fax tristis Nuntia belli;
Examples in Historie are obvious.

(n) *Virgil* here takes occasion
in honour of *Augustus*, to mention
his resentment of the sad death of
Julius Cæsar; and declare the signs,
that both foreran, and follow'd his
Murder; as the strange Eclips of the
Sun, which though some may un-
derstand as precedent, was yet (as is
clear by the several testimonies of
Plutarch & *Pliny*) subsequent to his
death. See *La Cæsa* upon this place.

(o) There be two sorts of omi-
nous prefiges from Dogs, the one
their unuall howling, the o-
ther their running away from those
that own them, to their enemies. Of
the first, instances are obvious; of
the latter, *Pausanias* gives us an
Example of the Messenians, whose
Dogs ran howling to the Lacedæ-
monian Camp, upon which ensued
the utter defeat of the Messenians.
The like *Jovius* tells us happen'd to
the French before the battell of *No-
vara*, wherein they were over-
thrown by *Maximilian*.

(p) Of this Prodigy, *Plutarch*
in the Life of *Cæsar*, among others,
and *Ovid* in the last of his *Meta-
morphosis*.

(q) This foretold the overthrow
at *Canne* and hath ever been noted
not only the forerunner, but inferer
of notable misfortunes. So *Orosius*,
l. 5. c. 6. *Hoc Sicilia semper vernaculum
genus Monstri, non portendere
malum afolet, sed inferre.* Here
Poetically introduc'd among other
Prodigies, against the truth of Histo-
rie (sayes *Ramus*) the more to in-
noble the death of *Julius*, and in-
gratiate himself with *Augustus Cæ-
sar*; But *Livy* (as *Serv.* likewise
notes,) expressly tells us, that before
the Death of *Cæsar*, it flam'd with
so great a violence, that not only
the neighbouring Towns, but the
City of *Rhenna* was fir'd thereby.

(r) Verified by *Plutarch* in his
Life. Heavenly noises and thunders
were frequently heard. *Strabo* the
Philosopher reported that fiery Men
were seen in the Air; And of which
likewise thus *Ovid* l. 15. *Met.*

Arms clashing in the Air, with
Clouds overcast, (blast,
Terrible Trumpets, and the Cornets
Proclame the Murder.

(s) It was the opinion of the Antients, that Ghosts and Spirits only walk'd in the Night: for which this Reason is given
by some, that these Spirits (or Devils rather) assume an airy, thin, and therefore fluxative Body; which by heat is extenu-
ated, and consequently dissipated; but condensed and confirm'd by cold; inasmuch, as not to be seen by the heatfull light of the day.

(t) Known is that of the Ox in *Livy*. (u) *Pliny* l. 2. c. 18. reckoning this among other Prodigies, sayes, *The flowing
back of Rivers, our Age hath seen in the last years of Nero.* (x) Of these Portents, Poets and antient Historians are
full; *Plutarch* in *Coriolano*, thus reduces them to their natural Cause; *For Images to sweat, and weep, and send forth drops of
blood, is not altogether impossible; For Wood and Stones often contract Rust, which may be dissolv'd into moisture, and that vari-
ously colour'd according to that which is layd upon them.* (y) The same with the *Poe*, a River of Italy, concerning which, *Pliny*
spends a whole Chapter in his third Book; it arises first from Mount *Vesulus*, and sinking under ground, is emergent again
in *foro Vientis*; and receiving into its own, the streams of thirty other Rivers, discharges them all into the *Adriatick* Sea; it is call'd
the Monarch of the Floods, from the *Cimbrian* Tounge, in which *Eridanus* sounds as much as, Lord, King, or Honour of Waters. *Ser-
vius* sayes, it receiv'd its Name from *Phaeton*, who was first call'd *Eridanus*, and fell thunder-struck into this River. (z) Of
the Inundations and overflowing of Rivers, thus *Feucerus de Drvinat* p. 354. *Known is that of the Apocalyps; Many Waters, many
People; And that rising Waters never overflow without mischief, or extraordinary Winds blow without Hurt, Many Nations have learnt
by their own Experience, and the sad Consequences thereof; slaughter, fire, Irruption of Forein forces, and general Devastation.* As
the overflowing of *Eridanus* is here said to preface the death of *Cæsar*; So that of *Tiber*, the death of Pope *Nicholas* the Third, in the
year 1282.

Then

Then Beasts inspected ^a Entrails threats foreshew'd,
And purple ^b blood from silver Fountains flow'd;
And then the Populous Cities did resound (round;
With howling ^c Wolves, which walk'd their nightly
^d From Serene Skies it never Lighten'd more,
Nor such dire Comets e'r were seen before.
Again, ^e *Philippi*, Roman Squadrons saw
With equall arms, for dreadfull battell draw.
Twice with our Blood the Gods were pleas'd to yeeld
Moysture to ^f *Emus*, and ^g th' *Æmathian* field.
The time will come, when, in those Confines, Swains
Shall rustie Piles find, plowing up the Plains,
Or shall with Rakes from empty Helms strik fire,
And mighty Bones dissepulchred admire.
Great *Vesta*, *Romulus*, and ^h Patriot Gods,
Who guard Emperial *Rome*, and ⁱ Tuscan floods,
For the Young Man, at last your selves engage,
That he again repair this ruin'd age:
Long since enough we with our blood did pay,
What might the ^k Trojan perjurie defray.
Heav'n's Court now envies us, for thee, afeard
Lest human triumphs thou too much regard;
Where wrong is right; and war through all the world
So many shapes of wickedness hath hurl'd.
None to the scorn'd Plough due honour yeelds,
Swains, preft for Souldiers, leave neglected fields,
And crooked Sithes to swords transformed are.
^l *Euphrates* here, there *Germanie* makes war;

call'd quasi Indigenes, inde nati; but I am rather for *Germanus*, whom, consult upon this place. The Poet here seems to reflect upon
Aeneas, whence *Augustus* was descended, (who was call'd *Jupiter Indiges*) whose Protection he invokes on the behalf of his issue.
(i) *Tiber*, so call'd, because it divides *Thuscany* from *Latium*. *La Cæsa*. (k) Meaning *Laomedon*; either in his defrauding
Neptune of his promis'd Hire, for building the Walls of *Troy*, or his couzening of *Hercules* of his reward for killing the Monster, to
whom *Hesione* was expos'd to have been devour'd. See *Pomp. Sabinus*. (l) Intending the Parthian and German Wars then brea-
king out; the first left imperfect by *Marcus Antonius*, call'd hence by the Civil discords at home, begun by *Sylla*; as the German
War was first undertaken by *Julius Cæsar*. *Euphrates* is a River of *Armenia*, which after a continued Course through *Mesopotamia*,
falls into the Persian Sea.

(a) According to *Macrobius*,
Signs of this Nature (that is, when
there is any eminent defect in the
Entrails) do either denounce, threa-
ten, or admonish; Fatal, not onely
to *Cæsar* (who the same day he was
slain, inspecting the Entrails, found
them without a Heart) but to *Per-
rinax*, as *Capitolinus*, and *Marcel-
lus*, as *Valerius Maximus* reports,
who both came to like unfortunate
ends.

(b) Of this kind of Prodigy,
both antient and modern Annals
afford Examples.

(c) Believ'd by the Antients to
be true Wolves; by *La Cæsa* conceiv'd to be Spirits assuming that
shape; for according to the opini-
on of those times, the Souls of the
dead were thought to wander from
their Sepulchres in such forms. *O-
vid* 2. *Fast*.

*Terq, vias urbis, latosq, nulasse per
Agros,
Deformes Animas, vulgus in-
nane ferunt.*

Hence was it among the Athenians,
Capital to kill a Woolf; as the
Scholiast of *Apollonius* tells us (l. 2.)

(d) For Thunder, when the
sky is fair, is held most prodigious.

(e) This was first call'd *Creni-
di*, after *Datos*, at length *Philippi*
from *Philip* of *Macedon* its Re-
storer. Authors differ about its Si-
tuation; some seat it in *Thessaly*, o-
thers in *Thrace*, *Stephanus* and
Ptolomy in *Macedonia*. So truly
St. Luke, *Act* 16. But the Reader
must here allow Poetical Liberty to
our Author, for making the *Phar-
sian* fields fatal to *Pompey*, and
the *Philippick*, where *Brutus* was
overthrown, to be one and the
same. See *Glareanus*, and *Farnaby*
upon *Lucan* l. 1. who takes the
same liberty with our Author.

(f) A Mountain of *Thrace* (accor-
ding to *Strabo*, *Mela*, *Pliny*) as *Ser-
vius* (but fallily) of *Thessaly*.

(g) *Macedonia*, antiently call'd
Paonia.

(h) These were those who by the
Romans were call'd the Tutelary
Gods, and *Dii Penates*; to these
likewise our Author adds the *Dii In-
digetes*, whom *La Cæsa* with *Turne-
bus* make the same with the
Greek *Δαίμονες*. So likewise *Ful-
gentius*, *Damones dicti sunt, ideo &
apud Romanos Indigetes*; and why
so called, *Festus* tells us; *Indigetes
Dii quorum nomina vulgari non li-
cet.* *Farnaby* will have them so

The

The neighbouring Towns in civil Arms engage,
And impious *Mars* through all the world doth rage :
As when swift Chariots starting from the Bar,
Straight through the lifted Champaign hurried are ;
The Chariotier is born away, in vain
Checking their swiftness, who condemn the Rein.



VIRGIL'S



*Aut rursus enodas trunci
finditur in solidum
Planta immituntur; nec
Exiit ad calum ramis
Viraturque novas frondes,*

Honoratissimo Dni. Domino
Ordinis Balnei, Comiti Car.



Tibula merito votiva,

*rescantur; et alte
cuneis via; deinde feraces
longum tempus, et ingens
felicitus arbor,
et non sua poma,*

Richardo Vaughan Equiti
berie, et Baroni Vaughan.

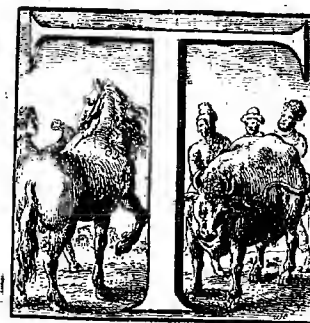


VIRGIL'S GEORGICKS

THE SECOND BOOK.

THE ARGUMENT.

How Trees by Nature grow, some from the Root,
Some from the Seed, some of themselves do sprout:
As many wayes of Art Experience grants;
The Gard'ner Graffs, Inoculates, Transplants.
What fruitfull Trees in several Countries are;
But none with happy Italy compare.
How to discern the goodness of each ground.
Where choicest Olives, and best Vines are found.
What safety in the harmless Country lies:
What dangers from rebellious Cities rise.



Hus much of Tillage, and the Pla-
nets sway:

I'll thee now, "Bacchus, and wild
Plants display,

With the slow Olives race. Blest
Father aid,

Since by thy Bounties all are happie made;
Thou pregnant fields deck't with Autumnal Vine,
Untill the foamie Presse o' reflow with Wine;

N

Great

(a) Here taken for the Vine, or the Fruit thereof, according to the usual manner of speaking among the Antients. See *Arnob. l. 5. contra gentes*, *Cicero 3. de Natur. deor.*

(b) Naturalists report the Olive to be of a slow growth, and long Continuance, inasmuch as *Pliny* affirms that some Planted by *Scipio Africanus in Linterna* were standing in his time; the reason of its slow growth, *Varro* gives out of *Theophrastus*.

(q) Of this manner of Engrafting see *Pliny l. 15. c. 15*. The *Arbut* is by him describ'd to be a wild Tree, whose fruit resembles a Cherry, or (rather) Strawberry.

(r) And therefore by the Greeks call'd *argemone*; reckoned among the Delights of the Romans; of which thus *Pliny*; *Who will not wonder at that Tree, which, for its shade sake only, is fetch'd from another World. It was first brought through the Ionian Sea to Diomedes his Island, to grace his Monument; thence transplanted into Sicily; and of chief esteem in Italy; then transferr'd to the Morini; being vared with the Tributary Soil; Nations paying Excise even for its shade.* But much more strange is that which *Ælian* reports of *Xerxes* his affection to this Tree; who seeing as he march'd along a fair Plane Tree, caus'd his whole Army to draw up, and pitch'd his Tents round about it, staying by it a whole day, no necessity constraining him, hanging Jewels and Precious Stones upon it of great value, beautifying the Boughs and Branches with Chains of Gold, Bracelets, and Tablets; and appointing an Overseer to keep and defend them from all Casualties. (*Ælian Var. Hist. l. 2.*)

(s) *Virgil* makes only two kind of Graffings, which he here describes, Infusion and Inoculation; yet *Clemens Alexandrinus*, besides the Common sorts, reckons up four. (*l. 6. Strom.*) The Invention of Inoculating, *Pliny* ascribes to the Birds carrying Seeds or kernels to their Nests, which falling by chance into the clefts of the Bark and Rind of Trees, many times produc'd different Sprouts out of one Stock; to Inoculation he adds Emplastration, as another Species of Infusion.

(t) *Theophrastus* and *Columella*, make two kinds of Elms, *Pliny* four, one growing on Hills, another in the Vales; a third call'd *Attinea*, and the fourth the common Elm; the *Attinea* springs only from the Seed, the others from Roots.

(u) Of Sallows *Pliny* reckons three sorts, chiefly; the black, the white; which is likewise call'd *Nicellina*, and the *Hilix* or French Sallow; *Theophrastus* five, or more.

(x) Of this Tree *Dalecampius* upon *Pliny* produces three sorts, distinguish'd by the diversity of their Fruits; there is likewise a Plant of that Name, of which there are two kinds, one wild, growing in Marshes and watry places, the other is of a Garden-kind, whereof the Egyptians (as *Pliny* saies) made Bread.

(y) *Cretan* Cypress, growing in *Ida*, a Mountain of *Creet*; these Trees are distinguish'd into Male and Female. (z) Of Olives *Columella* reckons ten sorts, *Macrobius* 17. *Virgil* here insists only upon three. (a) A kind of Olive so call'd from their round form.

(b) Olives so call'd from their length; so *Isidore* (*l. 17.*) *Radida* pro eo quod oblonga sunt in modum Radiorum. (c) A kind of Olive which hath its name à *Paniendo*, (as *Cato*, *Servius*, and *Isidore*) to stamp or pound, because they are stamp'd to make Oyl of, the two first being fitter to eat; or as *La Cerda* conjectures *and* τὸ πᾶνναι, because they stay long upon the Trees.

(d) *Alcinous* was King of the *Phaacks*, a great affector of Fruit and Gardens; Celebrated by *Homer* in the ninth of his *Odyssees*. (e) Of Pears *Pliny* reckons thirty five sorts, *Columella* seventeen, *Macrobius* thirty one. Among the most delicious were reckon'd the *Crustumian*, so named from *Crustumium*, a Town of Italy. The Syrian Pear, *Columella* calls the *Tarentine*, esteem'd next in goodness to the *Crustumian*.

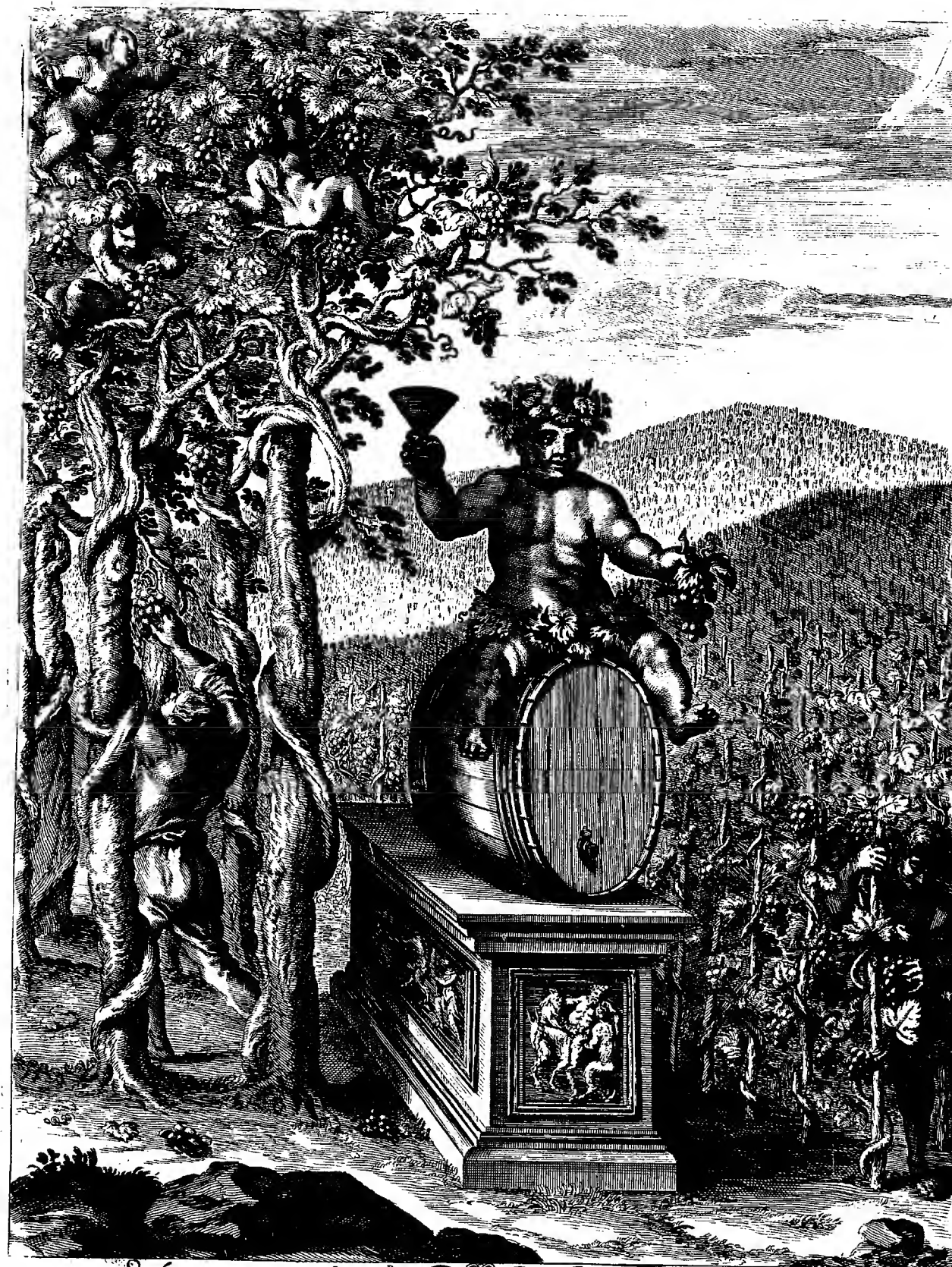
(f) *Methymne* is a City of *Lesbos*, famous for good Wine. Whereunto is applicable that of *Aristotle* in *Gellius*, who when his Scholars desir'd him (being then infirm and old) to nominate his Successor; He desir'd *Theophrastus* of *Lesbos*, and *Menedemus* of *Rhodes* (both his Scholars) to get him either of them some of their own Country Wines; which when they brought him, and having tasted that of *Rhodes*, he answer'd, *It was a strong and pleasant Wine*; Next sipping that of *Lesbos*; Both Wines, sayes he, are very good; but, *ὡς τὸν ἰσθμίου*, the Lesbian is the pleasanter. By which Answer they clearly perceiv'd whom he intended to prefer.

So *Jove's* Chaonian Oke, and high Palms grow,
And Firr, which must the Sailors fortune know.

Arbuts, the Hazel; sterile Plane-tree bears
Best Apples; Chesnuts, Beech; blossoms of Pears
The wild Ash silvers with a snowie flow'r,
And under Elms, rough Swine the Mast devour.

T'Inoculate and Graff, are several Arts:
For where the Bud shoots from the tender parts,
And breaks the gentle film, just where they bind,
They make an Orifice i'th' knotty Rind,
Imprisoning there the Sprig of th'other tree,
And with moist Bark they teach them to agree.
Or els the knotless Trunk they cut again,
And with a wedge deep wound the solid grain;
After the Slip, so valued, there inclose:
Nor long's the time, when sprouts with fruitful boughs
A mighty tree to Heav'n, at leaves unknown
Admiring, and strange Apples, not her own.
Nor of one kind strong Elms, and Sallows be,
The Lotus, nor th' Idæan Cypress tree:
Nor in one manner the rich Olive comes,
Orchits, and Radies, and four Pausian Plums;
Alcinous Apples; nor such branches bear
Wardens, Crustumians, and the Syrian Pear.
Nor the same Vintages our Clusters grant,
Which Lesbos hath from the Methymnean Plant.

Thasians



Sed neque quam multa spe
Est numerus: neque enim nu-
quem qui scire velit, Libr:
Discere, quam multa Ze:
Ant ubi navigij's violen-
Nosse, quot Jony veni-
Nicholao Steward Armigero



cias, nec nomina quæ sint
mero comprehendere refert:
ci. velit agnoris idem
phyro turbentur arena:
tior incidit Eurus,
ant. ad litora fluctus.
Tabula merito votiva.

(g) *Thafos* is an Island in the *Ægean Sea*, whole Wine was much commended by the Antients: its chiefest Excellence was its Odour or Fragrancy.

(h) *Mareotis* is a part of *Egypt* (to *Strabo*) of *Libya* contiguous with *Egypt* (to *Pliny*) as *Ptolemy* will, that part of *Libya*, which lies between *Cyrene* and *Egypt*, by him call'd *Marmarica*; the Wines of this Country were most Celebrated by the Antients. *Ramus* and *Germanus*, understand *Mareotick* Wine, for Wine of *Epirus*, in which they will have *Mareotis* to be, following the Authority of *Columella*; From whom *La Cerda* differs.

(i) A Greek Vine (to *Columella* makes it) perhaps so call'd from some Town of that name in *Greece*. The Wine made of Grapes dry'd by the Sun upon the Vine, the Latines call'd *Vinum passim*, the Esteem which the Antients set upon it, will appear by this of *Plato* in 8. de leg. speaking of Thefts in the field committed by Servants or Free-men; Let him that is made free, be Admonish'd, that it is onely permitted him to eat these Figs and Grapes, which cannot be so serv'd; but as for dry'd Grapes, and Wine made thereof, by no means.

(k) This is reckon'd by *Pliny* among those that are not of the growth of *Italy*; and seems to have its name from its Colour, in Latin call'd *Uva Leporaria*, *λεπρος* signifying a Hare.

(l) These were growing in the Territories of *Verona*. It is doubtful in *Seneca's* opinion (l. 1. Nat. quæst.) whether *Virgil* here intends to praise or dispraise this Grape. But *Pliny* is more positive, and maintains that *Virgil* here commends them next for goodness to the *Falernian*; With him consents *La Cerda*, adding, that *Virgil* here commends this Grape purposely, because affected much by *Augustus*; Witness *Suetonius*; *Maxime delectatus est Rhetico*. So *Martial* commends the *Setin*, because *Domitian* lik'd it. (m) So call'd from the Hill *Falernus*; of this Wine there were three

sorts, the sharp, the sweet, and the mild; that growing upon the Hill top, was call'd *Gauran* Wine; that in the middle, *Fanstian*; that in the bottom, *Falernian*. *Plin.* l. 14. Its Excellency *Varro* shows. (l. 1. c. 2.) What (says he) is comparable to that of *Campania*, what *Barly* to the *Apulian*, what Wine to the *Falernian*? (n) *Amineum* is a Town of *Campania*, according to *Ptolemy*, whence happily the Wine is so call'd. *Servius* will have it so call'd, because the VVine thereof is *Sine Minio*, without Red, being a white VVine. (o) *Imolus* is a Mountain of *Lydia*, famous for good Wine, so the Author of *Thebais*; *Hinc nota Baccho a white VVine*. (p) *Phanæus* is a Mountain in the Promontory of *Chios*, so call'd from King *Phanæus*. (*Serv.*) but the Title of King here given to the Mountain, is to be apply'd to the Excellency of the *Chian* VVine, as Chief, and having the Principality in Esteem above other. See this clear'd by *La Cerda*. (q) This Grape is so call'd either from its whiteness (*ἀραιός*, signifying white) or from *Argis*, whence it was first brought, this was chiefly commended for its sweetness, and continuance; of which there were two sorts, the greater and the lesser, the latter much commended by *Columella*. (r) Of this VVine already in the Note upon the *Libian* VVine. We shall onely add, that this VVine was us'd particularly to be serv'd in at second Tables, and in Libation up to the Gods, the Presidents thereof; some understand it of the Grape dry'd, (not VVine) Grapes being usually brought in at second Courses, as appears by *Martial* and *Horace*; but *Lysinius* his Explication, referring it to the VVine, not the dry'd Grapes, better pleases *La Cerda*. (s) A Grecian Grape, so call'd from its Bigness and Form; *tument vero mammarum instar Bumefti*. (*Plin.* l. 14.) (t) *Ionis* is a Region of the lesser *Asia*, sometimes a little tract of land along the Italian Coast, and therefore perhaps here taken for the Adriatick, which is accounted a rough and tempestuous Sea. (*Ramus.*) (u) See *Pliny*, l. 16. (v) *Columella*, l. 4. c. 30. and l. 5. c. 6. See *Pliny* likewise (ut supra) & *Cato* c. 9.

Ash

* Ash, craggie Mountains, ' shores, sweet Myrtle fills,

And lastly ^z *Bacchus* loves the Sunnie hills :

“The Yew best prospers in the North and cold.

The Conquer'd worlds remotest Swains, behold !

And th' Eastern house of fierce ^b *Arabians* vaunts,

And ^c pride *Gelonians*, their native Plants ;

The blackest ^d *Ebonie* from *India* comes,

And from ^e *Sabæa* Aromatick Gums.

Of thee distilling ^f Balm, what shall I say ?

And bright ^g *Acanthus* alwaies cloath'd in *May*?

Of ^h Trees in *Ethiopia* white with Wool,

Where, from the Leavs, the ⁱ *Seres* fleeces cull ?

Or of those ^k Groves in utmost *India* bred,

Neer the worlds border ? whose aspiring head

No Arrow could by Archer's skill surmount :

And yet good Bowmen we those men account.

^l *Media* brings wholesome Apples of harsh juice,

'Gainst Step-dames poyson nothing more in use :

(*) Our Author gives sufficient Testimony to this, in the second, fourth, sixth, and tenth of his *Æneis*, so that we need not call in the Authority of *Pliny*. (l. 16.)

(y) Yet the Author of the *Geop.* l. 11. c. 8. and *Pliny* l. 16. affirm, they usually grow in hilly places, and are best to be planted there. The first gives a reason for it, because so Planted they diffuse their Sent the better. The Berries of this Tree, *Pliny* affirms, were, before Pepper was found out, us'd in stead thereof.

(z) Confirm'd by the Testimonies of *Varro*, *Ausonius*, and *Sophocles* in *Tyran.* & *Βαχχὸς δὲς νέαν ἐν ἀκρὶ ὄρει, ἢ. c. Bacchus dwelling on Hill tops.* Yet Vines are sometimes prescrib'd to be planted in the Plains, as affording more, though the Hills better Wine. See *Columella* l. 3. c. 2. and *Palladius* l. 1. There be likewise who are neither for Hill nor Plain, but an indifferent rising ground between both. So *Celsus* in *Columella* (l. 3.) *Nec Campestre, nec Præceps; simile tamen edito Campo; and therefore our Author hereafter makes it a Quære-Collibus, an plano melius sit ponere vites.*

(a) As thriving best in cold, and as *Theophrastus* lays, in shady Hills.

(b) *Arabia* is divided into the Stonie, the Desert, and the Happy; the latter here understood (lays *Ramus*.)

(c) The *Geloni* were a people of *Scythia* (not *Thrace*, as some make them) the reason of the Epithite *Servius* refers to their Painting and

Stigmatizing of their Bodies, as our Antient *Pitts* are said to have done; *La Cerda*, to their Birth and Original, grounding his Conjecture upon that passage in *Herodotus*, where he writes that *Hercules* had three Children, the first call'd *Agathyrsus*, the second *Gelonius*, the third *Scythia*, begotten of a Maid, of a double form, Human and Serpentine, who gave Names to so many several Nations; Whence in regard of their Snake Original, they are said to have had spotted skins like Serpents. This opinion of his he conceives confirm'd by *Virgil's* Authority, by whom the *Agathyrsi*, a distinct Nation of the same Extraction, are, in the fourth of his *Æneis*, call'd *Pittæi*, *Agathyrsi*, in Allusion as he supposes to their Poetical Original. (d) Though our Author seems to make this the peculiar Commodity of *India*, yet *Herodotus* l. 3. tells us it is likewise Native of *Ethiopia*; much prefer'd before that of *India*. This Tree was first shown by *Pompey* to *Rome*, in his *Mithridatick* Triumph. (e) Of this already in the first Book. (f) A Shrub not much unlike to a Vine, the best growing in *Judea*, to which *Place Pliny* onely confines it; yet *Dioscorides* writes of the *Ægyptian*, and *Pausanias* of the *Arabick*, though *Salmasius* (in his *Plinian* Exercitations) takes it for a Fable; yet I know not for what Reason, since the first Balsam Root, from which those of *Judea* came, *Josephus* affirms to have been sent to *Solomon* by the *Sabæans* (l. 8. *Antiq.*) There is brought of this from *Mexico* in *America*, but neither for Odour or Vertue comparable to that of *Judea*. This Tree was by *Vespasian* exhibited to *Rome* in his Triumph for his Conquest of *Jury*.

(g) *Acanthus* is both an Herb and a Tree, here taken for the last; by *Servius* describ'd, *An Ægyptian Tree, alwaies green, as the Olive and Laurel; So call'd, because it is full of Prickles; and seems to be the same with that which Pliny resembles to the white-Thorn, save that the Leaves are less, being prickled at the edges, and covered with a Cobweb Down; which being gather'd, they make Garments of, not unlike those of silk.* See *Pliny* l. 24. c. 12. (h) He seems to intimate that soft and light silken Wool, by the Latins call'd *Gossipium*, growing from a shrub so call'd in the upper part of *Egypt* towards *Arabia*. (i) The *Seres*, *Stephanus* makes a People of *India*, others of *Scythia* extra *Imaum*, of whom thus *Pliny*. The *Seres* are famous for Lanificious Groves, who comb from the Leavs of Trees besprinkled with water, a silken down; This the Latins call'd *Sericum*, and the Garments made thereof *Sericas Vestes*; heretofore (as *Ammianus Marcellinus* reports) onely worn by Nobles, afterwards (as the Roman luxury increast) by the Plebeians. See *Scaliger* Exercit. 158. Sect. 9. Where he affirms this kind of Silk to be made after the same manner in *Calabria*, *Salmasius* (on *Solinus* p. 300.) reckons up from the Authorities of the Antients three several kinds of this *Sericum*; one collected from the Leavs, another from the Barks of Trees, and a third from the threads of Silkworms. *Lipsius* (in *Comment.* ad 2. *Annal.* *Tacit.*) and *Deirius* upon *Seneca's Hippolytus*, distinguish'd between *Sericum*, *Byssum*, and *Bombicinum*; the first taken from the Leavs of Trees, the second growing out of the ground like Line or Hemp, and the third the work of Silk-worms. So *Beroaldus* likewise in *Annot. ad Servii Comment.* and *Bernardus in Sylo. Strati.* (k) Of these *Pliny* (from the writings of *Theophrastus*, or *Onesic.* in particular of the Indian Fig-tree, as *Scaliger* conceives) l. 7. c. 27. The reason of the stupendous height of these Trees, he ascribes to the fertility of the Soyl, temperature of the Heavens, and abundance of moisture; *Scaliger* to the lightness of the Wood, as participating little of earthy or watry matter. *Exerc.* 166. (l) This some understand of the *Malum Cydonium*, or *Pomegranat*; Others, and in particular *La Cerda* upon this place, and *Salmasius* upon *Solinus*, of the Orange, or rather Citron; The six properties here ascrib'd by our Author, that is, softness or harshness of taste, strength against Poysons, perpetual greenness, resemblance of the Laurel, Excellency of smell, and the helping of tainted breaths, agreeing exactly with the Citron; as by most Authentick testimonies *La Cerda* evinces. This Tree in *Virgil*, *Plinius*, and in *Solinus* his time was onely growing in *Media*, afterwards in other places; by the diligence of *Palladius* being brought to thrive in *Italy*; and from thence transplanted elsewhere. See *Ruell.* l. 1. de *Natur. Stirp.* c. 79.

(m) A Region of *Asia*, having on the North *Hircania*, on the West *Assyria*, on the South *Persia*, on the East *Parthia*; So call'd, as some will, but fallly, from *Medus*, the Son of *Medea*, by *Aegon*, but as others more truly from *Madai*, the son of *Tapher*, sent thither by *Nimrod* to Plant, about 150. years after the Flood, where he layd the Foundations of that antient and flourishing Empire, call'd after by his own Name. See *Josephus Antiqu. Judaic. l. 1.*

(n) A River dividing *India* in the midst, taking its Rise from the *Scythian* Mountains, the Northern borders of *India*, where least eight thousand Paces broad, which as *Seneca* sayes in his description of *India* divides it self into Nine Channels, as *Melo* into seven, as others into three. This River the Egyptians design'd as the Hieroglyphick of Wiidome; as being enrich'd with Gold, Carbuncles, and Emeralds, denoting the Invention, Light, and vivacity of the mind. See *Pier. l. 2. c. 12.* the first of the Romans, that sail'd upon this River, was the Emperor *Trajan*; who from the Indian Gulf entred the Mouth of *Ganges* with his Fleet. This contrary to all other Rivers runs directly Eastward. Of which thus *Lucan* in 3. *Pharf.*

—*Ganges, toto qui solus in orbe Ostia nascenti contraria solvere Phœbo Audet, & adversum fluitus impellit in Eurum.*

(o) A River of *Lydia* enrich'd by the Streams and golden Sands of *Pactolus*, which falls into it. See *Strabo*, and *Herodot. l. 5.*

(p) A Province of *Scythia*, lying above *Persis*, where the best Emeralds are found, of which *Theophrastus*, and *Pliny*. The chief City of this Region is *Bactra*, seated under the Mountain *Paropamisus*, whose Bounds the River *Bactrus* washes, that gives Denomination both to the City and Region. See *Quint. Curtius.*

(q) Accounted the richest Tract of the whole Earth.

(r) A Region of *Persis*, so call'd from one King *Panchaus*, as others will, a Part of *Arabia* the Happy.

(s) See the Fable in *Ovid Metamorph. l. 7.*

(t) See the Fable in *Ovid, ut supra*; which affords this Political Moral; Where Discord is sown for the Seed, the Harvest must needs be Destruction. Pallas therefore advises Cadmus, intending to make himself King of *Boeotia*, as the best means to destroy his Enemies, (that is, those that were for *Draco*, whose Kingdom, having slain him, he usurp'd) to sow this Serpentine seed of Discord, and division among them, which accordingly had its effect. (u) A River of the *Falisci*, here call'd sacred, in regard the Temple of *Jupiter* was seated neer it, who was thence call'd *Jupiter Clitumnus*; the water of this River is said to make the Cattel that drink thereof white; which Doctor *Fulk* (in 4. *Meteor.*) ascribes to the Flegmatick quality of the Water. The Bulls that had drunk of this River, and chang'd their Colour, were usually lead in Triumph to be sacrific'd, and if one white of it self could not be found, they colour'd him over, with white Lead or Chalk. Hence that of *Juvenal. Satyr 10.*

—*Duo in Capitolia magnam Cretatumq. Bovem.*

So

When banefull Herbs they mix with deadly Charms,
This, vital spirits t'oppose all venom arms.
This is a spreading Tree, resembling well
Laurel, but that it casts another smell; (show'rs,
Whose Leavs defie all Storms, though arm'd with
Nor strongest Winds shak off her tender flow'rs;
With this the *Medians* help their tainted breath,
And Cure the Tyfick at the dores of death.
But Median Groves, and *Ganges* wealthy field,
And golden *Hermus* must to *Latium* yeeld:
Nor *Bactrians*, *Indians*, nor *Panchaians* dare
With all their Myrrhe and Frankincense compare.
Bulls breathing from their nostrils Fire ne'r plow'd
Our happy Plains, nor fertile furrows sow'd
With *Dragons* teeth; this Land no Helmets bears,
Nor horrid shews with crops of Souldiers spears;
But luscious Fruit, and rich Wine fill the Press,
And Olive Plants, and joyful Herds possesse.
Here warlike Steeds trot proudly through the fields;
This snowie flocks, and Bulls prime offerings yields;
Which bath'd, *Clitumnus*, in thy sacred floods,
Romes triumphs draw to Temples of the Gods.
A Lasting Spring, and Summer all the year;
Our Flocks twice teem, our Plants twice Apples bear.
This no fierce Tigers, nor stern Lions breeds,
Nor Simplers here deceiv'd with poysonous Weeds.
Nor scalie Dragon quarters in this foyl,
Wreathing himself to a prodigious Pile.
To these so many famous Cities add,
With cost and labour their foundations laid.

So many Seats cut from the Quarries side,
Under whose antient Walls sweet Rivers glide.
What shall I say of both those Seas which lave
Our Coasts? or of those many Lakes we have?
Or speak of thee great *Laris*, and thy waves
O *Benacus*, which like the Ocean raves?
Or Ports, or *Lucrine* Sluces shall I sing?
Whose raging Floods with mighty Murmur ring;
Where Julian Streams thunder in troubled Seas,
And Tyrrhen waters fill th' *Avernian* Bayes.
Here we have *silver* Rivers, brazen Mines,
And with much Gold this happy Country shines.
Here, a bold Race, the valiant *Marfians* are,
Stout *Sabels*, and *Ligurii* us'd to war;
The long spear'd *Volsicii*, *Decii*, *Marrii*, hence,
And the *Camilli* draw their old Descents;
This the bold *Scipios*, and thee *Cæsar* bore,
Who Conqueror now in utmost *Asia's* shore,
Driv'ft from the Roman Tow'rs th'unwarlike Bands
Of *India*. Hail great *Saturnian* Lands,
Parent of Fruit, and men of Noble parts:
To undertake thy antient Fame and Arts,
Boldly I'll open now the sacred Spring,
And through *Rome's* Seats *Ascræan* Verses sing.
Now several kinds of Ground we must declare,
Their Colour, Strength, and what they willing bear.
And first your Harder Soyl, and barren Hills,
Where Stone and thin Clay, mix in shrubby Fields,
Fresh Groves of living Olives, these rejoyce;
And by wild Olives of that Land make choyce,

have *Italy* so call'd, not from *Saturn's* lying hid there, as the common Fable hath it, but because all plentiful and fruitful Places were antiently dedicated to *Saturn*, as Hills and Woods to *Pan*, Green Meads and Vallies to Nymphs, Shores and Islands to Sea-Gods; And therefore no marvel if a Land so fruitfull as *Italy*, was call'd by that Title, since the Antients believ'd *Saturn* the Author and Conferer of all plenty and happiness. (1) According to that of *Propertius*, *Tucanis Ascræi veteris præcepta Poetæ*. *Virgil* pro- fessing in this Work to be the Imitator and Follower of *Hesiod* the Greek Poet, born at *Ascræa* a town in *Boeotia*, who first among the Greeks discovered the Arts of Husbandry in Verse, as *Virgil* among the Romans. (m) This Begins the fourth part of this book, discovering the Natures, Qualities, Signs and Indications of several grounds, as best agreeing with Olives, Vines, Pasture, and Fruit; in which the Poet is so clear and plain, that there is little need of any further illustration.

O

And

(x) A Lake neer *Como*, at the Foot of the *Alps*, now call'd *Lago de Como*. See the younger *Pliny lib. Epist. 2.* and *Leander* his Description of *Italy*.

(y) A Lake in the Territory of *Verona*, celebrat'd by the Muic of *Bembus*, in a Poem comparable (in *Scaliger's* judgment) with many of the Antients.

(z) He speaks here of the Julian Port at the *Baie*, made by *Augustus*, with the labor of twenty thousand Manumitted Slaves, and call'd the Julian Port in honor of *Julius Cæsar*, Letting in the Sea into *Lucrinus*, and the Lake *Avernus*; As *Suetonius* tells us in the life of *Augustus* c. 16.

(a) Commended by *Pliny* for its plenty of Gold, Silver, Brais, and Iron; Nor less by *Dion. Halicarnass.* for its store of all manner of Metals.

(b) A people of *Italy* descended from *Marsus* the son of *Ulysses* and *Circe*, so *Pliny*; Or from *Marsus* the Piper, overcome by *Apollo*, as *Silius Italicus*; Or from *Marsus* the Lydian, as others.

(c) The *Samnites*, so call'd as being descended from the *Sabines*. See *Leander in de script. Ital.*

(d) A people of *Italy* so call'd from one *Ligo*, or *Ligur*, the Son of *Phaeton*. The Region they inhabit is on the West bounded with the *Alps* that part *Italy* from *Provence*, on the East with *Tuscany*, on the South with the *Ligurian* Sea, and on the North with the *Apennine*.

(e) A People of *Italy* neer *Campania*.

(f) Of these there were two who voluntarily devoted their Lives for the good of their Country, the one in the *Latine*, the other in the *Gallick* Warr.

(g) Of this name there were many, but one more famous than the rest, who was seven times Consul.

(h) He intends here that *Camillus* which rescued the Roman Ensignes from the *Gauls*; Of which in the sixth of the *Æneid*.

(i) Meaning the Uncle and the Nephew, the First, the Conqueror, the other, the Subverter of *Carthage*.

(k) *Pomponius Sabinus* will

And where four Berries through the Country spread.
 But a rich Ground with pleasant moisture fed,
 Where store of Grass and verdant Champaigns be,
 Such as in wanton Vales we use to see,
 Where Rivers from the lofty Rocks descend
 With fruitfull Mud, and to the Southward bend
 Nourishing Fern, which so much hurts the Plow:
 Here, for thee (*Bacchus*) strongest Wine shall grow
 To swell the Press; this the rich Grape shall bear,
 Such as in Gold for Offerings we prepare,
 When the ⁿ swoln *Tuscan*s on their Cornets play,
 And we on Altars smoking Entrails lay.
 But if thou Herds and Steers delight'st to keep,
 Or ^o Goats that burn the Corn, or fleecy Sheep,
 Seek pleasant Groves, and rich *Tarentum*'s Coast,
 And Plains which wofull *Mantua* hath lost,
 Where silver Swans neer flowry Rivers plant;
 Where crystill Springs, nor Grass, the Cattel want:
 How much thy Herds ease in the longest Day,
 So much cold Dews in the short Night repay.
 Black Grounds, which under heavy Ploughs are rich,
 And brittle Soyl (for Tillage makes it such)
 Is best for Corn: upon no Ground appears
 More Wains returning home with weary Steers.
 Or where some sturdy Swain a Wood destroyd,
 And Groves, which Peace and Plenty long enjoyd,
 Birds antient Habitations, feld, they flie
 From ruin'd Nests, for safety to the Skie.
 But a rough Champaign soon improoves with Toyl;
 For hungry Grounds, and a rough stony Soyl,
 Scarce Bees with *Cassia* and sweet Dew supply;
 In whose darke hollow Rocks foul Serpents lie:

(ⁿ) Either so call'd in regard Pipers are commonly putt up in their Cheeks with often exercise of their Profession; Or in respect of the Complexion and Constitution of that people, as describ'd by *Catullus*, *Aur parvus Umbra, aut obesus Hircus*; Or as serving at the Altar, and feeding fully upon the Remains of the Sacrifice, and so thriving and fattning by their good Diet.

(^o) Goats very pernicious to Corn, Plants, and Fruits, and therefore in the Leasing of a Farm, it was a special Excepuon with the Romans, that they should not keep a Hudd in the Grounds; and the reason is given, because their Teeth are very hurtfull to Corn &c. For, whatever they bite, they burn, which proceeds from their Constitution, as being alwaies in a Feavour. For this Reason it was that Goats were not permitted to come within the Castle of *Athens*, for fear they should crop the Olive-Tree, produc'd there by *Minerva* as *Delacampius* observes upon *Pliny*.

No

No Land, they say, with beter Choice is stor'd
 Of Food for Snakes, nor better Nests afford.
 That Earth exhales thin Clouds, and flying Mists,
 And moisture drinks, repaying when it lifts;
 Which alwaies her own verdant livery wears,
 Nor hurts with Coomings and foul Rust the Shares;
 Where Elms with joyfull Vines are interwove,
 Where Olives grow; that Soyl you may approve
 Both for you Cattel, and the heavie Plough.
 For they such Plains neer wealthy ^p *Capua* lowe;
 And those which border nigh ^q *Vesuvius* heights;
 And ^r *Claninus*, who, oft poor ^s *Acerra* frights.

I'll teach thee now Moulds differing to discern,
 That, what's too thick, or looser, thou maist learn;
 Since one, Corn best affects, the other, Vines;
 To *Ceres* Thick, to *Bacchus* Thin inclines.
 First with great diligence let a place be found,
 There let a Pit be made deep in the ground;
 This done, cast in the thrown-out mould again,
 And with thy Feet tread the whole surface plain.
 If there want Earth, 'tis loose; that most inclines
 Cattel to feed, and cherish prospering Vines:
 But, to return again, if it deny,
 And Earth above the fill'd-up Pit shall lie,
 That soyl is thick: plow with thy sturdy Yoak
 There the hard Glebe, let that tough Soyl be broke.
 Land that is Salt, and which we Bitter find,
 Is bad for Fruit, to Tillage not inclin'd:
 All Plants shall here degenerat, and the Vine
 Loseth the Name; and this shall be the Signe.
 From smokie Roofs an Ofier Basket take,
 And such a Strainer as for Wine they make:

O 2

There

(^p) The chief City of *Campania*, so call'd from *Capys* its Founder.
 (^q) A Mountain of *Campania*, by the Italians call'd *Monte di Somma*.

(^r) A River in *Italy* between *Nola* and *Capuas*.
 (^s) A City of *Campania*, neer which the River *Claninus* passeth.



*Ante locum Capies ocu-
In solido puteum demit-
Rursus humum, et pedibus*

Domino Thomæ
Tabula merito



*lis: atque jubebis
ti, omnemque repoues
sumas aquabis arenas.*
Payton Baroneto.
votiva.

Geor. 2

There Earth with Streams: drawn from a chriftall Spout
Commix; and all the Water will run out,
And in great Drops shall through the Strainer flow;
But soon the Taste will clear Distinction shew,
And strait thou maist with Bitterness espie
The Tasters Mouth displeas'd, be drawn awrie.
And lastly, we thus Rich Soil understand;
It will not moulder kneading in your hand;
But to your fingers it will cling like Pitch.
Moist ground hath Weeds, and that which is too rich.
Ah! let not mine too fertile prove, nor bear
Upon a heavy Stalk a ponderous Ear.
Mould that is sad, that silently by weight
It self betraies; and so we find what's light.
Black, and all Colours, strait our eyes discern;
But curfed cold is wondrous hard to learn:
Yet sometimes pitchy Firr, and fatall Yew,
Or winding Ivy will sad tokens shew.
This known, with care thy Earth plow long before,
And raise the Ridges of thy Furrows more;
And let thy turn'd-up Glebe stern *Boreas* face,
Before thou set the Vines rejoycing Race.
Brittle is best, which Wind and Frost indure:
And rustick Swains with turning oft Manure.
But those men who no care or labour flie,
Chuse places, fit both for a Nursery,
And where they may transplanted after grow,
Lest they their Mother, sudden chang'd, not know.
Also Heavens Quarters on the Bark they score,
That they may coast it as it was before,
Which Southern Heat sustain'd, which view'd the Pole:
Such strength hath Custom in each tender Soul.

First know, if Hills or Dales best please the Grape.
 Wouldst thou the plenty of rich Vine-yards reap,
 Sow the Vale thick, then will thy Press abound:
 But if it Hilly be, and rising Ground,
 Set thin thy Ranks, nor less in every Tract
 Range ordered Vines, the VValks drawn out exact.
 As when a mighty Battel's to be fought,
 Up to the Front the order'd Files are brought,
 Troops hide the Fields, and ready for Alarms,
 All the vast Champaign shines with glittering Arms,
 Before in horrid Fight the Battel joyns,
 And doubtfull *Mars* to neither part inclines:

(1) These were dispos'd in that order which by the Latines was call'd *Quincuncis*, not the simple one, as *La Cerda* well observes, but the double, in shape like an X or 2 Vs joind together: The distance observ'd was most commonly 10 Foot. This Order our Author prescribes, not so much for shew as profit; Of which, besides *Pliny* and *Columella*, thus *Quintilian* (l. 8. c. 2.) Is there no Order or decorum to be kept in the planting of Fruit-Trees? Who will deny it? For I reduce my Trees to a certain Order and Distance. What can be more specious than the *Quincuncis*? which, on what part soever you look, is strait. And this is done to a profitable end, that the Plants may draw equally the juice of the Earth.

* So let thy Ranks in equal number grow;
 Not that vain Fancy should be fed with show;
 But else th'Earth grants not equal nourishment,
 Nor can their Branches have their full extent.
 Perhaps, how deep to furrow, thou would'st know.
 In shallow Trenches I my Vines dare sowe:
 But the huge *Æsculus*, that mighty Tree,
 Must in th'Earth's Bosom deeply fix'd be:
 How much to Heaven her spreading Branches shoot,
 So much toward Hell extends her fixed Root:
 Therefore, not her, show'rs with huge Tempests mix'd,
 Nor cruel Winter, harms, but remains fix'd;
 And many Years and Ages she indures
 Of short-liv'd Man, whom her own strength secures.
 Tall Branches guard her, and huge Boughs displaid
 Protect her round with her own mighty shade.
 Nor make thy Vinyard where the Sun declines;
 Nor plant rough Hazels 'mongst the tender Vines;
 Nor pull the lofty branches, nor impair
 The sprouting Boughs, for great must be thy care:

Nor

Nor let wild Olives in thy Vinyard breed,
 Nor blunted Pruners harm the hopefull Seed.
 'Mongst careless Swains oft happens Fire, which first
 Under the sappy Rind is closely nurst,
 Then by degrees to the high Branches flies,
 And spreading sends loud Fragar to the skies;
 A Victor strait from bough to bough aspires,
 And the Crown seiz'd, involveth all with Fires;
 To Heaven black Clouds and pitchy Mists are sent,
 And dismal Vapours scale the Firmament:
 But more, if from the North a Tempest rise,
 And winged Flame Winds carry to the Skies.
 When this falls out, their Stock decays, nor more
 Sprouts freshly up, nor flourish as before;
 Nor from the Earth like nourishment receives;
 But there wilde Olives grow with bitter leaves.

Let none, however skilfull, thee advise,
 To turn hard Grounds, when Northern Windes arise.
 Winter binds Earth with Frost, nor grants the Seed
 To take firm root, nor tender Plants to feed.
 Then set thy Vines when the "White Bird appears
 In blushing Spring, which the long Serpent fears:
 Or in first *Autumn's* cold, before the Sun
 Hath cool'd his Steeds in Winter, Summer done. (tires;
 Spring cloathes the Woods with Leaves, and Groves at-
 Earth swells with Spring, and genital Seed requires.
 In fruitfull Show'rs th'Almighty from above
 Descends i'th'lap of his delighted Love;
 And great, he with the mighty body join'd,
 Both Propagates, and Fosters every Kind.
 Harmonious Birds then sing in every Grove,
 And Cattell taste the sweet delights of Love.

Earth

(u) Meaning the Stork, which, as *Isidore* saies, is the Nuncius of the Spring, Friend to Society, Enemy to Serpents; And therefore had in so much esteem with the *Thessalians*, that it was Capital to kill one.

Earth blest, now teems ; soft winds dissolve the Meads
With cheering warmth, through all sweet moisture
To the new Sun the tender Herbage dare (spreads;
Open their Leavs, nor Vines rough *Auster* fear,
Nor thundering *Boreas* ush'ring dreadful show'rs;
But all things bud with Blossom, Leaf, and Flow'rs.

* Sure I believe, when first the World was made,
So shone the day, and such bright conduct had.
That was the Spring; the Spring made all things fair,
And blustering *Eurus* did cold Tempests spare.
Then Cattel breed ; in unplow'd Fields began
First to appear that Iron Race of Man:
Wild Beasts possess the Woods, and Heaven the Stars.
Nor tender Creatures could indure such cares,
If not those breathings were twixt Heat and Cold,
And Heavens indulgence did the Earth uphold.

Whatever Plant thou in the Earth dost set,
First dung it well, and deeply cover it:
Let Shells and Lime-stones guard it with a Pale:
That Streams may glide betwixt, and may exhale
A gentle Vapour, that may cheer the Plant.
Some, Stones and Potshards use to lay upon't:
Which a defence 'gainst rising Tempests yield,
And when hot *Sirius* chops the parched field.
Thy Plants being set, next often draw the Mould
About the Roots, to break the Clods be bold,
And with a thwarting Plough turn cros thy Ground,
And let thy labouring Steers thy Vines surround.
Then take smooth Reeds, and Wands, & Sticks prepare,
With Ashen Poles, and Stakes that forked are,
Supported thus, the Winds they will contemn,
And boldly climbe the high Elms tallest Stem.

But

(*) It is much controverted at what time the World was created; *Mercator* and some others will have it to be in the Summer Solstice, (and therefore I wonder why *La Cerda* should so confidently affirm upon this place, That it is not question'd by any, whether it were created in Winter or Summer) and that in the beginning of time the Sun entering *Leo*, gave beginning to the year: VVhich Opinion seems to be deriv'd from the Egyptian Priests, who observing the River *Nilus* to overflow about the Summer Solstice, ador'd it for a God; esteeming the time of its Inundation an infallible beginning of Divine Actions in created things. Another Opinion is, that the VVorld was created in Autumn, and that the Sun (who is the Index of Time) began his Course in *Libra*, about the six and twentieth of October according to our Julian account: VVhich Opinion is grounded (by later Divines) upon two Texts in *Exodus*, where the Israelites are commanded to observe *Festum Collectionis in exitu Anni, quum collegissent labores suos ex Agro; Hoc est Festum Tabernaculorum mense septimo*. From whence we infer, that the Year both ended and began again about the Feast of Tabernacles. The latter and better Opinion is of those who reckon from the Spring; and hath not only the consent of the Jews, but almost of all other Nations; Confirm'd by that of the Panegyrist to *Maximian*, in these words, *Divinus ille vestra Majest: Ortus, ipso quo illuxit, Auspicio veris illustrior, Augustiore fulgens Luminis claritate quam cum Origine Mundi Nascentis animavit.*

But whilst in tender Infancy they are,
Sprouting new leavs, the gentle Off-spring spare;
Nor when the verdant Branches do arise,
And with loose Reigns are posting to the Skies,
Use not thy sharper Knife, but gently pull
Th'ambitious Boughs, and haughty Branches cull:
But when grown strong, th'imbrace the Elms high top,
Then shave their Locks, and dangling Tresses crop;
Before they feard the Knife; more rigorous now
Use thy Commands upon the stubborn Bough:
And from all Cattle strongly them immure,
VVhilst the soft boughs disturbance not indure; (done,
T'whom Cowes, and Goats, and Sheep, more harm have
Than freezing VVinter, and the scorching Sun:
Cold not so much, nor white congealing Frosts;
Nor vexing Beams which beat on sandy Coasts,
As Cattel harm, when with a venom'd Tooth
They wound the Branches in their tender youth.

Onely for this crime ' we on Altars pay
Bacchus a Goat, and Act ~ the antient play.
Then from great Villages ~ *Athenians* haste,
And where the High-waies meet the Prize is plac'd.
They to soft Meads, heightned with VVine advance,
And joyfully 'mongst ~ Oyled Bottels dance.
Th' *Ausonian* Race, and those from *Troy* did spring,
Dissolv'd with Laughter, Rustick Verses sing:
In Vizards of rough Bark conceal their Face,
And with glad Numbers, thee great *Bacchus* grace:
Hanging ~ soft Pictures on thy lofty Pine.
Then Vinyards swell, pregnant with cheering Wine,
The shady Groves and the deep Vales oreflow,
Where ere the God shews his illustrious Brow.

(*) These by the Latines are call'd *Oscilla*, which some take to be Vizards as is before noted; *Macrobii* will have them to be Images of humane shape, and refers the Origin of this Institution to *Hercules*. See likewise *Servius* upon this place. *Turnebus*, *Germanus* and *la Cerda*, understand not only the first, but a kind of Gesticulation or motion by hanging on the Boughs of Trees, and being therewith tossed up and down; representing the uncertain condition of Humane life; repeated for six daies together in the Latine Festivals. The Original *Hyginus* delivers thus. *Erigone oppressa with excessive sorrow for the death of her father Icarus (slain by the Attic Crows) hang'd her self, whereupon the Athenian Virgins were punish'd with the same Fate, at the prayer of dying Erigone. Remedy being sought; The Oracle answers, if they would be freed from that unhappy Frenzy and Fate, they must make satisfaction to Erigone. Whereupon they Ordered (to the end the satisfaction might have some affinity with the manner of her death) that they should sit upon some Board or Plank, hang'd by Ropes on the Boughs of some Tree, and swing up and down in the Air. Those that did so were call'd *Alatides*, in memory of *Erigone*, whom they call'd *Alatide*, i. e. wandering and solitary for the loss of her Father.*

(y) The Goat was sacrific'd to *Bacchus*, because his biting is an Enemy to the Vine. See *Servius* upon this place. *Varro l. 1. de re Rustica. Alexander ab Alexandro l. 1. gen. dier.* and his Commentator *Tiraquell*.

(z) Meaning the Tragedy, which was so call'd from the Goat; either because that was offer'd in Sacrifice to *Bacchus*, whose praises only that Poem antiently contain'd; or because the Goat was the Prize of the Tragicians and Actors, according to that of *Horace* *Carmine qui Tragico vilem certavit ob Hircum.*

(a) Hitherto is applicable that of *Thucydides l. 2. The Athenians* (saies he) under *Cecrops*, and their first Kings, untill *Theseus* his time, liv'd dispers'd in Villages, every one having their own Councell and Magistracies, seldome (unless compell'd by fear) coming to consult with their Kings. But when *Theseus* came to Reign, joining Power with Policy, he dissolv'd their privat Courts and Magistracies, and reduc'd them with in the Government of one City. In memorial of which Commemoration, the Athenians kept a Publike Festival yearly to *Minerva*. Hence likewise as *Lysiclus* (in *Perergr.*) observes, the Athenians use to celebrate the solemnities of *Bacchus* in the Fields.

(b) These Bottles were made of the skin of a Goat sewed up close, fill'd with Wine, and anointed with Oyl to make them slippery, over which they hopped with one Leg, making themselves laughter at the Falls they often took. They us'd likewise to besmear their Faces with the Faces or Dreggs of Wine and Must; Hence *Aristophanes* in *Nub.* calls them *Syrachiduros Faculent Demons*; because (as the Scholiast saies) they us'd to dawb their faces with Dreggs of Wine. The Romans in these Ceremonies, us'd Vizards of rough Bark, as is mentioned in the following Verse, of which *Horace* makes *Aeschylus* the first Inventor: that so they might not be known when they recited their Poems in the High-waies, or in the green Meadows, which they commonly did about the beginning of the Spring.



Non aliam obculpam Bac-
cæditur, et veteres in-
Præmiaque ingentes Pa-
Thæseida posuere: atque
Molibus in pratis vnc-
Rogero Bylshe de Feñe-place



cho caper omnibus aris
eunt Proscenia ludi:
gos, et compita circum
inter Pocula lati-
tos satiare per vtres.
Armigero. Tabula merito votiva.

To *Bacchus* then let us due praises sing
In antient Verse; Wafers and javelins bring;
A sacred Goat to th'Altars draw by th'Horn;
On Hazel Spits then the fat Entrails turn.

But other toyls in dressing Vines are found,
And ne'r enough: three or four times thy Ground
Turn yearly, and, with Forks revers'd, the Clods
Constantly break; and cleanse from Leavs the Woods.
Labour returns in Circle to the Swain,
And years revolve in their own Steps again.

But when thy Vinyard her last leavs removes,
And cold North-Winds dispoil the glorious Groves;
Then the industrious Husbandman takes care
T'extend his Labour to the'insuing year;
To lop the Vine, which hitherto escapes,
And with old *Saturn's* Hook he pruning shapes.
First dig thy Ground, and Shreds and Reffuse burn,
And under Roofs the Poles and Stakes return.
Gather your Vintage last; Vines twice have Shade,
And twice the Corn thick Briars and Weeds invade.
Both Toyls are painfull: A large Farm commend;
A little, Till. Thorns that to Woods extend,
And Reeds which clog the Bankes, to cut prepare:
And on wild Sallow take especial care.

The Vines are bound, Pruners no more they want,
And round the empty Walls the Gard'ners chant.
Yet still must Labour be, and toyl in dust,
And Grapes being ripe a Tempest they mistrust.

On th'other side Olives you may neglect,
They need no care, nor crooked Sythes expect,
Nor the tenacious Rake: once set, they rise
Shooting luxurious Branches to the Skies.

(d) Here *la Cerda* notes the cu-
rious diligence of *Virgil*, who, not
only makes the Goat be sacrific'd to
Bacchus, as his Enemy, but roasted
likewise on Hazel Spits, in regard
that Tree is hurtful to Vines. And
therefore he before advis'd Plant not
rough Hazels amongst tender Vines.

(e) The description of this
Hook *Columella* gives, in his fifth
Book c. 25. The Hook is attributed
to *Saturn*, in regard he is call'd *Kronos*
or Time, which, as with a Hook,
Mowes and cuts down all things.

Those grounds supply, turn'd with the crooked Plow;
Moisture enough, and large increase allow.
Th'Emblem of Peace, thus the rich Olive grows.
So Apples when they feel extending boughs,
And growing strength, suddain the Stars invade
By their own vertue, scorning Human aid.
Nor less with Fruit are laden every Bush,
And wilder Forrests with red Berries blush.
There shrubs are cut, and Firr in tall woods breed,
Nocturnall Fires and Torches thence proceed.
And shall men doubt to plant and carefull be?
VVhy urge I these? Broom, and the Sallow tree,
Or feed the sheep, or else the Shepherd shade,
Yeeld hony, or for corn are Hedges made.

(f) A Mountain of Paphlagonia (not Macedon as Servius makes it) see *Pliny*, and *Eustachius* upon *Homer Il. 2.* where he saith, *Cyturus* is a City (as well as Mountain) of Paphlagonia the Mart-town of the Synopci, where the most and best Box grows: and therefore it was proverbially us'd among the antients to say *πυξοειδὲς ὕμνος ἵππας* you send Box to Cyturus, as among us to send Coles to Newcastle.

(g) A Mountain of Scythia, beginning from the Mountain *Corax*, and with one Ridge parting *Colchos* from *Iberia*, with the other, *Iberia* from *Albania*, and so continuing to the *Ceraunian* Mountains. *Pro- lom.*

(h) The Myrtle is commended for its strength and firmness, no less the Cornell, and therefore fit for warlike uses; I may adde likewise for its lightness (requisite in Missile VVeapons) which I collect from *Seneca* in *Hippolytus*

—*Non erat gracili Levis Armata ferro Cornus.*

VVhat pleasure is't to view ^f *Cyturus*, rich
With waving Box, and Groves of *Marick* pitch?
How am I pleas'd to see those Fields that are
Glorious undrest, nor u'sd to human care!
Those barren trees high ^g *Caucasus* do crown,
Which Storms oft tear, and often tumble down,
Are of great use: There Pines for Mafts are fell'd,
And Cypres and tall Cedars, Tow'rs to build.
Here coverings for their Carrs, and spoaks for Wheels,
Husbandmen get, and Ships find crooked Keeles.
Sallows have Boughs, the tall Elms Leavie are.
^h Myrtle for Spears, and Cornell fit for War,
And Yews are bent into *Ithyrian* Bowes:
Smooth Tile and Box the skilfull Turner knows
How to compleat, and with his Tooles to Trim;
And down the *Poe* in rough streams Alders swim.
In rugged Bark the Bees conceal their Stocks,
And hoard in hollow wombs of antient Okes.

Can

Can *Bacchus* Blessings like to these dispence?
'Twas *Bacchus* first proud Quarrels did commence;
He in cold Death did those hot Centaurs tame,
Hyleus, *Rhoetus*, *Pholus*, overcame,
As threatning ^k *Lapiths* he a Goblet threw.

Oh happy Swains, if their own good they knew!
To whom just Earth remote from cruel Wars,
From her full Brefts, soft nourishment prepares:
Although from high Roofs through proud Arches come
No Floods of Clients early from each Room;
Nor Marble Pillars seek, which bright shells grace,
Gold woven Vestments, nor ^l *Corinthian* Brass;
Nor white wooll stain'd in the ^m *Assyrian* juice,
Nor simple Oyl corrupt with *Casia's* use:
But rest secure, a fraudless life in Peace,
Variously rich, in their large Farms at Ease.
Tempe's cool Shades, dark Caves, and purling Streams,
Lowings of Cattel, under Trees soft Dreams;
Nor lack they woods and Dens where wild beasts haunt,
Youth, in Toil, patient, and inur'd to want;
Their Gods and Parents Sacred; Justice took
Through those her last steps when she Earth forsook.
Let the sweet Muses most of me approve,
Whose Priest I am, struck with Almighty love.
They shall to me Heavens Starry Tracts make known,
And strange Ecclipses of the Sun and Moon; (beats
" Whence Earthquakes are, " why the swoln Ocean
Over his Banks, and then again retreats:
Why winter Suns haste so to touch the Main,
And what delaies the Tardy Night restrain.
But if these Gifts of Nature I not finde,
And a cold Blood beleaguers my dull minde,
Then I'll delight in Vales, neer pleasant Floods,
And unrenoun'd, haunt Rivers, Hills and VVoods;

Thy

(i) A people of *Thessaly* who first taught to ride the Horse, of which were *Rhacus*, *Hyleus*, and *Pholus*: The last was kill'd to *Hercules*, and (with the rest) was slain at *Pimhus*, his Nuptials. See *Ovid l. 12. Metam.*

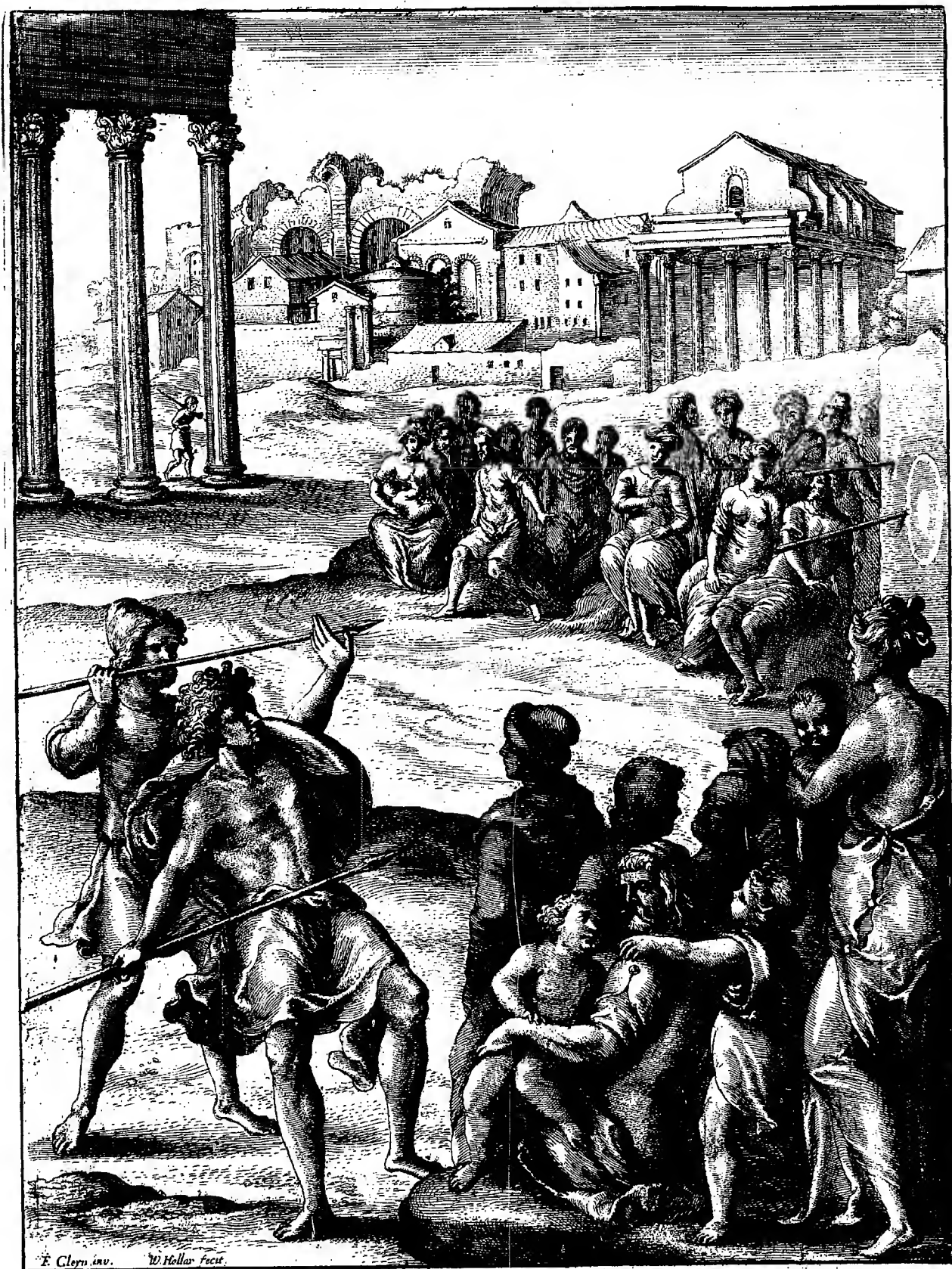
(k) The *Lapithes* were one people with the *Centaures*, inhabiting one Country, no otherwise distinguishing than the Romans and the *Latines*.

(l) The City of *Corinth* being taken and burnt by the Romans in the 156 Olympiad, and 607 years after the building of *Rome*, divers Brazen Statues were melted, with other Vessels of Gold and Silver, and in that general conflagration mixed together, from whence arose that celebrated Vein of Brass, so much esteem'd of by the Romans, that they valued it before Silver, and almost before Gold. *Pliny l. 34. c. 11.*

(m) Purple, whose Invention is owing the *Assyrians* and *Phœnicians*.

(n) The Antients differ'd much in their Opinions concerning the Cause thereof. *Anaxagoras* will have it be Air; *Empedocles*, Fire; *Thales* and *Democritus*, VVater; *Aristotle* and *Theophrastus*, Subterranean VVind or Vapours; others (as *Possidonius*, *Meiriodorus*, *Callisthenes*, *Hipparchus* and *Seneca*) conceiv'd it a vain inquiry to search after its Cause; And therefore the antient Romans when they perceiv'd it, commanded presently to sacrifice, but declar'd not to what God, because they knew not to what Power to ascribe it.

(o) VVhether caus'd by the motion of the Sun, or certain Exhalations under water, causing it to be driven to and fro, according to contrary Bounds and Limits; Or by the respiration of the Earth, whom the *Platonicks*, and amongst them *Kepler* held to be a living Creature, drawing in and breathing forth the waters again; Or by the Circular motion of the Earth; Or by an Angel sometimes heaving the Earth above the VVaters, sometimes depressing it beneath them, by which means the Sea rises and falls, as some have madly conceited; Or by the Effects and divers appearances of the Moon, us most imagine; let the Reader determine.



*Insanumque forum aut
Interea pendens dulces
te Libani lenae vocat:
Velocis jaculi certamina
Corporaque agresti*

Dominio Thoma Prestwich



Tabula merito votiva

*nec serua iura
populi tabularia vidit:
circum oscula nati
pecorisque Magistris
ponit in ulnis:
nudant praedura palestra*

Baroneto de Holms Zanco

Thy Banks sweet *Sperchius*, and *Taygeta*, where
The Grecian Virgins stately Feasts prepare.
How shall I be to *Hæmus* Vale convai'd,
And crown my Temples with a mighty shade?
Happy is he that hidden causes knowes,
And bold all shapes of danger dares oppose,
Trampling beneath his Feet the cruell Fates,
Whom Death, nor swallowing *Acheron* amates:
And he is blest who knowes our Country Gods,
Pan, old *Sylvanus*, and the Nymphs aboads:
He fears not Scepters, nor aspiring States,
Nor treacherous Brethren stirring up Debates;
Nor *Dacians* Covenants at *Ister's* streams;
Nor *Rome's* affairs, and nigh destroyed Realms;
Or Poor men pitties, or the Rich envies.
What nourishment the bounteous field supplies,
What Trees allow, he takes: nor ever saw
Mad Parlements, *Acts of Commons*, nor Sword-Law.

Some vex the Sea, and this to War resorts;
Attend on Kings, and weight in Princes Courts:
This, would his Country and his Gods betray,
To drink in jems, and on proud Scarlet lye.
This hides his Wealth, and broods on hidden Gold;
This loves to Plead, and that to be Extol'd
Through all the Seats of Commons, and the Sires.
To bathe in's Brothers Blood this man desires.
Some Banish'd, must their Native Seats exchange,
And Countries, under other Climates, Range.
The Husbandman turns up his fruitfull Plains;
Whence he, his Children, and poor House sustains,
His Herds, and labouring Steers: no rest is found;
Either his Trees with blushing Fruit abound,
His Folds with Lambs, or else his Stacks with Corn:
Or Plenty loads his Field, or cracks his Barn.

(p) A River of *Thessaly*, arising out of *Pelion*.

(q) A Mountain of *Laconia*, celebrated for store of Hunting Game: but more for the exercises of the Spartan Virgins, which our Author here alludes to, or to the Orgies of *Bacchus*, performed by them. See *la Cerrada* upon this place.

(r) A Mountain of *Thrace*, of that eminent height, that from the top thereof one may discern the *Pontick* and *Adriatick* Sea, *Ister*, and the *Alps*. So writes *Livy*, *Polyb.* & *Strabo*, yet they doubt the truth of it.

(s) Thus *Junius Philagirus* upon this place. *Ausidius Metastus* affirms that he had read of this Custom among the *Dacians*, that when they went to war, ere they attempted any thing, taking a Draught of the water of *Ister*, in manner of sacred Wine, they swore not to return untill they had slain their Enemies. Hicerto alludes that of *Statius* in 1. syl.

Et conjurato dejectos vertice Dacos.

Upon which see *Gervartius*.

(t) *Abylarium* was the place where the Publike *Acts* and Instruments of the People were kept, and may here Figuratively be taken for the *Acts* themselves.

In

(u) Olives of *Sicyone* a City of
Laconia where there were store.

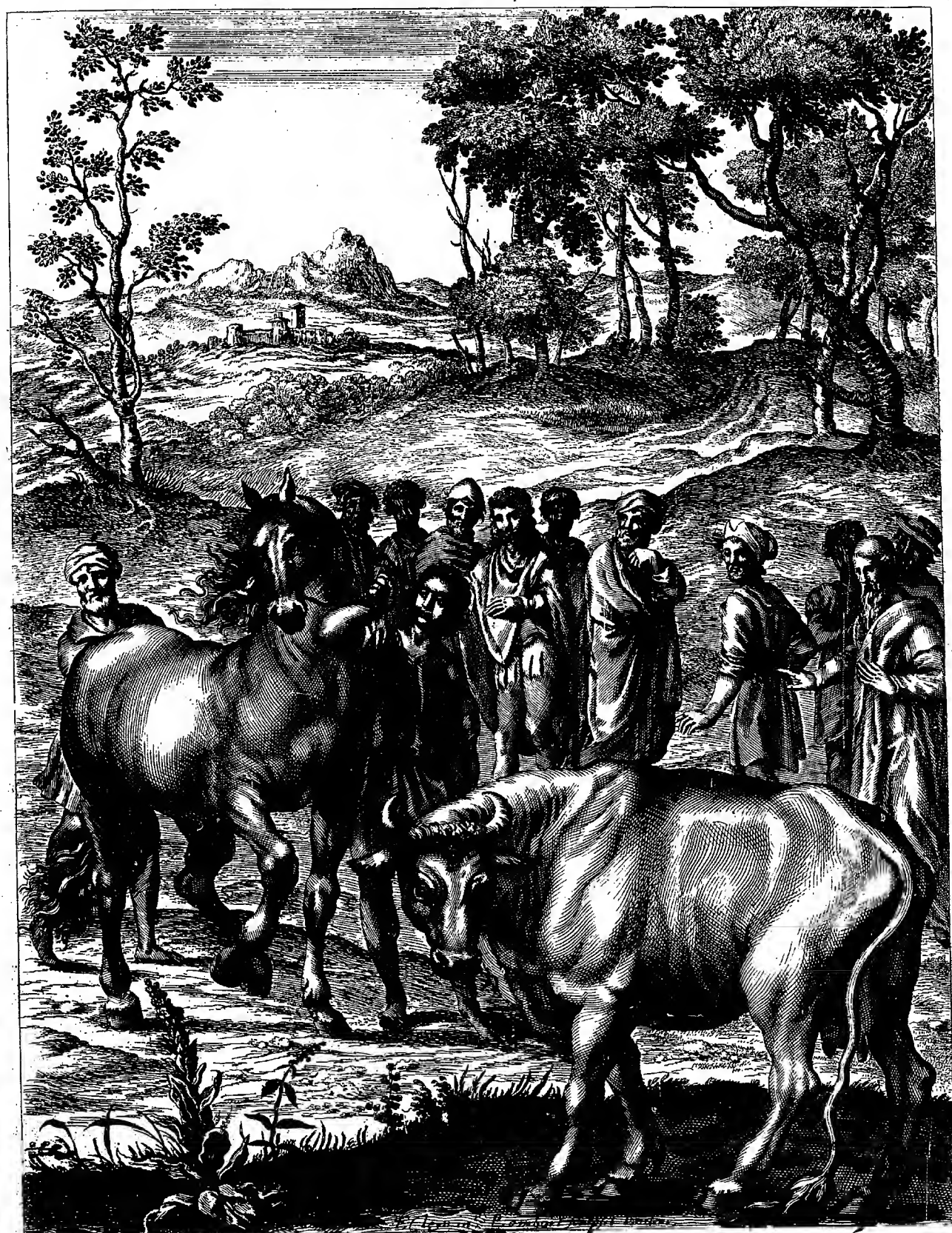
In Winter he * *Sicyonian* Olives Mills,
And the fat Swine with Mast and Akorns fils.
All sort of Fruit in plentous Autumn falls,
And milder Vines grow ripe on sunnie Walls.
Whilst 'bout his neck his pretty Children cling,
His house kept modest: home his Heifers bring
Extended Teats: in Meads his fat Kidds rest,
And with their Horns in wanton Sport contest.
He keeps the Festivals on Grass laid down,
And Friends about the Fire the Goblets crown,
Bacchus implor'd; then for his Hinds sticks fast
A Prize, at which, they nimble javelins cast;
Stripping their hardned Limbs for Rustick strife.

Of old, this was the antient *Sabines* life,
Remus, and *Romulus*, and *Tuscans* fierce,
And *Rome*, great Mistres of the Universe,
Who seven proud Hills then did with Walls surround.
Before * *Diſſean* *Jupiter* was crown'd,
Ere impious Man on slaughterd Cattel fed,
This was the life that golden *Saturn* led;
Or sounding Trumpets heard, or any made
To ring on Anvils the imposed Blade.

But we have past now through a spacious Plain,
And 'tis high time our smoaking Steeds t'Unreign.

(x) *Cretan*, from *Diſſe* a Moun-
tain of *Creet* where he was brought
up.

VIRGIL'S



Seu quis Olympiæ mæ
Pastit equos, seu quis
Corpora præcipue mæ
Forma bovis, cui turpe
Et crurum tenuis à men-

Honoratiss^o Dom: Do Baptista
Baroni de Hicks, Ridlington, &



ratus præmia palmæ,
fortes ad aratra juvencos:
trum legat optima torva
caput, cui plurima cervix,
to palearia pendent.

Noel Vicecomiti Campden,
Hwington. Tabula merito votiva.



VIRGIL'S GEORGICKS

THE THIRD BOOK.

THE ARGUMENT.

How to choose Cattel, and best ways to Breed,
To train a Horse, for Labour, War, or Speed.
The power of Love: whose fire consumes the Males,
Makes Buls to fight, and Mares court Western gales.
Of Sheep and Goats: of Milk what profit's made:
Of Hair and Wool, which drive a mighty trade.
Of Dogs for Hunting, or a watchfull Guard.
Serpents and Flies from Beasts must be debarr'd.
With what Diseases Cattel are annoy'd:
How Rots and Murrains have whole Realms destroy'd.



O thee great ^a Pales, and ^b th' Amphrysian Swain,
Groves, and Lycean Floods we turn
our strain.
All is divulg'd, our idle Fancies
fed.

^c Where's he of stern ^d Euristheus hath not read?

poet. fab. c. 49. & Lucian in Dialog. de sacrific. Servius in 7. Æneid. relates it thus: Jupiter incens'd against Apollo for killing the Cyclops that forg'd the Thunderbolts wherewith Jupiter slew his son Æsculapius (for restoring against his will Hippolytus to life) condemn'd him (his Divinity laid aside) to keep Admetus his Cattel. The reason of which Fable, according to Macrobius, is this, That the Sun, as it were, feeds and nourishes whatever the Earth produces: Unde non unus generis, sed omnium pecorum Pastor canitur. (c) Ursinus conceives in the mention of these several Fables following, that Virgil alludes to some principal Authors or Poets; as by Euristheus to Homer, who largely relates the Fable; by Euristheus to Mnesimachus, whose Work is entituled is cited by Athenæus, l. 9. by Hylas to Theocritus, by Delos to Callimachus, by Hippodame and Pelops to Pindar. (d) A King of Greece of the stock of Perseus, instigated by Juno to oppress Hercules with intollerable undertakings: Who prosecuting his hatred against his Posterity, who were fled to Trachys, and thence to Athens, he sends Embassadors to the Athenians to have them delivered into his Power; but they contrarily furnish them with an Army, under the Conduct of Iolam and Hilus, by whom in a pitch'd Battel he was slain, and crush'd under the Wheels of their Chariots.

Q. 2.

And

(a) A Goddess of much esteem among Shepherds, to whom they offer'd Milk in their Sacrifices; Upon whose Festival day Rome was begun to be built. This Goddess, some will have to be the same with Vesta, others with Cybel. Varro makes her a God.

(b) Apollo, who for the Love of Alcæsis the Daughter of Pelias, and Wife of Admetus, or (as Callimachus in Hymn, Apoll.) of Admetus himself, for nine years together kept his Heards near the River Amphrysus, and the City Pheræ in Thessaly. See Natal. Com. l. 8. Hyginus de

(e) A King of Egypt, who built a City after his own name, in a barren and inhospitable part of the Country; and was therefore said to have kill'd his Guests, because the Passengers by Herdmen thereabout were robb'd and assassinated. He is by some suppos'd to be that King of Egypt, who so grievously oppress'd the Israelites; and the Author of that inhumane Edict of drowning their Male-Children: VVhence arose the Tradition of his sacrificing Strangers.

(f) Of him already in the 6. Eclog. he is said to be converted into the sign called Aquarius.

(g) An Island in the Egean Sea.

—ὅτι ποταμὸν Ἀνδρόνῳ Μεδίῳ
Ἀνδρόνῳ ὁ ποταμὸς, ὃς ὡς ποταμὸς
ἔσται.

Callimach. hymn. ἐλ. δ. ἰλ. ὁ.

Qua Regem Phæbum lavit, cunctisq;
recepit.

Primaq; Divinos illi decrevit honores.

(h) The Daughter of Oenomaus King of Elis and Pisa, who was the death of 17. Suters, overcome by her in Chariot-racing, untill overmastered by Pelops, assisted by the treachery of Myrtilus her Driver, who put waxen Axeltrees to her Chariot.

(i) The son of Tantalus, who is said by his Father to have been cut in Pieces, and serv'd up to the Table to entertain the Gods; a piece of whose shoulder Jeres cut and eat: But the Gods discovering the villany, in commiseration rejoynd his limbs, and restor'd him to life, supplying the defect on his shoulder with a piece of Ivory. The Historical meaning of the Fable is this, That Pelops was a Prince cruelly and inhumanly handled by his Father, restor'd to life by the Gods, in that they recompenc'd his sufferings with future Reputation, Power, and Abundance; for Ivory signifies Riches, as the Shoulder Strength and Potency. Such Pelops, whose Infinite VVealth grew Proverbial; great his Power, great his Fame; having subdued all Peloponnesus, and left his Name to that Country.

(k) Idumæa is a Region of Syria, and in that a City call'd Idumæe. The Palms of this Countrey were the Noblest; here figuratively taken for Victory, of which they were both the Emblem and Reward.

(l) A River flowing from the Lake Benacus, and running along by Mantua.

(m) Respecting the manner of the Antients, who plac'd their Tutelary Gods in the middle part of the Temple, or else in the midst of other Gods; the middle place being allwaies reckon'd the most honourable, and so observ'd by our Poet.

(*) Alluding to the Circensian Games, which were exercis'd near Rivers; on the one side being the River, on the other a Palizad of Swords. See Jos. Scaliger in his *Mamilian Annotations*, Servius and Germanus upon this place: where he mentions, in confirmation hereof, an ancient Medal, whereon was a Horseman exercising his Horse by a River, with this Inscription on the Base, DECURSION. (n) A River of Arcadia running along by Elis and Pisa, of which already in the Eclog. (o) So call'd from Molochus, an Arcadian, who entertain'd Hercules as he went to kill the Nemean Lion. (p) Augustus after the Conquest of Britany us'd the Britains in the Theatre for servile offices, as to draw up the Hangings after the end of the Scene, and the like; in which Hangings were likewise wrought his Victories over that Nation. Turnebus understands it not of the Britains drawing up of the Hangings, but of the Britains being figured in the Hangings, and lifted and drawn up with the Arras; According to the Simile in Ovid, l. 3. Met.

So in our Theaters Solemnities,
When they the Arras raise, the Figures rise, &c.

And

And all their titles sprung from Iove I'll guild,
And Tros and Phæbus, who did Ilium build.
Let cursed Envie at the Furies shake,
And tremble at the dreadfull Stygian Lake;
And at Ixion's twisted Serpents groan,
His racking Wheel, and never resting Stone.
Mean while let us seek Groves, where Sylvan Gods
Their dwellings have, and search untracted woods,
Thy hard commands (Mæcenas) to pursue.
What can our Muse without thy influence doe?
Ah, quickly come, nor trifle out the day,
Cithæron calls aloud, ah, come away;
Horse-taming Epire, and Taygetan hounds,
And woods the clamour ecchoing resounds.
Next I shall Cæsar's mighty wars proclaim,
And through as many years extend his fame,
As hath been since bright Phæbus did adorn
The world with light, till thou great Prince wert born.

Who ere, Olympick games admiring, breeds
Brave Horses, or for Plough strong Bullocks feeds,
To chuse well-body'd Females must have care;
Of the best shape the fowr-look'd Heifers are,
Her Head great, long her Neck, and to her Thigh
Down from her chin her Dewlaps dangling lie;
Long-sided, all parts large, whom great Feet bears,
And under crooked horns her brisly Ears:
Those best I like whom Spots of white adorn,
Or shun the yoke, oft butting with the horn;
The whole Cow fair, and visag'd like the Male;
Sweeping the ground with her long bushie Tail.
The fourth year past, Lucina they implore,
And after ten, tast joyes of love no more:
Their strength to plow, or procreate, then fails.
Whil'ft wanton youth thy herds boast, free the males:

Q3

Thy

(q) Of the Marks of a good Heifer to breed on, which our Author hath compriz'd under 10. heads, (that is, fowness of look, largeness of the head, length of the neck, down-hanging of the dewlaps, breadth on the ribs, roughness of the ears and feet, spotting of the body, averiness from the yoke, height and bigness of limbs, and length of the tail) See Varro, Columella and Pliny.

(r) See Varro, l. 2. de re rust. c. 5. Columella and Palladius.

Thy flocks, whil'ft they are young, to *Venus* bring,
That from the old, new progenies may spring.
The best dayes first from mortal wretches fly,
Disease, sad Age, Labour and Death supply.
But alwaies there are some, which rather you
Would wish to change, than still your breed renew :
Lest thou for lost things seek, begin before,
And let a yearly race supply thy store.

Nor chusing Horse, from the like precepts swerve.
Those thou intend'ft must their great Stock preserve,
They at the first thy special care require.

For the fair issue of the generous Sire
Walks proudly round about the spacious field;
Whil'ft his soft thighs in supple flexures yield:
First, dares the way, and threatening Rivers, take,
And o're an unknown Bridge at full speed make,
Nor fears vain sounds: One hath a lofty Neck,
A handsom Head, short Belly, and broad Back,
Luxuriant swellings on his valiant breast:
White, Sorril, worst; Bay, or bright Gray is best.
But when from far a sound of arms he hears,
He knows no Stand, he shakes, and pricks his ears;
And fierce to charge, fire from his nostrils flies,
And his thick main on his right shoulder lies:
His Back-bone broad, he beats the earth, and proof
(With thundring strokes) makes of his solid Hoof.
Such was swift *Cyllarus*, whom bold *Pollux* tam'd;
Such *Mars* and great *Achilles* Steed, so fam'd
Mongst Grecian Poets, cunning *Saturn* such
A flowing main shook at his wives approach;
When from high *Pelion* he transform'd did fly,
And with loud neighings shook the arched Sky.
When this with Years, or with Disease grows weak,
Bring home, and of his age compassion take:

Grown

(f) To omit here the several Marks, laid down by our Author in the following Verses, of a generous and well-bred Horse (upon which *La Cerda* hath so copiously dilated) VVe shall onely insert an observation which *Seneca* long since made upon this place: Whil'ft our Virgil (saies he) does one thing, he intends another, for in this description he hath painted out a Valiant Man: Certainly, were I to draw the Picture of a gallant Person, I could not doe it in better Colours. If I were to represent Cato, undaunted amidst the noise of civil Wars, Marching in the Front over the Alps, to meet and oppose the fury of intestine Arms, I should give him no other a Look, no other Spirit, or Carriage. *Senec. Epist. 11.*

(t) *Cyllarus* was the Horse of *Castor*, and of *Pollux* likewise, who interchangeably made use of him; this is evinc'd, contrary to the opinion of *Servius*, by *Turnebus*, from these Verses of *Statius*, *In Equum Domitiani*:

—*Pavet aspiciens Ledans ab ade propinqua*
Cyllarus: hic Domini nunquam mutabit habenas,
Perpetuis franis, atq; uni serviet astro.

(u) *Servius* makes the Horses of *Mars* to be Fear and Terrour; but they, as *Germanus* well observes, were rather the Companions than Horses of *Mars*. *Achilles* his Horses are by *Servius* call'd *Balus* and *Xanthus*; *Homer* gives him three Horses, and another Poet four (in this Verse)

Hectorem cum quadrijugo raptarier.

(x) *Saturn* compressing *Philyra*, frighted at the coming of his Wife, turn'd himself into the shape of a Horse, that he might not be known, and fled neighing to *Pelion*. See *Arnob. l. 4. contra gentes.*

Grown old, they *Venus* coldly entertain,
And the ingrateful work prolong in vain:
And if to joyn Loves Battel they engage,
Like Fire in Straw, they fondly spend their rage.
Therefore their Years and Courage quickly learn,
Then all their other Qualities discern;
The goodness of their Breed; how, worsted, they
Will' mourn; how glory, if they win the day.
Hast thou not seen, how Chariots from the Bar
In sportfull contestation hurried are?
How Hopes and Fears commix'd, perform their parts,
Storming with Heat and Cold the Gamesters hearts?
Loud strokes resound, they check, now loose the Reigns,
Whil'ft the fir'd Axe flies thundring o're the Plains;
Now in a Vale they hide, now up they rise,
And, easy Air dividing, scale the Skies;
Straight in a Cloud of duskie sand they come,
Moyst with their followers breath, and white with foam,
No stop, no stay; so greedy they're of Fame,
So hot to come off, Conqu'ours in the Game.

First *Eriethonius* Chariot-horses joyn'd,
And on sweet Wheels triumphing, dar'd the Wind.
* *Lapithes* first the art of Riding found,
And Horsemen taught t'insult o're trampled ground,
Arm'd cap-a-pe, and thick proud steps to use;
Both tasks alike; and skilfull Riders, chuse
One young, as well as swift, and fierce for fight,
Though he hath often put the Foe to flight;
And *Epire*, or *Mycene* his Country call,
Or boast from *Neptune* his original.

This being known, take thou especial care
To feed them high, when they must serve the Mare.
Whom for the Stud they Husband have decreed,
They give him Grasse, clear Streams, and strongest Bread;
Lest

(y) Of this Passion in Horses; *Isidor. l. 12. Etym. Latam. l. 3. c. 8.* and *Plutarch. Supplic. 8.* memorable.

(z) *Eriethonius* is feigned to have had no Mother; for *Vulcan*, as they fable, intending to ravish *Minerva*, defiled the ground from whence he had his beginning, expressed in his Name, which signifies Earth and Contention. He, as *Pausanias* writes, was the first that joyn'd Horses, and invented Chariots, to conceal the Deformity of his Feet. Which yet *Æschylus* ascribes to *Prometheus*, *Herodotus* to the *Africans*, who first taught the *Greeks*; *Cicero* to *Minerva*. There was another *Eriethonius*, the son of *Dardanus*. See *Dionys. Hal. Antiq. Rom. l. 1.*

(a) The *Thessalians*, of which Country were the *Lapithes*, were accounted the best Horsemen, and the first that taught to Back and Break Horses. Yet *Lyfias* gives this honour to the *Amazons*, *Pliny* to *Bellerophon*, *Ælian* to *I know not who*, *Maris* an *Italian*, whom for that reason they feign'd to be half-man, half-horse; *Sophocles* to *Neptune*; *Palephatus*, and most else, to the *Centaurs*.

Left strength they want Love's task to undergo,
And, their Sires failing, a poor Off-spring show.

But carefully they make the Female lean;
And when known Lust provokes to *Venus*, then
They keep from Food, and drive them from the Streams,
And often chase and tire in *Phœbus* Beams,
When with thrash'd Corn the beaten Barn-floors groan,
And the light Chaff by Western winds is blown.
These Arts they use, lest that the Field of Love,
By too much wanton rankness, Barren prove;
And Oylie Fatness make the Furrows thin,
But greedy take the Seed, and keep it in.

The Sires care past, now is the Dams begun. (gone,
When near their time, with reck'ned months they've
To draw a laden Carr let no man force,
Or to leap Ditches, or in speedy course
Run through the Meads, or in swift Floods to swim,
But feed in large Groves, near some pleasant Stream,
Where Banks with Moss and verdant Grass array'd,
Are with Caves sheltered, and a Rockie shade.

A Flie about the Groves of *Silarus* haunts,
And high *Alburnus*, green with stately Plants,
^d *Asilus* call'd by Romans, but the same
The Greeks stile *Oestron* by an antient name;
Extremely fierce and loud, whose spight to shun,
To sheltering Woods affrighted Cattel run,
And with their Bellowings strike Heavens arched round,
Which Groves, and shallow *Tanagrus* resound.
With this dire Monster, *Juno*, long ago,
Her spight did on *Inachian* Heifer show:
This, for it rages in the scorching heat,
Thou must with care from teeming Cattel beat,
And feeding Herds, both when the Sun shall rise,
Or Night with glorious Stars adorn the Skies.

After

(b) A River of *Lucania*, which it divides from *Campania*, which by *Strabo*, *Pliny* and *Silius Italicus* is reported to petrify Sticks that fall into it; the Water otherwise is very wholesome.

(c) *Alburnus* is a Mountain of *Lucania*, so call'd from the Whiteness of its Top.

(d) Which name *Seneca* (*Epist.* 58.) reports to have been lost among the *Romans* in his time, who commonly confounded it with the *Oestrum* of the *Greeks*, which yet seems to be distinguished. So it is by *Sofratus*, in *4. Animal.* cited by the Scholiast of *Apollon.* where he writes, ὁ μὲν δὲ πρῶτος, &c. That the *Mosses* or *Tabanus* is bred in the Woods, the *Oestrum* in Rivers. *Aristotle* speaks alwaies distinctly of them, though in the Metaphor they agree, taken for any high Passion or Fury. *Sotio* in *Geopon.* reports, that if the Fields that are molested with these Gad-flies be sprinkled and strewed with Laurel Leaves, steep'd and boyl'd in *VVater*, they immediatly quit the place, out of a secret Antipathy, ἐξ ἀντιπαθίας Ἐπὶ τῷ Μύρτῳ. See *Cassian.* *Collect.* *Hieroglyph.*

(e) A River of *Lucania*.

(f) Take the sum of the Fable out of *Æschylus*; Io Priestess of *Juno* was deflowr'd by *Jupiter*, and by the incensed Goddess turn'd into a Cow; *Jupiter* in the shape of a Bull deceives his Wives Care, re-enjoying his Mistress; hereupon *Juno* appoints *Argus* her Guardian; *Mercury* kills him; the Cow tormented by a Fly from *Juno*, in that Fury crosses the Sea to *Canopus* and *Memphis*, and was there delivered of *Epiphus*.

After they Teem, all care on th'Off-spring place;
Give them thy Mark, and Brand, to know their Race;
Which, to increase thy Stock, thou do'st allow,
Or must serve sacred Altars, or the Plough,
Turning vast Champaign rough with broken Glebes;
The rest at pleasure graze in verdant Meads;
Or those thou would'st to Countrey uses frame,
Instruct them young, and with much custome tame;
Obedience teach their Youth, whil'st Mellow years,
And pliant Joynts, invite thy willing Steers.
And first, about their Necks loose Collars knit;
After, when free-born Beasts, how to submit
To Tyrant custome learn, in Couples put,
And make them side by side, strike foot by foot:
In empty Cars next make of them a proof,
Where they in Dust may print their cloven Hoof:
After the Beechen Axe groans with the Load,
And Brazen Teems, whose VVheels with Ir'n are shod.
Mean while, th'unbroken Wanton must not feed
Onely on Grass, sweet Sallows, nor the Reed,
But bring the Youngster in thine own hand Corn:
Nor, as the Custome is, Evening and Morn
Suffer the Kine thy snowie Pails to fill,
But the full Teat give their dear Off-spring still.

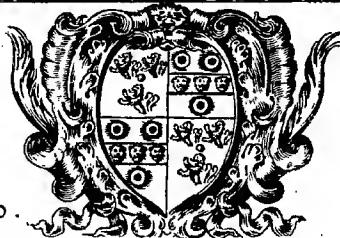
If thou in War and cruell Arms do'st pride,
Or near *Alpheus* Streams delight'st to ride,
And drive swift Chariots through the Sacred Grove,
First make thy Horse, Arm'd Men and Arms to love;
Make him shrill Trumpets suffer, and to hear
The groaning Wheels, nor lashing Whips to fear;
And at th'Applauses, and his Masters Voyce,
And sounding of his clap'd Neck, to rejoyce.
This from the Mothers Teat he must endure,
And to soft Headstals him you should inure,
Whil'st weak, and trembling, sturdie age unknown.
The Third Year spent, the Fourth now drawing on;

R

Let



*Pascitur in magna Sil-
lli alternantes multa
Vulneribus crebris; lavit
Versaque in obnixos
Cum gemitu, reboant sil-
Philipo Warwick Armigero.*



*va formosa juvenca:
vi praelia miscent
ater corpora sanguis,
urgentur cornua vasto
vague et magnus Olympus.
Tabula merito votiva.*

Let him begin to ride the Ring, and all
His Aires to learn, Curvet, and Caprioll;
Let his swift Thighs alternate flexures bend;
Then with the Winds in nimble course contend;
And with loose Reigns fly through the open strands;
Scarce leaving any print upon the Sands.
As when from *Hyperborean* Mountains, fierce
Boreas doth Clouds, and *Scythian* Storms disperse,¹
When with loud blasts, the waving Champaign crown'd
With rank Corn shakes, and the tall Woods resound,
Long Billows charge the shore, the Tempest sweeps
At once through verdant Fields, and azure Deeps.
This at the Games of *Elis* swiftly flies
Through the great Lifts, sweating to gain the prize;
Whil'ft from his Mouth he scatters bloody foam,
Or *Belgick* Chariots better doth become.
At last, when thou hast broke thy large siz'd breed,
With store of strengthening Corn their bodies feed;
Ere taken up, their haughty Souls disdain
The gentlest stroke, nor will endure the Reign.

No art more keeps their strength, than to remove
Venus, and cruell shafts of blinded Love;
Whether in Heards thou dost, or Horses pride.
Far off the Bulls alone are feeding ti'de
Behind a Mountain, or beyond some Flood,
Shut up at plenteous Stalls with pleasant Food:
For seeing of the Female wafts their strength,
Who burning, mind nor Grass, nor Groves, at length;
She with her sweet inticements oft provokes
Proud Rivals, till their Fury turn to Strokes.
In pleasant Groves the beauteous Heifer feeds;
But they joyn Battel, and in Warlike Deeds
Gain many VVounds; their Bodies bath'd in gore,
Closing their Horns, most dreadfully they roar;

R 2

The

(g) Yet these kind of Chariots were common with the *Britains* and *French*, as well as *Belgians*, as is manifest out of *Cesar*, *Cicero* and *Claudian*. Of these there were two sorts, one for Travelling, the other for Military Service. See this latter describ'd by *Cesar*, l. 4. de *Bell. Gall.*

The mighty Woods, and Heavens vast Court resound.
Nor more these Warriors pasture in one ground;
Exil'd to Coasts unknown the Vanquish'd goes,
Moaning his shame, and the proud Conqueror's blows,
That unreveng'd from him his Love was took,
Viewing his Stalls, and native Realms forlook.
Then carefully recruits his force, being laid
On a hard Rock, a Bed but roughly made,
Feeds on harsh Leaves, and bristly ^b *Carix* eats;

His Horns then exercising, Anger whets
Against a Tree, venting on th' Air his spight,
Scattering the Sand as Prologue to the fight.
His force recruited, on the Foe he sets,
And boldly up his careless Quarters beats;
As when at Sea the muster'd Waves grow white,
And rowling from the Ocean gather height;
And now at Land, 'gainst Rocks they strangely roar,
Nor less than Mountains break upon the Shore;
The deep Floods boyl, whirl'd with a foaming Tide,
And working cast up Sand on every side.

All Men on Earth, and Beasts both Wild and Tame,
Sea-monsters, gaudy Fowl, rush to this Flame:
The same Love works in all: with Love engag'd.
The Lions, mindless of her Whelps, inrag'd
Wanders the Fields; nor foul Bears oftner take
So many lives, nor greater slaughter make;
Nor cruell Tigers, nor the raging Boar:
Ah! 'tis ill wandring then dry *Libya's* shore.
Seest thou how Horses will all over shake,
When in their Nostrils the known sent they take?
Nor they with Curbs, nor Stripes can be debarr'd,
Nor Rocks, nor Rivers can their course retard, (Waves.
Though down they sweep whole Mountains with their
The *Sabel* Boar, whetting his Tusks, then raves,

Rubbing

(b) A kind of rushy VVeed of substance like a Bulrush, of which *Ruellius* saith, they use to make the bottoms of Chairs.

(i) These and the following Verses are with an happy emulation imitated by *Seneca* in his *Hippolytus*; which for the Reader's diversion, we here transcribe, as Englished by Mr. *Sherburn*, in his Translation of that Tragedy.

Loves Fires (if wounded Hearts say true)
Are Sacred, and do all subdue.
The Earth which the salt Seas embrace,
The Heavens which glittering Stars inhabit,
Under the cruell Tyrannie
Of that blind Boy subjected lie,
Whose Shafts inevitable seize
Upon the blew Nereides;
Nor can the Waters of the Main
The fervour of his Fires restrain.
The winged People of the Sky
No less his pow'rfull Flames do try.
When Venus doth their Bloods excite,
How Bells will for their Heifers fight!
Cow'd Harts, when their Hinds love they doubt,
To combat, call their Rivals out;
And signs, by braying to their Foe,
Of their conceived Fury show.
The swarthy Indian then, no more
Dares spotted Tigers chase; the Boar,
Whetting his wounding Tusks, doth
come,
And froths his Jaws with a white
foam;
The Libyan Lions shake their Mains,
When in their Breasts his Fury reigns;
And with their fiercer bellowsings
make
The Forrests groan, the Ground to
shake, &c.

Rubbing against a Tree, and tears the Ground,
Hardning his Shoulders 'gainst th'ensuing VVound.

How was that Young Man took, when fierce desire
In his hot Blood kindled so great a Fire!
For he, when all the Elements did fight,
Through Seas, turn'd Mountains, swom in hideous night,
VVhen at him Heaven's Artillery thundred round,
And broken Billows 'gainst the Rocks resound:
Nor could his wofull Parents him recall,
Nor she whose Fate attends his Funerall.

(k) *Leander*: See the Fable in *Musæus*, and *Ovid* his Epistle.

Should I of Lynces, and of fierce Wolves write,
Of Dogs, and how the timorous Deer will fight?
But the Mares fury above all is fam'd;
For *Venus* with such rage their minds inflam'd,
VVhen ' *Glaucus* Chariot-Mares with Fury stirr'd,
Did with revenging Teeth devour their Lord.
Beyond high ^m *Gargarus*, loud *Ascanius* stream,
O're Hills, and deepest Floods, Love carries them,
And straight with hidden Fire their Marrow burns:
But most i'th Spring, when heat of Blood returns;
Then all to courting *Zephyre* turn their face,
And plac'd on Rocks, lascivious gales embrace,
And oft they pregnant prove without a Mate,
Big with the Winds, and (wond'rous to relate)
Then over Hills and Dales are carried on;
Not to thee *Eurus*, nor the rising Sun,
To *Boreas*, nor whence *Auster* doth arise,
And with black Show'rs in mourning cloaths the Skies.
Hence comes that Poyson which the Shepherds call
° *Hippomanes*, and from their Groin doth fall,
The wofull bane oft cruell Stepdames use,
And with a Charm 'mongst pow'rfull Drugs infuse.

But

(l) *Glaucus* is reported to have fed his Mares with Humane Flesh, to make them more fierce against his Enemies in fight; who at length for want of that kind of Food, turn'd their Teeth upon their Master. These Mares came after into the possession of *Hercules*, *Euristhenis* and *Diomedes*. Of this Fable see *Nannus* in the 11. of his *Dionysiacs*.

(m) The first is a Mountain (of which in the 1. of the *Georgicks*) the other a River of *Phrygia*, of which *Strabo*, l. 12. both here figuratively put for any Hill or River.

(n) Of this *Silvius* in *Polyhistor*. c. 57. peculiar onely to the Mares of Spain, as *Salmasius* notes upon *Solinus*; but common with Creatures of another Species, as *Pliny* instances in Partridges, and *Columella* in Sheep.

(o) *Virgil* seems here to adhere to *Aristotle* concerning the *Hippomanes*; this is likewise a little fleshy knob in the forehead of the Colt, when newly foled; it is also a Plant mentioned by *Theocritus*, *Ep.* 2. *Pliny* reports of the first, that if mix'd in the Running or Casting of a Brazen Statue in the Figure of a Mare, it is of power to stir up a Horse ad rabiem *Cottus*. The last *Salmasius* thinks to be so call'd, not for its provoking Horses to the rage of Lust, when eaten, but in regard they affect it with an extreme, and inordinate appetite, and madly run in pursuit of it.



*Hæc quaque non cura
nec minor usus erit.
Vellera mutantur,
nec minus interea barbas
Cyniphi tridentis hirci
usum in Castorum et*

Domino Henrico Franckland Equiti Aurato,



*nobis leviora tuenda,
quamvis Milesia magna
Irris incocta rubores
incanaque menta
setasque comantas
miseris velamina Nautis.*

Tabula merito votiva,

But time irreparable hasts away,
VWhil'st we with Love transported wast the day.

Thus much for Herds; Next be your care to keep
The shaggy Goat, and drive the fleecie Sheep:
From this expect your glory, rustick Swains.
Nor am I ignorant how great a pains
It is low things with glorious words to raise,
And from mean Arguments gain noble praise.
But me, love of *Parnassus* doth invite,
To Hills untracted; there is my delight,
VWhere no old path is to *Castalia* found.
And now, great *Pales*, thee I shall resound.

First in warm Coats preserve thy Flocks, and feed
Till fresh Spring give new Livories to the Mead:
Let Straw and Litter keep their Lodgings warm,
Lest cruell Cold the gentle Off-spring harm,
Breeding the Scab and Rot; but *Arbut*s bring
To wanton Goats, and *Water* from the Spring.
Then free from Winds against the VVinter Sun
Place thou their Stalls, where *Phæbus* warms at Noon.
VWhen cold *Aquarius* shall no more appear,
Sprinkling Chill Dewes on the concluding Year.
And to keep Goats, take thou no smaller Care,
Nor less shall be thy Gain, than if they were
In rich *Milesian* Fleeces cloath'd, and sold,
Blushing in *Tyrian* Purple, for much Gold.
These still will breed, hence store of Milk you get;
The more the Pail foams with the drained Teat,
The more sweet Streams from the prest Udder spin.
Besides they cut the Beards and hoarie Chin
Of the *Cinyphian* Goats, and brisly Hairs,
Usefull for Camps, and wofull Mariners.

(p) The Sheep of *Miletus* were
of great estimation for their VVool.
See *Columella* and *Pliny*.

(q) From *Cinyphus*, a River of
Libya, where there were the best
Goats.

But

But they in Woods, and high *Lyceus* rove,
Feeding on Briars, and Bramble-berries love:
Then home return, leading their own fair train,
And scarce with full teats o're the Threshold gain.
But carefull keep from them cold Winds and Snow,
Because they less the want of Mortals know;
And bring sweet Food, for them green Branches cut,
Nor from the Hay-stack all long Winter shut.
But when the Spring the Western Wind invokes,
To Groves and Meads invite then both thy Flocks:
At the first dawn in cold Grounds let them feed,
Whil'st Day is young, and pearled is the Mead;
And Dew, to Cattel dear, on soft Grasse lies.
When the fourth hour Heat musters from the Skies;
And amongst Shrubs the murmur'ing Grasshopper sings,
Command thy Flocks then to the Lakes or Springs,
Or let them tast sweet Streams in Pipes convey'd;
And when grown Hot, to seek some Cooling shade,
Or *Jove's* great Oke, preserved long from harms
By antient Rites, stretching his mighty Arms:
Or where dark Groves are with thick Branches made
Awfull, and Sacred with a horrid Shade.
To Water then, and feed again, prepare
At Sun-set, when sweet *Vesper* cools the Air,
When the ^r moyst Moon relieves the thirsty Ground,
Halcyons on Shores, and Birds on Trees resound.
Why should I thee of *Libyan* Shepherds tell,
Their Pastures, and how scatteringly they dwell?
Oft Night and Day for a whole month they feed,
And unhous'd Cattel through vast Defarts lead.
In open Field the *Libyan* Shepherd lies,
With him his Flocks, his House, and Deities,

His

(r) *Servius*; as is observ'd by *Germanus* and *Victorius*, l. 14. c. 17. not rightly understands here by the Moon, Night; which is not of her self the cause of Dew, otherwise than by reason of the Moon; whence *Plutarch* in his Natural Questions defines Dew, a weak thin Rain, drawn by the Moon out of the Earth, whose Heat not being strong enough to attract it quite up, it quickly falls down again.

His Arms, his *Spartan* Dog, and *Cretan* Bow:
So doth the armed Roman Souldier show,
Laden in's march; then stands in well-pitch'd Tents,
Before the Foe could have intelligence.
But *Scythians*, who ^s *Mæotick* Lakes command,
And stormy *Ister* rousing yellow sand,
Where *Rhodope* doth to the Pole extend,
There in close Stalls the Cattell they defend:
The Fields no grasse, the Trees no leaves do boast;
But snowie Mountains, and an horrid frost
Hides all the Earth, at least seven Cubits high;
For ever cold, North-winds eternally.
Nor can the Sun those gloomie shades displace,
Nor when his Steeds mount the Meridian Race,
Nor when he cools them in the Western Main.
There Icie Fetters straight swift Rivers chain:
Wheels shod with Iron the strong-back'd water bears,
And where Ships sail'd, now safe go laden Cars;
It breaks hard Brasse, cloaths freez upon mens backs,
And Vine, once liquid, suffers now the Ax;
And mighty Lakes transform'd to Ice; soon hard
Grow drops of VWater on their uncomb'd Beard.
Mean-while all Heaven is dark with Snow, Sheep die,
And under mighty Drifts fair Cattel lie:
VWhole Herds of Deer, new Mountains there infold,
That scarce you may their lofty Crests behold.
Nor these with Nets they snare, nor seiz with Hounds,
' Nor a red fether'd Terrour them furrounds;
But as they struggle under Hills in vain,
Kill with their Swords, whil'st they aloud complain,
Then bear them home, triumphing with a crie.
These under ground, in Caves securely lie;
Whole Elms, and loads of mighty Oke are layd
Upon the Hearth; when the huge fire is made,

S

The

(s) That part of the Sea *Scythians* call *Temerinda*, on one side, joyning with the *Cymerian Bosphorus*, on the other side with the River *Tanais*.

(t) The *Formido*, is not a Net, but Linc, inter-woven with many several colour'd Feathers, which frighted the Prey into the toyls.



Intereunt pecudes, stant
Corpora magna boum, con-
Et frustra oppositum tru-
Cominus obtruncat ferro,
Cædunt, et magno læti

Domino Georgio Soudes Equiti



circumfusa pruinis
feroque agmine cervi,
dentes pectore montem,
graviterque rudentes
clamore reportant.

Ordinis Balnei. Tabula merito votiva.

They spend the Night in sport, strong * Ale they quaff,
And wanting Wine carouse sharp Service off.
People so fierce nigh *Hyperborean Hills*
Under cold Stars of th' Artick Region dwells,
Still beaten with the sharp * *Ryphæan* blasts,
Their bodies cloath'd with Sable Furs of beasts.

But if thou Wool esteem, from Thorns thy Sheep,
From Burs and Briers preserve : from rank Grass keep.
And with soft fleeces snowie flocks elect ;
But him (although the Ram be white) reject,
Whose Mouth is always moist, with a black Tongue,
Left he should change the colours of the Young :
But choose another through the spacious Plain.
With a white Fleece (if it may credit gain)
Arcadian * *Pan*, thee *Luna* to the Grove
Calling intic'd ; nor didst thou scorn his Love.

Is Milk thy care ? then *Lotus*, *Cytisus* bring,
And in their Coats store of salt herbage fling ;
This makes them drink, which more the Teat extends,
And with a quicker taste the Milk commends.
Some from the Dams hinder the tender Kid,
And with hard Muzzels from the Pap forbid.
What they at morning Milk, they press at Night ;
What they at Evening gain, when Day grows light,
The Swains to Market bring, or, sprinkled o're
With salt, they keep it for their Winter store.

Nor of thy Dogs have thou less care ; but feed
Fleet * *Spartan* Whelps, and thy *Molosian* breed
With store of VVhey ; commanding such a Guard,
'Gainst Thieves by night, or VVolves, thou art prepar'd,
Nor shall the fierce *Iberian* thee afright.

Thou the wilde timorous Assè shalt put to flight,
Of hunt the Hare, and Deer, with ful-mouth'd Hounds,
And thrust forth Boars shelterd in wood-land grounds ;

S 2

And

(*) Drink of steep'd Barley, or compounded of other Fruit, was anciently not only us'd by the Germans, as *Tacitus de moribus Germ.* but in other places, for *Pliny (l. 4. c. 22.)* saies, *There are Western people which inebriat themselves with moistned corn ;* and after that, the *Aegyptians* made also a kind of drink with fruit. Among these kinds of Ale, *Aristotle* and *Diadorus* celebrate that they call *Zythum* ; This, in *lib. de Temulentia*, That, in *lib. 5. c. 9.* (speaking of *Gallia*) say, *The Climate is so cold, that it neither brings forth Wine nor Oyl, therefore the people make a Drink of Barley, which they call Zythum.*

(*) The *Ryphæan* Mountains are in *Seythia* so nam'd from the force (*ῥῆψ*) of the Winds blowing from thence.

(*) Or *Endymion*, the name suppos'd to be chang'd by *Virgil*.

(x) The *Spartan* Hounds were of old in much account, See *Zenophon, Pliny, &c.* by *Aristotle de Hist. Animal li. 6. c. 20.* commended for sharpness of Sense, by *Seneca in Hipol.* for boldness, and eagerness in the Chase ; the *Molosian* Dogs so nam'd from a Citie of *Epire*, were likewise of much esteem, Fabled to be descended from a brazen Dog, made, and inspir'd with life by *Vulcan*, and presented to *Jupiter* ; this kind are commended, particularly for their deep Mouths, by *Lucan, lib. 4. Lucetius, lib. 5. &c.*

And from high Mountains with loud shouts beset
Sometimes huge Stags, and drive them to thy Net.

(1) Is by *Dioscorides* defin'd the
juice of a certain Cane growing in
Syria, which being burn'd, driveth
away Serpents with its smell.

Next learn to burn sweet Cedar in their rooms,
And smoke out Serpents with ' *Galbanean* Gums,
For oft amongst the Plancks a Viper lies,
Whose touch is death, who light abhorring flies:
Or else a Snake in sheltring roofs doth use,
Which will on Cattell cruell bane infuse,
Hid in the ground: take thou a stake, or stone,
And as he swels, and hisseth, knock him down;
But if he threaten, yet thou mayst be sure,
He will by flight his Coward head secure,
His armed Ribs being bruise'd, and harness'd train,
Scarce rallying up his broken rear again.
In the *Calabrian* Groves there haunts a Snake,
VVreathing a haughty Crest, and scaly back,
And mingled spots on his long belly shew;
VVho whilst the Rivers from the Mountains flow,
Earth with the Spring dew'd, and the showrie South,
He lives in Fenns, glutting his greedy mouth
VVith Fish, and croaking Frogs: but when Earth gapes,
And Lakes are drain'd with heat, to Land he scapes,
Rouling his flaming eyes; then far and wide
Rages with thirst, with heat much terrifide.
Then let not me under Heavens Canopie
Sweet slumber seize, nor in the Meadows lie
Neer murmuring Groves, when he hath cast his skin,
And rouling shines in wanton youth agen;

(2) The poison of Serpents (says
Seneca) is deadliest, when they come
newly from their Nests; their Teeth
are hurtless, when frequent bitings
hath exhausted their Venom. l. 1.
de Ira.

~ Leaving in's Nest his Eggs, or else the young,
And dares at *Phœbus* shake his triple tongue.

The Signs and Causes now of each Disease,
Thou must be taught. Foul Scabs thy Flock will seise,
When chilling Show'rs invade lifes strongest Hold,
And horrid Frosts wax grim with bitter cold;

Or

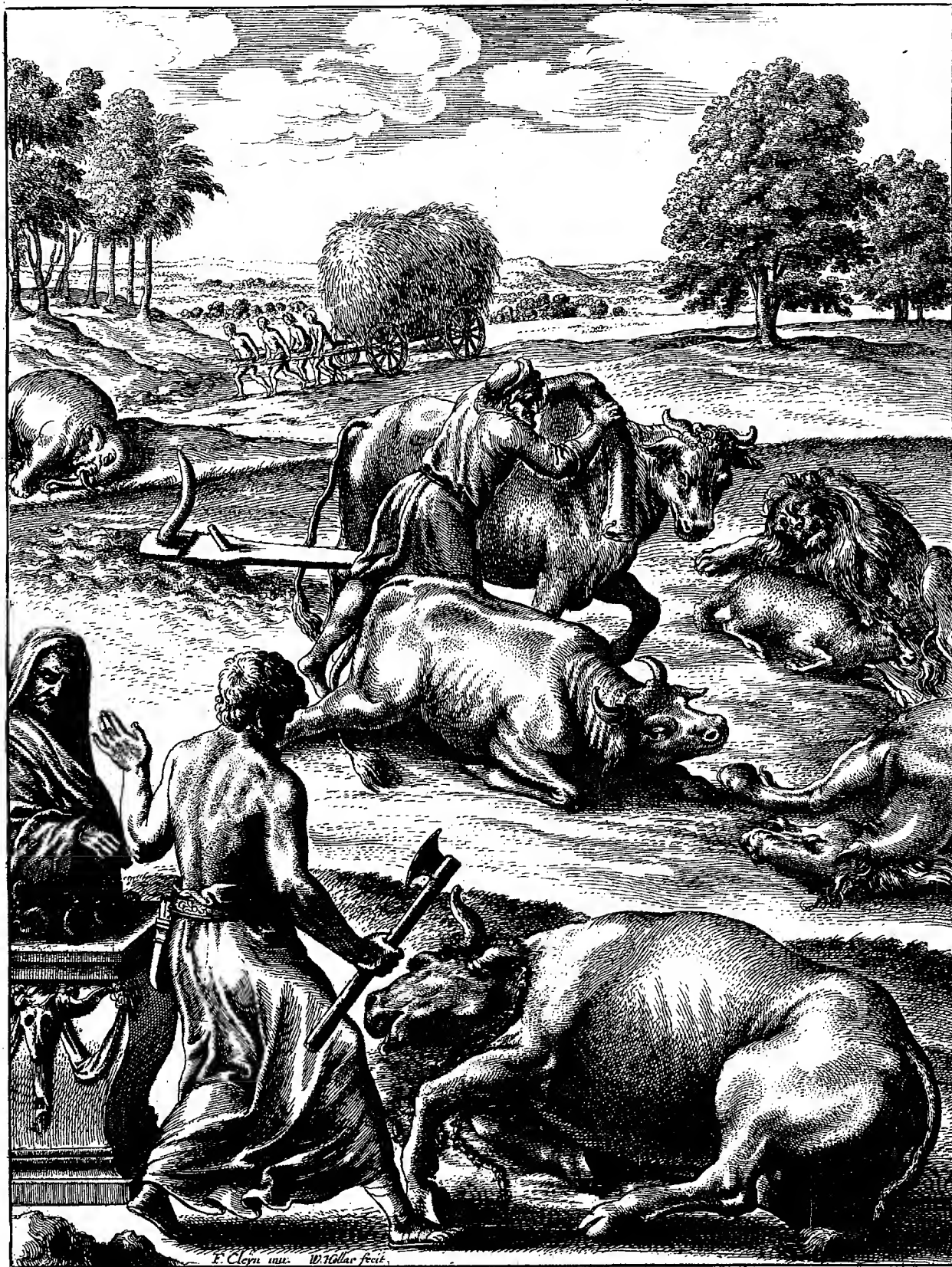
Or when foul Sweat sticks to them lately shorn,
And with rough Briers their naked bodies torn.
For wiser Shepherds the whole Flock will take,
And deeply plunge them in some cleansing Lake:
Far in, to drench his Fleace the Ram is thrown,
Who with the gentle Stream comes gliding down.
Or when they'r shorn, the lees of Oyl apply,
Or silver Spume, commix'd with *Mercurie*,
Idæan Pitch, and store of oylie Tar,
Scilla, Bitumen, and black Hellebor.
And no indeavour shall find more success,
Than if the skilfull Swain an Orifice
With a sharp Launce shall open on the head;
Corruption lives, and is by covering fed,
Whilst th'idle Swain neglects to dress the fore,
And from the Gods doth better things implore.

When in the Bleaters marrow Aches breed,
And putrid Fevers on his Spirits feed,
It will be good t'avert the raging pain,
By opening in his Foot the beating vein.
So the ^a *Bisaltians* were accustomed,
And the most fierce *Gelonians*, when they fled
To *Rhodope*, or *Getan* wildes, to quaff,
Mix'd with thick Milk, the ^b blood of Horses off.
If thou to cooling shades seest any draw
And sweet Grasse nibble, as they had no Maw,
Or lag behind, or grazing to lie down,
And, ere they Fold, to march away alone,
Straight kill the guilty, ere the dire Disease
Infect the Flock, and careless vulgar seise.
Nor oftner are the Floods disturb'd with Wind;
Than Sheep with Rots; nor doth the Sicknes find
One to destroy, but suddenly doth fall
On Root and Branch, Stock and Original.

(a) A people mention'd by *Athenaus*, l. 12. as stout and warlike;
Plinie placeth them in *Macedonia*,
others in *Thrace*.

(b) The *Geloni* relate to the
Sarmatians, *Scythians*, *Getes*, and
Massagetes, with whom this Dyet
was ordinary. See *La Cerdæ*.

If



*Sape in honore Deum
Lancea dum nivea cir-
Inter cunctantes cecidit*

Philippo Egerton Armigero



*medio stans hostia ad aram,
cunctatur infula vitta,
moribunda ministras,*

Tabula merito votiva.

If any th' *Alps* and *Norick* Castles knows,
Plac'd on high Hills, and where *Timavus* flows;
Deserted Realms now he may see of Swains,
And every where Groves, and forsaken Plains.

' Here, once the air infected did beget
A Plague, which rag'd through the Autumnal heat:
All kind of Cattel, and of wilde beasts di'de;
The Grass was tainted, Rivers putrifi'de;
Nor was One way for Death; but when the flame
With burning Thirst through feav'rous bodies came,
Cold Rheums again abound; and the Disease
Their feeble limbs consumed by degrees:
Of Sacrifices at the Altars plac'd
With ^d snowie Wreaths, and flowrie Garlands grac'd,
E're Sacrificers could dispatch, fall dead:
Or if before, the Priest one slaughtered,
The Bowels on the Altars will not burn,
Nor the Divinor Answers can return;
And scarce their Knives with Blood are sprinkled o're,
And the top sand distain'd with watery gore.
Then the fat Calf in richest pasture falls,
And his sweet Life gives up at plenteous stalls.
Hence Dogs run mad, and sickly Boars perplex'd
VVith a short Cough, and with swoln jaws are vex'd.
The conquering Steed, mindless of VVar, or Food,
Unhappy falls, and leaves the cooling Flood,
And with his feet the hard ground often beats;
His Ears now hang, and faint with troubled sweats,
VVhich neer his death wax cold, his skin grows dry,
And to be handled roughly doth comply.
These Signs of Death will at the first be seen,
But in the process if it grow more keen,
To burning Eyes short breathings grant no rest:
Sometimes they groan, and deeply from their Breast

Fetch

(c) This Pestilence first describ'd
by *Thucydides*, him *Lucretius* i-
mitates, our Author both; to begin
with beasts is the common natural
course observ'd by *Homer*, *Il. lib. 1.*

First on the Mules and steeter Dogs
it seiz'd.

where *Eusebius* impertinently cu-
rious, expounds *anagis agyis*, white
Dogs, and takes pains to give rea-
sons why such as are of that colour
are more subject to infection.

(d) *Infula*, *Anton. Aug.*
lib. 8. conceives to be in the Form
of a Semicircle Diadem, which
he proves by many Images of
Bulls and other Victims with these
were Crown'd all that were destin'd
for Sacrifice, or Men, or Beasts;
from hence were the *Infula* us'd in
token of submission, as appears by
the Story of *Coriolanus*, to whom the
Roman Priests were sent in that ha-
bit, to beg for their Country. *Valer.*
l. 4. c. 3.

Fetch a sad figh; blood from their nostrils flows,
 And in lank jaws their tongue now rougher grows.
 To drench them with a Horn of Wine, be sure;
 For to them dying 'tis the onely cure.
 Sometimes it kills; for thus refresh'd, they burn
 (God blefs good men, on bad this errour turn)
 With greater rage: and as cold death draws neer,
 With cruell Teeth they their own Members tear.
 The smoking Ox is taken at the Plough,
 And from his Mouth blood mix'd with foam doth flow,
 Groaning his last; whilst the sad Plow-man here
 Unyoaks (mourning his Brothers death) the Steer,
 And 'midst his work, the Plough leaves in the field.
 Nor shady Groves, nor soft Meads pleasure yield,
 Nor Streams which through the Vales from Mountains
 And are more clear than ^e Amber purif'd: (glide,
 His Sides grown lank, darkness his Eyes o're-spread,
 And to the ground he falls on's drooping head.
 What avails toyl or profit? what to turn
 Th' unwilling glebe? These not with rich Wine burn,
 Nor Surfets at high Banquets taint their blood:
 But Leaves and simple Herbage are their food;
 They drink pure Fountains, and the running Streams;
 Nor vexing Care disturbs their healthy Dreams.
 Then onely in those Realms, as Fame hath taught,
 The Cattell were for ^f *Juno's* off'ring fought,
 And unmatch'd Steers her Chariot did convey
 To the High Places, where they honours pay.
 The Earth they dig themselves, and set the Corn,
 Nor from the Mountains with their own neck scorn
 To draw the groaning Car. No Wolf did plot
 By Stratagem to take some wealthy Coat,
 Nor walk Nocturnall rounds, about the Sheep;
 A cruel Sicknes him at home did keep.

(e) *La Cerda* disputes whether the Author means that Amber which is of a Metallik kind of substance, or the other Gum suppos'd to flow from those Trees, to which the *Pisatomides* were converted; He concludes for the latter, as in Comparison more suitable with Water.

(f) *Servius* will have the Poet to allude to this Story, The Priestess of *Juno* at Argos, us'd to be drawn to the Temple by Oxen, which falling dead on the way by the Pestilence, her two Sons supply'd the Room, and drew their Mother to the Temple. The Goddess to reward their Piety, bid their Mother ask what she would, the Mother desir'd implicitly what *Juno* shou'd think best, the next day they were both found dead. See Herodotus lib. 1. Plutarch. de Consolat. ad Apolon.

And

And now the nimble Buck, and timorous Doe,
 Amongst the Dogs about the Houses go.
 And then the Ocean's numerous Race, and all
 Those kinds that boast from thence Original,
 Wash'd with the Floods, as Ship-wrack'd bodies come
 To Shore, and Sea-calves up fresh Waters swim.
 No lurking hole the Viper now avails,
 Nor dreadfull Serpents with erected scales:
 Nor safety from sweet Air could Birds receive,
 But falling, in the Clouds their Spirits leave.
 All Food, all Arts harm, wise Physicians fail;
 * *Chiron*, ** *Melampus*, know not what they ail.
 Pale *Tisiphon* rages, sent from Stygian Shades,
 In open Light, and Fear and Sicknes leads,
 Her greedy Jaws by day rais'd high from ground:
 The Rivers, Hills, and sandy Banks resound
 With bleating Flocks, and loud-complaining Steers;
 And Carcasses in mighty heaps she rears;
 Whole Flocks she kills, with gore the Stalls are drown'd,
 Till they had learn'd to lay them in the ground.
 Their Skins unusefull, Water could not rene
 Their Bowels, nor the Fire their Entrails cleanse,
 Nor shear (for the Disease) their Fleeces, full
 Of Filthiness, nor touch the tainted Wool:
 And those durst wear the loathsome Garments, get
 Inflamed Carbuncles, a clammie sweat
 Seiseth their noysome Limbs, and in few hours
 Th'infected Bodies ^b Sacred Fire devours.

(*) The son of *Saturn* and *Philyra*, first Inventor of Physick.

(**) *Melampus* son of *Amythion*, that is, the Purger or Expiator, signifying by these two, that neither Medicine nor Prayer avail.

(g) One of the Furies.

(h) A Disease by the Greeks nam'd *Herpes*; by *Scribonius*, *Zona*; by *Pliny*, *Zoster* and *Circinus*, commonly call'd *St. Anthony's Fire*.

T VIRGIL'S



Admiranda tibi levium
magnanimosque duces,
Mores, et studia, et
tenui labor; at tenuis
Numina lava sinunt,
Principio sedes apibus.

Honoratissimo Dni Domini
Armagh, et Baroni de Shaworth.



spectacula rerum,
totiusque ordine gentis
populos et praelia dicam
non gloria, si quem
audiatque vocatus Apollo,
statique petenda,

Gen. 4

Patricio Chaworth Vicecomiti
Tabula merito votiva,



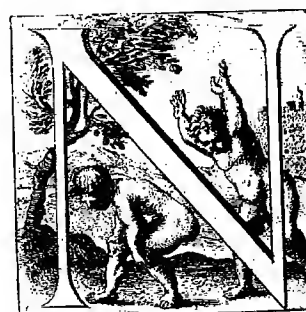
VIRGIL'S GEORGICKS

THE FOURTH BOOK.

* THE ARGUMENT.

HOW for the Bees fit stations to contrive :
Of what, and how to build the stately Hive.
In settling Realms, they oft divided are,
And for their Kings contend in mighty War.
Their Diet, Customs, Laws, and Chastity ;
Their Toyl and Rest : they Winds and Rain foresee.
Their Stocks, their Age, and Loyalty to Kings :
What their Invention to Perfection brings.
What Cures against Diseases to afford,
And how th' whole Nation lost, may be restor'd.

(*) This fourth Book comprehends the choicest Rules of the Ancients concerning Bees, which suit so well with ours, that I have heard an honourable Lady of Great Judgement (the late Countess of Kent) profess, that she made an incredible increase of Bees, confining her Servants that attended them precisely to observance of this Book.



Ext to "Ætherial Honey, I'll
proceed,
Heaven's choicest Gift : this too
(Mecænas) read.
Wonders admir'd, to thee, of low-
ly things,

In order their whole Stocks, magnanimous Kings,

(a) The Poet, (saith La Cerda) excellent in Natural Philosophy, subverts the common opinion, implying, that the Bees do not make the Honey, but onely gather it together, and compact it; and therefore calls it Aerial and Celestial. To this assents Aristotle, Hist. Anim. l. 5. c. 22. That Bees make not Honey, but carry onely away the falling Dew, may be argued from hence, that in one or two daies a Hive may be found full; Besides, if you take away their Honey in Autumn, they cannot recruit it, notwithstanding there are Flowers at that time of the year.

And Pliny, l. 11. c. 12. Whether it be the Sweat of Heaven, or Spittle of the Stars, or Moisture of the Air purging it self, I wish it were as pure and natural as it first descends; whereas now falling from so great height, it contracts much of impurity by the way, &c. yet retains much of the pleasantness of its Celestial Nature. Thus by Aristotle and Pliny are explain'd the Epithites, Aerial and Celestial.

T 2

Wars,

(b) *Aristot. lib. 1. Hist. num-*
bers Bees amongst *ζῷα πολιὰ*, *Civil*
People; For the use of life (saith
Pliny) they labour, work, ordain a
Commonwealth, have their private
Counsels, their publick Warlike Atti-
ons, and which is strangest of all, they
have Morality. *Macrob. l. 6. c. 6.*
admires Virgil, amongst other things,
particularly for attributing to Bees
here, *more, studia, populos, praelia.*

(c) *Erythraeus* understands here
by *Leva numina*, favouring, accord-
ing to the discipline of the *Augurs*,
which understood Omens on the left
hand to be such: but *Turnebus* ex-
pounds the word, Contrarily, in op-
position to *Dextrum numen*: not
without allusion to the *Greeks*, who
make *αὐτὸς δὲ*, the same with *αὐτὸς*.
See *Agell. l. 12. c. 5.*

(d) The Station of Bees (for
that word our Author useth to ex-
press how nearly they resemble a
Camp) must be, according to *Varro*
and *Columella*, in an open Sun-shine
place, little sub.ect to the injuries of
the weather, far from noise of Men
or Cattel, particularly of Sheep,
Because (saith Pliny, l. 14. c. 1. they
cannot easily dis-intangle themselves
out of their Wool: He adds, That the
Hive should open towards the East,
if it may be, but by no means to the
North. Mr. Butler's Rules for a
Bee-garden, are these; It should be
near home; fenced from Cattel and
Winds; the East and North fences
high, the South (on which side of
the house they should be set) and West
fences good, but not so high, by no
means to shadow the South Sun,
nor from Sun-setting: The place
sweet; not very cold in Winter, nor
hot in Summer; Grassy, but not suf-
fer'd to grow up too high; beset with
Trees and bushes.

(e) A Bird by some call'd *Api-
aria*, by others *Riparia*, by *Gaza*, *A-
piaster*, from the great hate it hath to
Bees.

(f) *Varro*, l. 3. and *Columella*,
l. 5. c. 9. advise the same, as most
necessary, That there be Water near
the Hives, and, if possible, to run by
them, clear for them to drink.

(g) According to the Discipline
observ'd by Bees, who amongst them
have a King (by the *Greeks* pecu-
liarly call'd *βασις*, *Schol. in Callim.*
Hymn. 1. whence perhaps the French
word, *Essain*) who never stirs forth
without the attendance of the whole
Hive. *Aristot. Hist. l. 9. c. 40.*

(h) So *Varro* and *Columella* or-
der Stone and Wood to be thrown
into the Water, so as some part may
appear out of it for the Bees to sit
upon and drink with more ease.

(i) *La Cerda* proves, that Virgil
here intends neither the Aromatick
assa, nor the Medicinal, but an
Herb used in Garlands, which the
Spaniards call *Esphiego*, the Italians
Spico, in Latine *Lavendula*.

Wars, Labours, ^b Manners, Nations I'll recite:
Slight is the Theam; but not the Glory flight,
If any ^c favouring Gods for us appear,
And pleas'd *Apollo*, invocated, hear.

First, for your Bee-hives fitting ^d Stations find,
Free from rough fallies of disturbing Wind,
(To bring home Food oppos'd Wind forbids)
Where Sheep nor bruise the Flowers, nor wanton Kids,
Nor grazing Heifers shake the pearlie Dewes,
And verdant Grasse in fertile Champagnes bruise.
From thence the speckled shoulder'd Lizard drive,
Nor suffer ^e Woodpecks near thy wealthy Hive,
Nor any Bird, nor there let *Progne* rest,
With bloodie Hands imprinted on her Breast:
These all devast, and carry in their Bill

Bees, gentle Food, their cruel Young to fill.
But their abodes, near ^f Chrystal Fountains, place,
Where purling Streams glide gently through the Grasse,
And Lakes, whose Margins verdant Moss invades,
Where Palm their Gates, or spreading Olive shades:
That when new ^g Kings shall forth their Colonies bring,
And Youth drawn out, sport in the wanton Spring,
The neighbouring Banks may them from Heat invite,
And willing Trees with courteous Boughs delight.

Amidst, whether the Water stand or runs,
Lay ^h Twigs across, and cast in mighty Stones,
That they on many Bridges safe may stand,
And to the warming Sun their Wings expand,
When stormy *Eurus* hath them tardie found,
And scatter'd, or endanger'd to have drown'd.
Let verdant ⁱ *Cassia* round about them dwell,
And Betony, which gives so large a smell;
Of sweet-breath'd Succory let store be set,
And let them drink the dewes of Violet.

Whether

Whether of hollow ^k Bark thou dost contrive,
Or else with limber Twigs compose the Hive,
Make straight the Gate: for Cold congeals the Wax,
And Heat by melting doth again relax;
Both which Extremes the Bees alike do fear:
Nor they in vain those breathing Crannies smear
Of their low Roofs with Wax, endeavouring still
Th'edges with Balm, and pleasant Flow'rs to fill,
And for this use a Glue they gather, which
Excels all Bird-lime, and *Idæan* Pitch.
Oft in deep Caves (if Fame a Truth report)
Low underneath they vault their Waxen Court;
And oft discover'd in a hollow Rock,
Or in the Belly of an aged Oke.
But thou their Rooms, with Clay well-temper'd, feel,
And with Leaves cover, that no Cold they feel.
About their Court let no Yewes grow, nor bake
The fiery Crab, nor trust too deep a Lake:
Or where bad smells, or hollow Rocks resound,
And angry Ecchoes of the Voyce rebound.

Next, when bright *Sol* makes ^l Winter's Cold retreat
Behind the Earth, and opens Heaven with Heat,
Straight they draw out, and wander Groves and Woods,
Reap purple Flow'rs, and tast the Chrystal Floods,
By what Instinct I know not; then they flie
To their own Courts, and their dear Progenie:
Next, with great Art, their Waxen *Cels* contrive,
And the elaborated Honey stive.

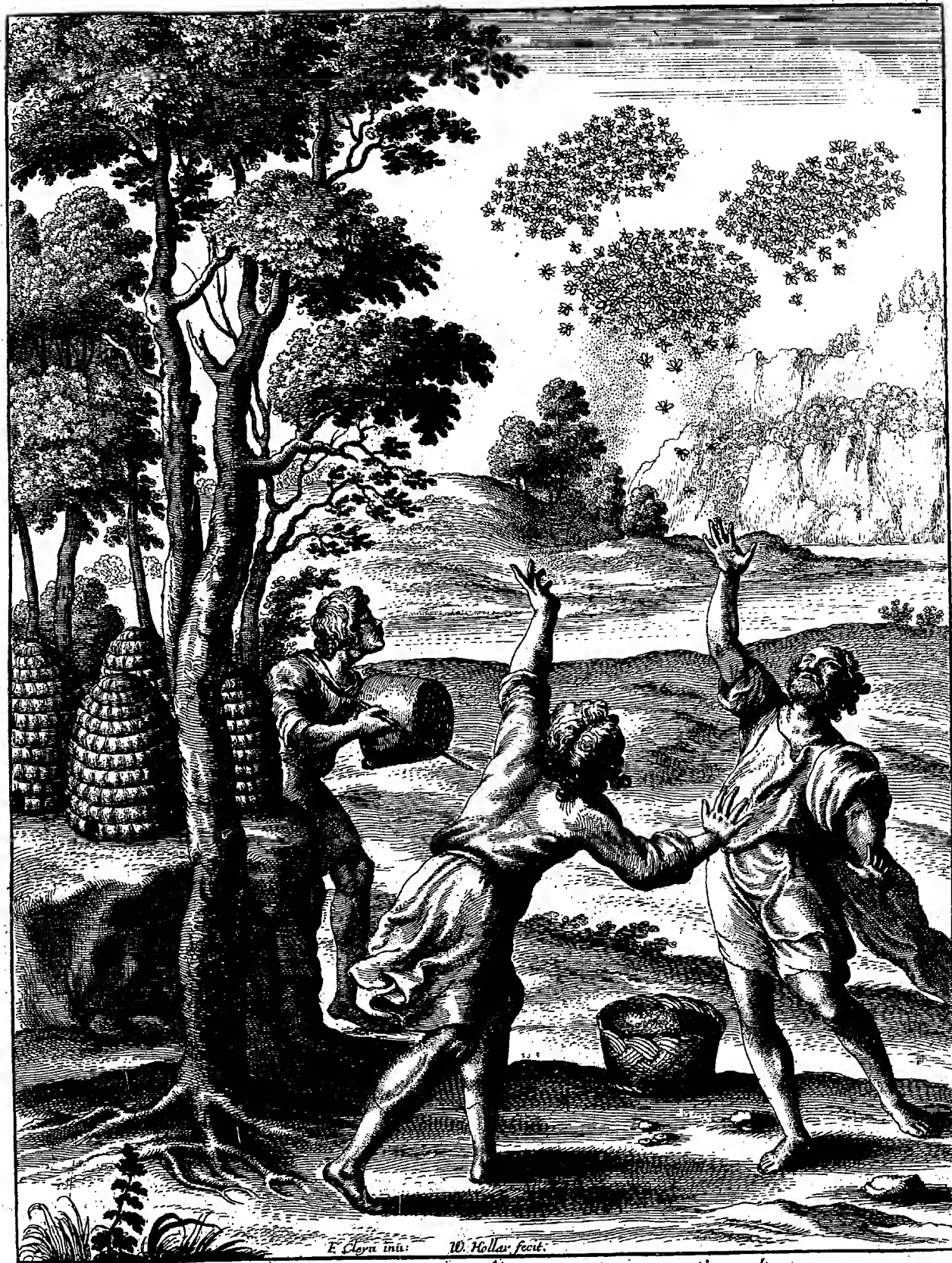
But when thou seest a Troop aspiring, flie,
Drawn from their Winter Quarters, through the Skie,
And curious, hast with admiration spide
A sable Cloud through Chrystal Sphears to glide,
Then to sweet Springs, and pleasant Shades they go:
Here odorous Flow'rs, and beaten ^m Milfoyl strow,

VVith

(k) *Columella* gives a reason why
Hives of Bark are best, l. 16. c. 9.
Hives, saith he, are to be made ac-
cording to the condition of the Coun-
try, whether it abound with Bark,
(doubtless we make most beneficial
Hives of Bark, for they are not cold
in Winter, nor hot in Summer) or
whether there be store of Reeds,
which being near the nature of Bark,
are very proper for this use; if nei-
ther of these may be had, they may be
woven of Willows; and for want of all,
of a piece of a hollow Tree. With us
there are but two sorts in use, made
of Straw and VVicker, the first pre-
fer'd by Mr. Butler.

(l) They go not forth to work
in the beginning of the Spring, but
in the midst, or rather, as *Pliny* ob-
serves, in the latter end thereof, lib.
11. cap. 6.

(m) *Meliphylum*, quasi *Mellis*
folium, is by *Dioscorides* call'd *Meliso-*
sophyllum, the Leaf of Bees; by *Ni-*
canor, whom our Poet follows,
Meliphyllo; *Varro* and *Higinus*
take it for the same with *Apiaster*,
which *Ruellius* at large disproves.



*Ipsi per medias acies
Ingentes animas angu-
usque adeo obnixi non
aut hor verva fuga vi-
hi motus animorum
Pulveris exigui tactu*

Edwardo Heath Armigero



*insignibus alis
stans pectore versant,
cedere; dum gravis aut has-
tor dare terga cogit,
atque hac certamina tanta
compressa quiescent*

Tabula merito votiva,

With * Honey-suckles, make a ° brazen sound,
And beat the * Cymbals of the Goddess round:
They on charm'd Boughs will stay, or else retreat,
As is the Custome, to their Parents seat.
But if they draw to Battel, (oft between
Two Kings great ° discord and sad Wars have been)
And straight thou mayst foresee the Vulgar rage,
Wild for mad War; for those who not engage,
The Martial note provokes, heard is th'alarm,
Like dreadful Trumpets when they sound to Arm.
They list proud Troops in hast, their Spears they whet,
Their light Shields furnish, and their Arms they fit;
Guarding their King, thick to the Court they go,
And with great Clamour challenge out the Foe.
Then when 'tis fair, the open Field they take,
They joyn their Battel, and they joyning make
A noyse scales Heaven, and in close Order all
Strongly embodied charge, then headlong fall.
Nor thicker Hail doth in a Tempest pour,
Nor shaken Okes more plenteous Acorns shour.
The Kings amidst the Bands in ° Armour shine,
° And mighty Souls in narrow Breasts confine;
Both resolute not to yield, till these, or they,
Are to proud Conquerors forc'd to give the Day:
These huge Commotions, and so mighty War,
Sudden with thrown-up Dust appeased are.

But when both Princes you from Battel call,
Who seems the worst, lest he a Prodigal
Should waist the Stock, command him to be slain,
And let the best in th'empty Palace reign.
° One shines with Gold, whom * glorious Colours grace;
(° Two sorts there are) the best, his noble Face

the old Queen bring forth many Princes, lest the multitude of Rulers should distract the Commonwealth, they kill the superfluous, and cast them out of the Hive. See *Pliny*, l. 11. c. 16. (°) The Queen (for Mr. Butler will have it a Feminine Monarchy) is a fair stately Bee, differing from the rest in shape and colour; her Back a bright brown, her Belly a sad yellow; her Tongue and Spear shorter than the other Bees, who both provide and fight for her. (*) *Servius* notes, that *Maculis squalentibus* is the same with *Splendentibus*, the word deriv'd a *Squamis*. (u) This plurality of Kings is observ'd by *Aristotle*, *Hist.* l. 9. c. 4. One, saith he, is red, which is the better, the other black and spotted, twice as big as the best. *Varro* seems to make three kinds, the black, red, and spotted; these are observ'd to be in the higher part of the Hive, and if there be any division amongst them, they destroy all but that one which is the best. *Aristor. Pliny*. This two sorts of Bees Mr. Butler disproves, onely distinguishing them into tame and wild, either kind whereof may by accident become of the other kind.

(n) *Cerimha* hath its name from *Cerimha*, a Town in *Beotia*; an Herb with which very few (even of the Learned) are acquainted; *The Flower whereof* (saith *Gesner*) *is pale, the Leaves prickly*. By *Pliny*, l. 21. c. 12, describ'd with a white strait Leaf, an hollow head, having a juice like Honey; following whose words we translate it *Honey-suckles*; It is the same which the French call *Pasquetta*, from the great delight Bees take in feeding thereon.

(o) Bees at the sound of Brass, or other Metals, are so afraid, that they light upon the next place. *Aristotle*, *Hist.* l. 9. c. 40. ascribes this to the delight they take in the sound: *La Cerda* proves the contrary from the same effect at the noise of Thunder.

(*) The Cymbals of *Rhea*, us'd by the *Corybantes* at her bringing forth *Jupiter*, to conceal the cries of the Child from *Saturn*; though *Germanus* observes, that Cymbals were likewise us'd in the Orgies of *Bacchus*. *Pliny*, l. 11. c. 20. saith, That Bees delight in the tinkling of Brass, and by that means are called together: whereby it is manifest, that they have the sense of Hearing. But *Aristotle*, *Hist.* l. 9. c. 40. makes a doubt of it, whether they stop through delight or fear.

(p) The occasions whereof, according to *Aristotle* and *Pliny*, are four, VVant of Sustainance, Love of the Flowers, Hate of their Neighbours, Pride of their Kings. See *La Cerda*.

(q) That the Kings of Bees are eminently distinguish'd from the rest, is confest by all that write upon this subject. *Pliny* saith, By their more exalt form, as big again as the rest, their Wings shorter, their Thighs straighter, their walk more erect, amidst their Forehead a white spot like a Diadem; much likewise differ they from the ordinary sort, by their Whiteness.

(r) Perhaps alluding to *Aristotle's* Axiom, That the least Hearts are most full of Courage.

(s) If they have many Princes, they will not be quiet till one of them be cashier'd; Concerning which Mr. Butler hath this Experiment of his own; Two Swarms being put together, the Bees on both sides made a murmuring noyse at first, as discontented; but growing friends, and having agreed which Queen should reign, and which should dye, three or four Bees brought one of them down between them, as to execution; she being taken from the Executioners, and put into the Hive again, the tumult began afresh, and they continued fighting for an hour, untill the poor Queen was brought forth slain, and laid before the dore. Likewise, if

Hath

Hath blushing Cheeks ; with floth, the other pale ,
His fagging Belly after him doth trail.
As their two Kings, fuch their two Nations are :
For one's deform'd, as when a Traveller
Through Clouds of Duft, extremely thirfty gets,
And from's dry mouth a full'd water fpts ;
The other fhines with Gold, and glory grac'd ,
And equal Spots upon their Bodies plac'd.
This * Progenie is beft, from thefe you may,
Sweet Honey, at the ' certain time convey ;
Not onely Sweet, but fhall be purely Fine ,
And fit to qualifie your ~ fharpeft Wine.

(*) *Columella*, cap. 3. following the authority of *Aristotle* and *Virgil*, moft approves the fmall, long, light, fhining with Gold, diftinguifh'd evenly with fhots, and moft gentle: the words of *Aristotle* are,

ἡ δὲ δεινὴ μὲν ἐστὶν ὁ γὰρ καὶ ποικίλη.

(γ) In the Spring and Autumn, faies *Servius*.

(z) Some underftand *Oinomet*, a kind of Drink made of Honey and VVine, by *Dioscor.* l. 15. c. 16. others, perhaps better, a fowr kind of VVine, which they allay'd with Honey, as we with Sugar.

(a) He faith not (as *Servius* glosseth) that *Priapus* muft be there, but that the Gardens muft be fuch as may invite and deferve the Guardianfhip of a God. This *Priapus* was of *Lampfacum*, a City lying on the *Hellefpont*; from whence banifh'd, (the occafion f. e. amongft the Mythologifts) he was receiv'd into the Society of the Gods, and made the Guardian of Gardens.

(b) VVith this Bees are obferv'd to be much delighted, and to prefer it before all Flowers. Thence the *Attick* Honey is commended by *Galen*, the *Sicilian* by *Varro*, both thefe places abounding with that Herb.

(c) *Petr. Viſtor*, lib. 5. cap. 25. interprets this not of the Tree, but fome kind of Shrub perpetually green.

(d) A Town fo famous for Roses, that it grew into a Proverb, *Rofa Poſtana*. See *Mele*, lib. 2. cap. 4. *Pliny*, lib. 2. c. 17. 5.

But when they wander sporting through the Skies,
Forfake their Hives, and cooling Roofs deſpife ,
Let not their ſtragglings minds ſeek idle things.
Nor hard's the Task ; but cut their Princes Wings ;
They ſtaying at home, none dares to ſcale Heav'n's arch,
Or with ſpread Enſigns from their Camp to march.
Them, let ſweet Gardens with freſh Flow'rs invite ,
And old * *Priapus*, who the Theeves doth fright ,
And ſpoyling Birds from thence with's awfull look ,
All ſafe preſerving with his Sallow Hook.

Set ^b Thyme about their Roofs, and ^c Pines remove
From lofty Hills, if thou ſuch labours love ;
Weary thy hands with Toyl, plant pleaſant Bow'rs ,
And water with refrigerating Show'rs.
VVere I not near my hop'd-for Port, and now
Striking my Sails, ſteer'd to the Shore my Prow ,
How to adorn fair Gardens I would ſing ,
And Roſie ^d *Pæſtum* with a double Spring ;
VVhy Succorie in pleaſant Streams delights ,
And verdant Parſley ſwelling Banks invites ,
And Cucumers grow plump along the Graſs ,
Nor would ſlow growing Daffadils orepaſs ,

Or

Or ſoft *Acantbus*, winding Ivie's ſtore ,
And Myrtle, ſo inamour'd on the Shore.

I call to mind, near high ^e *Oebalia's* Tow'rs ,
Where flow ^f *Galeſus* waters *Ceres* Bow'rs ,
I ſaw an old ^g *Corycian*, who enjoy'd
Few Akers, not for Paſtorage employ'd ;
Nor was it fit for Corn or Vinyard found ;
Yet were his Thorns with ſilver Lillies crown'd ;
Here he could Vervain, and rich Poppie find ,
That wealthieft Kings he equall'd in his mind :
And late at night, returning home well ſtor'd ,
Could with unpurchas'd Banquets lade his Board.
He in the Spring did fiſt ſweet Roſes pull ,
And could in Autumn Apples ſoonest cull ;
When Stones with Cold the cruell Winter cleaves ,
And bridles up with Ice the flowing Waves ;
His ſoft *Acantbus* then he gently twinde ,
Chiding the tardie Spring, and lingring Winde.
Therefore huge Swarms his Bees fiſt pregnant brought ,
And his full Combs Rivers of Honey fraught ;
His ^b Pines and barren Lindons fruitfull were ;
As many Bloſſoms as his Tree did bear ,
So many Apples it in Autumn grac'd ;
And he the lofty Elms in order plac'd ,
Wardens, and Thorns which now a Damſon made ;
And ⁱ Planes, which to Carouſers are a ſhade.
But theſe, excluded by a narrow ſtreight ,
I leave to others after to relate.

Now I'll declare thoſe Gifts which were conferr'd ,
On Bees, by ^k *Jove* himſelf ; for what Reward
They follow'd tinkling Braſs, and *Curets* ſound ,
And fed the King of Heaven under ground.

In Common onely they maintain their Race ,
And like a City rang'd, their Houſes place ;

V

And

(e) *Oebalia*, ſaith *Servius*, is *Laconia*, whence *Caſtor* and *Pollux* are by *Eufathius* call'd, the *Oebalian* Brethren.

(f) *Galeſus* is a River of *Calabria*, which runs by the City *Tarentina*, which had excellent Gardens, of which *Virgil* was an eye-witneſs. Some read *niger* for *piger*, which *Scoppe* diſlikes, as not ſuiting with the name, which ſeems to be deriv'd from Milk, γάλα.

(g) One of *Corycius*, a City in *Cilicia*, or perhaps an *Italian*, who order'd his Garden after the *Corycian* faſhion; for that it is a proper name, *Servius* denies, adding, that the Author alludes to *Hiſtorie*; for *Pompey* having overcome the *Cilician* Pyrats, diſtributed them partly in *Cilicia*, partly in *Greece*, partly in *Calabria*, one of whom this old man ſeems to be. The ſtory not unlike that in *Varro*, lib. 3. cap. 16. of two Brothers in *Spain*, who turn'd the Land left them by their Father, into a Garden, and a place for Bees.

(h) *Philargyrius* affirms, that the reading is double, upon authority of *Virgil's* own hand, *Pinus* and *Pinus*; the latter, though it afford no Fruit, very plentiful in Seeds. Thoſe who interpret the Pine here *Chamaepityn*, are diſprov'd by *Salmaſius*, *Plin.* exercit.

(i) The ſhade of the Plane-tree was much in uſe, witneſs that memorable Plane deſcrib'd by *Plato*, under which *Socrates* ſo often diſcours'd with his Scholars; That of *Caligula* likewiſe is not unknown; and in *Crete*, under which *Europa* was raviſh'd. But *Germanus* brings this nearer to our purpoſe, affirming this Tree to be ſo much exhilarated with Wine, that *Ortenſius* deſir'd *Cicero* to deſert a trial, becauſe he was that day to go into the Country to irrigate his Plane-trees with Wine.

(k) *Jupiter*, as ſoon as born, was convey'd to *Crete*, there to be conceal'd from his Father *Saturn*, who otherwiſe would have devour'd him, fore-knowing, that by him he ſhould be diſpoſſeſ'd of his Kingdom: The *Curetes* (by which ſome underſtand all the *Cretans*; others, ſome Brothers that undertook the charge of *Jupiter*; nine, according to *Echeneas*; but *Dionyſius Caldicus* ſaith, fifteen; *Perceides*, fifty two.) to drown'd the noyſe and crying of the Child, us'd to tinkle Braſs Inſtruments, whereby many Bees were accidentally invited thither, which continually from that time fed the Child with Honey. See *Callim. Hymn.* 1.

And under strictest Laws they aged grow,
 Their native Countrey, and fix'd Mansions know;
 Mindfull of Winter, labour in the Spring,
 And to the Publick Store their Profit bring:
 For some provide, and by a Compact made,
 Labour abroad; others at home are staid
 To lay ' *Narcissus* tears, and yielding Gum;
 As the first Ground-work of the Honey-comb;
 And after they tenacious Honey spread;
 Others, the Nations hope, young Colonies breed.
 A second part the purest Honey stives,
 Untill the liquid *Nectar* crack the Hives;
 And some by lot attend the Gates, to inform
 Approaching Show'rs, and to foretell a Storm;
 To ease the Laden, or, imbattell'd, drive
 The Drones, a slothfull Cattel, from the Hive.
 Work heats; of Thyme the fragrant Honey smells.
 As when the *Cyclops* the soft mass compels,
 Hastening for *Jove* huge Thunderbolts to make,
 Some with the Bellows air return, and take;
 Others in Water dip the hissing Ore;
Aetnean Caves with beaten Anvils roar:
 They with much strength their Arms in ^m order raise;
 And turn with tongs the Mass a thousand ways.
 So (if I may Great things compare with Small)
 Bees to their work for love of Profit fall;
 Each hath his Task, the Aged, Rulers are,
 Who frame ⁿ *Dædalian* Roofs, and Combs repair;
 But those that Youthfull be, and in their Prime,
 Late in the Night return, laden with Thyme;
 On every Bush and Tree about they spread,
 And are with Cassia and rich Saffron fed,
 Or ^o purple Daffadils, and Lindons tall.
 All Rest at once, at once they labour all.

(1) Alluding to the story of *Narcissus*, who in the midst of his tears was transform'd into a Flower. *Arist. Hist. l. 5. 22.* affirms the matter of *VVax* to consist, in *δακρυον* of the tears of Trees.

(m) In *numerus*, or *δαδον*, as the Scholiast of *Callimachus* interprets this Verse upon the same subject, *Hymn. 3.*

*Ἀμβολαδὲς τεύοντες ἑπ' ἀμμιζα
 μοχθήσαντες.*

(for so perhaps is the Text to be restor'd) which found the Spaniards imitate in this proverbial speech, *Yo mezoquino, yo mezoquino; Yo contigo, yo contigo; Todos tres, todos tres.*

(n) Ingenious, curiously wrought; from *Dædalus* (whose name in Greek implies Variety) the Artist famous into a proverbial speech, *δαδων* ἔργα. Of the wonderfull structures of Bees, see *Aristotle, Hist. Anim. l. 9. 40. Pliny, lib. 11. cap. 10. & 11.* The reason that *Aristotle* gives of their ingenuity, is, because as the Thicker and Hotter blood hath the greater Strength, so the Thinner and Colder the more *VVit*; which difference is preserv'd even in those things which have something answerable to blood, as Bees, and the like, which are therefore the more ingenious.

(o) *Ferruginei*, not in relation to the death of *Hyacinth*, as *Tylerius* will have it, as if meant *Lugubres*, but to the colour of the Flower. See *La Cerda*.

Early they march, and stay till Evening drives
 Them from sweet Fields, and Food, to sheltring Hives
 Then they repair, their bodies to restore,
 And with soft murmurs throng about the Dore.
 Once ^p laid to rest, all night they silence keep,
 And weary Limbs refresh with quiet Sleep.
 Nor from ^q their Hives they stir, when Rain is nigh;
 Nor trust their persons to a stormie Skie:
 But safe they water near their Cities wall,
 And oft with ^r Pebles journies make, but small;
 As nimble Boats ballanc'd on raging Seas,
 With which through vacant Air themselves they peise.
 'Tis strange that Bees such Customs should maintain,
Venus to scorn, in wanton Lust disdain
 To waft their Strength; and without throws they breed,
 But ^s cull from Leaves, and various Flow'rs their Seed.
 Their Kings and petty Princes they proclaim,
 Then Palaces, and Waxen Kingdoms frame.
 But oft their Wings are torn on Rocks abroad,
 And free they spend their Lives beneath their Load:
 So love they Flow'rs, and, to make Honey, Pride.
 Though soon the term of their ^t short Life doth glide,
 (For the seventh Summer a full period gives)
 Yet their Immortal Race for ever lives;
 Their noble House for many years remains;
 And Records keep of antient Princes reigns.
 Next, nor rich ^u *Egypt*, nor ^v great *Lydia*,
^w *Parthians*, or ^x *Medians*, more their Prince obey:

(p) *Arist. l. 4. c. 10. Hist. Anim.* It is an argument that *Insects* sleep, because they take rest, and without question cease from all motion; which appears especially in Bees, for they are quiet and silent in the night, so that no Humm can be perceiv'd.

(q) *Ælian, lib. 1. cap. 12.* And when they perceive that either or both of these (Rain or Cold) are near, they fly not far from their Hive, but flying about the Hives they set upon them as upon Flowers. From these things the keepers of Bees foretell Tempests to the Husbandmen.

(r) This industry in Bees is observ'd by many Authors, *Aristot. Hist. 9. Plutarch. de Solert. Anim. Ælian, lib. 1. c. 12.* Many times (saith he) they fly against the Wind, carrying a little Stone in their Feet, and so strengthen themselves against the incursions of the Wind, and breath of the Air, that they be not carried out of their way.

(s) This is one of those Questions with which Philosophy hath been puzzell'd; *Aristotle* and *Pliny* deliver nothing certain upon it; and the great prejudice which the Commonwealth of Literature hath received by the loss of the Papers of the most Learned Searcher into Nature, *Dr. Harvey*, upon *Insects*, can never be enough deplor'd. Amongst several Opinions, our Author chooseth theirs, who affirm, That in Flowers and Herbs there is something correspondent to Seed, which is by the Bees gather'd, carried into their Hives, and cherish'd into Life.

(t) About the age of Bees (saith *Mr. Butler*) there are divers opinions, some thinking they may live four or five years, some six or seven, *Aristotle* speaks of a longer time, nine or ten: but the truth is, a Bee is but a years Bird, with some advantage; For the Bees of the former year, which untill *Gemini* in the next year look so youthfully that you cannot discern them from their grown Nymphs, do from thenceforth change with manifest difference, wither'd, rough, whitish, ragged, &c.

(u) By *Germanus* and *Brissomius* understood of the *Persian* Monarch, to whom *Egypt* was subject. *Herodot. lib. 2.* Amongst the *Egyptians* a Bee was the Hieroglyphick of Loyalty, and observance of their Prince. (x) A Region of *Asia* the *Leis*, water'd, as *Pliny* saith, *l. 5. c. 29.* with the windings of the River *Meander*: Here call'd *Great*, because once it held the Empire of *Asia*. That it was subject to the *Persian*, see *Ælian*. (y) Whose Kingdoms are numbered eighteen by *Pliny, l. 6. c. 25.* *Germanus* on these words observeth the *Parthians* to have been extremely reverent of their Prince, kissing the Earth when they came into his Presence. *Martial. 10. 72.*

*Frustra blandicia venit ad me,
 Ad Parthos procul ite pileatos,
 Et turpes humilesq; supplicesq;
 Piclorum sola basiate Regum.*

(z) The River *Hydaspes* is put for the Kingdom of *Media*, with the Epithite *Medius*; *Probus* saith, because the *Medes* under the Conduct of *Alexander* the Great, by it, subdued *India*; *Philargurus* saith, by right of *VVar*, because the *Medes* overcame the King of *India*, *Porus*; but *La Cerda* more naturally, because before it falls into *India*, it watheth *Media*.

Early

V 2

Whilft

Whil'st their King lives, they all agree in one,
But dead, the Publick Faith is overthrown;
They make the Commonwealth a spoyl, and rend
Their Waxen Realms; his Life did all defend.
They^a honour him, and with a Martial sound
Circle about, and strongly guard him round;
Bear on their Backs, and with their Lives defend,
By brave Wounds purchasing a Noble End.

From these Examples some there are maintain,
That Bees derive from a^b Celestial strain,
And Heavenly Race; they say the Deity
Is mix'd through Earth, the Sea, and lofty Skie;
Hence Men, and Beasts, both Wild and Tame, derive;
And whatsoe're by breathing Air survive;
To this they after are dissolv'd, and then
They re-assume first Principles agen:
Nor is there place for Death; their Spirits fly
To the great Stars, and plant the loftie Skie.

But if their narrow Courts thou mean'st to spoyl,
And seize the Treasure of the Honey-pile,
Silently water in their Chambers spout,
And with your hand extended smoke them out.

Twice they swarm yearly, twice a large Increase
Their Harvest brings; first when the^c Pleiades
Her sacred brow above the Earth doth shoot,
And spurns the scorned Ocean with her foot;
Or when that Star from Watry Signs retires,
And sad, in stormy Waves conceals her Fires.

But when incens'd, their Anger knows no mean,
For if you hurt them, they inspire a bane,
And, in the body fix'd, their Javelins leave,
And where they give the Wound, their Death receive.

But fear'st thou cruel VVinter, and would'st spare,
Pitying their broken minds, and sad affair?

VVho

(a) If their Queen go forth, they attend her with a Guard before and behind; they which go before, ever and anon returning, and looking back, making signs of extraordinary joy; in which manner they bring her home: If by her voice she bid them go, they swarm; if being abroad she dislike the weather, or lighting place, they return: Whil'st she cheareth them to Battel, they fight; if she droop and dye, they either languish and dye too, or yield to the Robbers, and fly away with them. Butler.

(b) Upon this Pythagorean opinion, thus Servius; This place (saith he) the Poet more fully prosecutes in the sixt Book of the Æneids, which he here briefly toucheth at, to prove that Bees also have some part of the Divinity. For that all Creatures consist of the four Elements, and the Divine Spirit, is manifest. This high conceit is confirm'd by their Propheticall prefiges of extraordinary events, especially of Learning and Eloquence, as in Plato, Pindar, Lucan, and St. Ambrose, in whose mouths, when Infants, they are said to have made Honey.

(c) Taygete is by the Poet here taken for the other fix: Our Poet's observation agrees with Aristotle; but Varro adds a third time, besides the rising and retiring of the Pleiades, viz. at the end of Summer, before *Arcturus* be quite risen.

Who^d doubts to cut them Wax, and to perfume
With Thyme? for oft base^e Lizards spoyl the Comb,
And the blind Beetle wafts the pretious hoard,
And Drones, free-quarter'd at anothers board;
Or cruel Wasps charge with unequal arms,
Or Moths still-eating generation harms;
Or else^f Minerva's hatefull Spider sets
About their Palace Gates intangling Nets:
How much by Fortune they exhausted are,
So much they strive the Ruins to repair
Of their fall'n Nation, and they fill th'Exchange;
Adorning with the choycest Flow'rs their Grange.

But if (since Bees know our Calamities)

Their bodies languish in a sad Disease,
Which thou by signs too manifest may'st know;
Their Looks are chang'd, and their dejected Brow
Paleness deforms; when they to Shades descend,
In order wofull Funerals they attend;
Or else they mourn, lingring about the Dore,
Or in their Chambers privately deplore,
Till they with Hunger and stiff Cold grow numb:
Then sadder Notes are heard, a dolefull hum,
As when rough *Auster* murmurs through the Woods,
Or as loud Waves roar with incens'd Floods,
Or dreadfull Flames rage, pent in Furnaces.
To burn *Galbanean* odour I'll advise,
And bring the Mourners Honey in a Cane;
T'intice the Wretches to known Food again.
Juice of Oak-apples mix'd with Roses dry'd,
And richest Wine with Fire well purifi'd;
To these *Cecropian* Thyme and^g Cent'ry joyn,
And Grapes which dangle on the *Psythian* Vine.

There is a Flow'r which grows in Meadow ground,
Swains call^h *Amello*, easy to be found,

Which

(d) This Rule to spare the Bees, and not to leave them quite destitute of Sustainance in the Winter, is deliver'd by Aristotle and Varro. The first saith, That there must be so much Honey left as may maintain them all Winter, otherwise they will dye: The second, That though in the Spring and Summer ten parts of the Honey may be taken away, yet in Winter but one of three.

(e) The Enemies of the Bee are, The Mouse, Woodpecker, Sparrow, Titmouse, Swallow, Hornet, Wasp, Moth, Snail, Emmet, Spider, Toad, and Frog. See Butler, cap. 7. Arist. Hist. lib. 9. cap. 40. Plin. Nat. Hist. lib. 11. cap. 18. &c.

(f) Relating to the Fable of *Arachne*, whom angry *Pallas* turn'd into a Spider for daring to contend with her in working. Ovid. Met. l. 6.

(g) Aristotle likewise affirms, that if too much Honey be left in the Hive, it makes the Bees idle; and on the contrary, if they have little, they will be the more diligent.

(h) Bees, by reason of their temperance, are never subject to sickness, the causes of their death being onely Hunger and Cold; the Prognosticks of whose general decay and death are three; 1. Their hollow hanging down one at anothers heels. 2. Their continual keeping in. 3. A general extraordinary and continued noise. Butler, l. 51.

(i) The name of this Herb the Fables deduce from *Chiron* the Centaur, who by application of it cured the wounds made by *Hercules* his Arrows.

(k) Much controversy there is amongst the Criticks what this Herb or Flower should be; some think it the same with that which they call *Aster*; others *Cheledonium minus*; others a kind of *Chamomill*. See *Mathiolus* for the first opinion in *Dioscorid.* l. 4. with whom *La Cerda* agreeing, saith, That in Spain he hath seen the same Flower exactly suiting with this description.

(1) Many Rivers of this name are summ'd up by Interpreters; for the word it self signifying *black*, is aptly impos'd upon any deep Waters; amongst the rest, one in *Gallia*, of which *Servius* understands the Poet.

(m) *Aristæus*, who, as *Justine*, l. 13. affirms, reigned in *Arcadia*, and first found out the use of Bees, Honey, Milk and Cheese. He was moreover a Shepherd, a Husbandman, skilfull in Vines, and in Astronomy; so that for the many Obligations he left upon Posterity, they numbred him amongst the Gods.

(n) *Canopus* is a City of *Egypt* near *Alexandria*, built by the *Spartans* in memory of the Master of *Menelaus* his Ship, *Canopus*, who upon their return from *Troy*, being driven upon that Coast, was there buried. *Tacit. Annal.* 2.

(o) Here is some great mistake in the Copy (for of the Author it is not to be imagin'd) and therefore *La Cerda* leaves out this line, *And verdant Egypt, &c.* as spurious, not without the confirmation of very ancient Manuscripts; according to whose exposition, the sense is thus: *All Egypt (where happy people plant Canopus, &c.) All Persia (where the Streams from the tann'd Indians flow, &c.) make use of this Art.* *Virgil* describes by *Nilus*, in three Venies; *Persia*, by the River *Indus*, in the other three; which *La Cerda* proves to have seven Channels, as well as *Nilus*.

(p) Hear *Geopon.* upon this subject: Build a House ten Cubits high, and ten broad, with the other sides equal to one another; let there be one Dove, four Windows, on each side one. Bring an Oxe into it thirty months old, fleshy and fat. Set young fellows to kill him with Clubs, and break the Bones in pieces; but let them be sure they make him not any where bloody, for a Bee is not bred of Blood; and let them not strike too hard at first. Let his Eyes, Ears, Nostrils, Mouth, and the other passages for Evacuation, be presently stopp'd with clean fine Linnen dipp'd in Pitch. Lay him on his Back over a great quantity of Thyme, & let the Doors and Windows be stopp'd with Clay, that the House be not perspirable with Wind or Air. Three weeks after open the Windows on every side, but that whereon the Wind blows. When it is sufficiently aired, close it up as before. Eleven daies after, when you open it, you shall find it full of Bees in Clusters, and nothing left of the Oxe except Horns, Bones and Hair. The Kings are bred (they say) of the Brains, the others of the Flesh; and those that are of the Brain, are fairest and strongest.

Which golden, like a mighty Grove doth sprout;
But the thick Leaves that shade it round about
Are clad in purple, which the Altars oft
Embraceth with sweet Wreaths, and Garlands soft:
Sharp in the tast; wise Shepherds gather them
In Flow'ry Vales, near *Mellas* sacred Stream;
The Root of these they mix with *Bacchus* Blood;
And at their Gates leave plenty of this Food.

But should the whole Stock fail, not one remain;
From whom they would derive their house again;
Th' *Arcadians* rare invention we must here
Remember, who with Blood of a slain Steer
Oft Bees restor'd. I will recount it all,
And tell the Story from th'originall.

Where happy People plant *Canopus* soyl,
And dwell near spreading Streams of flowing *Nile*;
And through their Country painted Vessels row;
Where gliding Streams from the tann'd *Indians* flow;
Which border nigh the quiver'd *Persian* Land,
And *verdant Egypt* marl with fruitfull Sand;
Then spreading, doth in seven large Channels part:
These Nations all are skilfull in this Art.

First take a little Place, for that use chose;
Then tile it, and with narrow Walls inclose;
And let there be four Windows next design'd;
With oblique Lights, made from each several Wind:
Then take a Steer, grac'd with a branching Top,
Of two years old, his Breath and Nostrils stop,
And whil'st he struggles, him with beating kill,
That the sound Hide his dissolv'd Bowels fill.
Thus dead, they leave it shut, and under lay
Green Branches, Thyme, and freshest *Cassia*.
This must be done when *Zephyre* calms the Main;
Before the Meads blush with new Flow'rs again,

E're

E're her high Nest the chattering Swallow makes:
Whil'st, in young bones the cherish'd humour takes;
Then moving Creatures (wondrous to behold!)
First without Feet, then sounding Wings unfold;
Then boldly by degrees to Heaven they towr,
And fally forth thick as a Summer Show'r;
Or as a Cloud of Arrows, in their flight,
When the bold *Parthians* are engag'd in Fight.

What God, O Muse, this strange Art did invent!
From whence had Man this new Experiment?

When *Aristæus* left sweet *Tempe's* Coast,
His Bees by Famine and Diseases lost,
Sad, standing at the sacred Fountains head,
He thus complaining, to his Mother said:

O thou the great Commandress of these Floods,
Why me, the noble Off-spring of the Gods
(If *Phœbus* is my Sire, as you declare)
Bor'st thou the scorn of Fate? where is your Care?
Thou gav'st me Hope, that I in Heaven should reign;
But yet those Honours mortal life sustain
Of Corn and Herds, got by such Toyl and Smart,
I now must lose, though thou my Mother art.
Go, and my fertile Groves thy self annoy,
And burn my Stalls, with Fire my Corn destroy;
Hew down and spoyl my Vinyards, if to thee
So grievous are those Honours granted me.
Under the Streams soft Bed his Mother heard,
Whil'st round her *Nymphs Milesian* Wool did card
Stain'd with rich green: *Drymo* and *Xantho*, fair
Phyllodoce and *Ligea*, their bright Hair
Upon their Snowy Necks dishevell'd lay,
Spio, *Thalia*, *Cymodoce*, *Nisæa*,
Lycorias, *Cydippe*; a Virgin one,
This had *Lucina's* pangs in Child-bed known:

(q) *Aristæus* was Son of *Apollo* and *Cyrene*, Daughter of the River *Peneus* (otherwise *Hypsen*) who when he would have ravish'd the Nymph *Eurydice*, Wife to *Orpheus*, and she flying was slain by a Serpent (all his stock of living Creatures, and amongst the rest, Bees, being utterly destroy'd by the fury of the Nymphs) he desir'd his Mothers assistance, whom she brings to *Proteus*, and he teaches him the art of restoring and recruiting Bees.

(r) Of these are recited a long Catalogue; *Homer* also, *Iliad.* 18. numbers 33. *Orpheus* and *Euripides* in *Androm.* 50. *Propertius* doubles this account. The reason of their great number depending upon the variety of Rivers, Lakes and Fountains, and (as *Spondanus* saith) the generative property of the Sea. The Etymologies of the Names here alleg'd, are these; *Drymo* is deriv'd from Trees; *Xantho*, from Yellow; *Phyllodoce*, from cherish'ing Leaves; *Nisæa*, from an Island; *Spio*, from Caves; *Thalia*, from the greenness of Flowers; *Cymodoce*, from Waves; *Cydippe*, from Horles, as their glory; *Lycorias*, from *Apollo* so firnamed, or the skin of a Wolf, her habit; *Clio*, from Praise; *Beroe*, from Noyle, &c.

Clio

Clio and *Beroe*, both to th' Ocean born ;
 VVhom Gold and curious Mantles did adorn ;
Ephyre and *Opis*, *Asian Deiope* ,
 And *Arethusa* swift her Arms laid by.

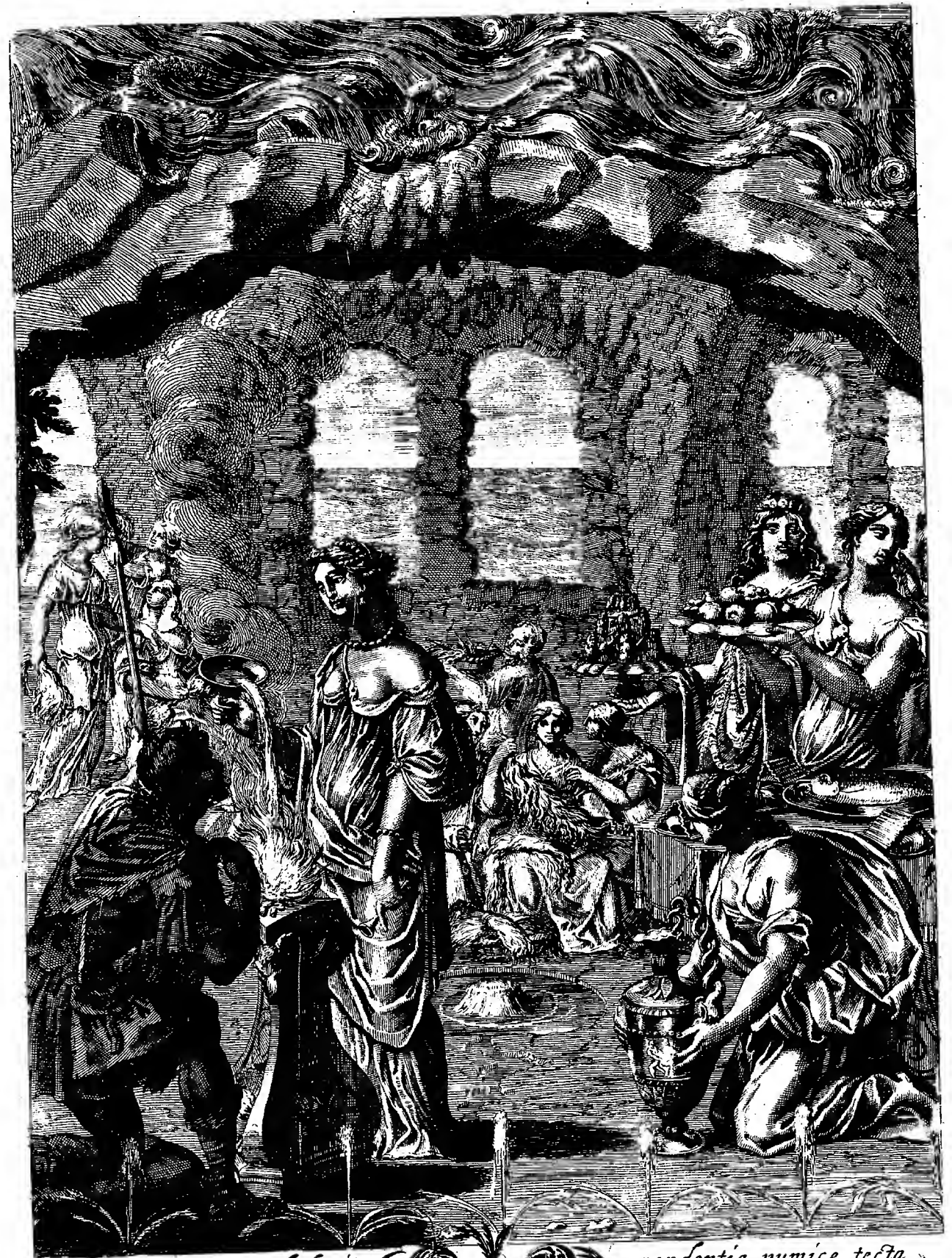
Amongst these *Clymene* did vain cares relate
 Of *Vulcan*, those sweet Thefts, and *Mars* deceit ;
 Gods many loves from Chaos did rehearse , (Verse.
 VVhil'ft they their soft VVebbs ply , pleas'd with the
Aristæus grief then pierc'd his Mothers ear :
 All on their Crytal Seats amazed were ;
 But *Arethusa* first her Golden Head
 Advancing from a swelling Billow, said ,
 Dear Sister, not in vain we troubled are
 VVith such a sad complaint ; thy chiefeft care ,
 Poor *Aristæus*, at his Father's Streams
 Stands weeping, and thy Cruelty condemns.
 Then said his Mother, struck with sudden fear ,
 Haft, haft, and shew him in ; he may repair
 To the Gods Court ; then bids the Waves divide ,
 To make her Son a Passage : on each side
 Billows like Mountains stand ; then she receives
 Him 'twixt the Flood, and leads beneath the Waves.
 He wondring, goes through Courts, and Crytal Realms,
 Loud Groves, and Caves, which Water overwhelms ;
 And with tumultuous Waves astonish'd, found
 All the great Rivers gliding under ground ,
 Through divers waies, whence * *Phasis*, *Lycus* spread ,
 And where deep *Enipius* shews his Head ,
 And where old *Tyber*, and sweet *Aniens* flows ,
 VVhere murmuring *Hypanis*, and *Caicus* rose ,
 Golden *Eridanus*, " with a double Horn ,
 Fac'd like a Bull, through fertile Fields of Corn :
 Than whom none swifter of the Oceans sons ,
 Down to the purple *Adriatick* runs.

(f) *Germanus* observes, that this relation is attributed to a Nymph of the VVater, out of an Allegorical respect of the enmity betwixt that Element and the Fire, for which reason the VVater-Nymphs laugh at the Fire and Love of *Vulcan*. The story of *Mars* and *Venus* (for *Martis dolor* implies no more than how *Mars* was deceiv'd, however mistaken by *Servius*) is common, recited at large by *Ovid. Met.*

(t) *Phasis* and *Lycus*, Rivers of *Colchos*.

(u) Rivers (saith the Scholiast of *Sophocles*) are figur'd like Bulls, either by reason of their sound, bel-
 lowing, as *Homer* saith, like Bulls, or because they cut through the Earth, as with a Plough.

VVhen



Postquam est in thalami
 Perwentum, et gnati fle-
 Cyrene: manibus liqui:
 Germanæ, tonsisque fe-
 Pars epulis onerant.
 Pocula Panchæis ado-
 Domino Briano Palmes, Equiti
 Tabula merito



pendentia pumice tecta
 tus cognovit inaneis
 dos dant ordine fonteis
 runt mantilia villis.
 mensas, et plena reponūt
 les cunct ignibus aræ.
 Aurato, de Lynden Com: Ebor:
 votiva.

When he to Chambers arch'd with Pumice drew,
And that *Cyrene* his vain sorrow knew,
To wash his hands, his Sisters from the Spring
Draw Crystal Water, and fring'd Towels bring;
Tables they load with Meat, and full Cups plac'd,
Then with *Panchæan* Fire the Altar grac'd.

Here spake his Mother; Let Rich Wine be paid,
Unto the Sea; next to the Ocean pray'd,
Founder of Things; and to the Nymphs, who Woods
Preserve a hundred, and as many Floods.

Now thrice on Fire she casts the flowing Wine,

* As oft with Flame the lofty Cielings shine.

Pleas'd with the Omen, then, she thus began:

Green *Proteus* dwels in the *Carpathian* Main;
Prophet to *Neptune*, through broad Seas he glides,
And in his Chariot with Sea-horses rides;

Now gone t' *Emathia*, and his native Shore;
We Sea-Nymphs, and old *Nereus*, him adore.

For the great Prophet all things doth foresee,

What is, what was, and what shall after be:

This *Neptune* gave him, whose great Herd he breeds,

And huge⁷ Sea-Calves beneath the Water feeds.

~ But him thou first must bind, ere hee'll declare

Cause of thy Loss, and prosper thine Affair:

Unless you force him, no advice he grants,

And is inexorable to all Complaints.

Handle him roughly then, and bind him fast;

And all his Sleights shall useles prove at last.

I'll bring thee (when at Noon the Sun invades

The scorched Grass, and Beasts retire to Shades)

To th'Old Man's Cave; whom sudden thou mayst seize,

As he in soft repose shall take his ease.

But when th'haft bound him, and with Chains subdu'd,

With^a various Transformations hee'll delude;

A

(x) It was a happy Omen (saith *Turnebus*, 19. 27.) when the Flame rose high upon the Altar; for which reason they pour'd Wine into the Fire to provoke it.

(y) These live in and without the Water; *Oppian* saith (*Hal.* 1.) That they are born on Land, and there continue till they are twelve daies old, and then are carried to the Sea by their Dams. They are very kind to Men. *Alian.* 56. 4. mentions one, which fell in love with a man that dy'd for Sponges. *Rondeletius*, another, taken by the Island *Lerinus*, which convers'd with Men many daies together.

(z) See the reason, in the Notes upon the sixth *Eclog.*

(a) The Nature of *Proteus*, shifting into several Forms, some refer to the Ensigns or Arms of the *Egyptian Kings*, which, according to their fashion, were various, a Lion, Bull, and the like: See *Diod. Sic.* lib. 2. Others interpret him a Sophist, who taketh Men with variety of Arguments; Others contrarily, the Truth, which suffers not her self to be taken, but onely by such as are well acquainted with the way of it; A fourth exposition is of *Materia prima*, susceptible of all Forms. Many other Mythologies *La Cerda* reckons.

A savage Boar, fierce Tiger, scalie Snake,
And a huge Lion with a Shaggie Neck;
Or to escape, shall thunder like a Flame,
Or glide from thee in a swift Crystal Stream:
How much the more he changes to all Shapes;
So much, more carefull (Son) prevent Escapes;
Till his first form returns, which thou didst spie,
When he in pleasant Slumber clos'd his Eye.

This said, she with a Heavenly Odour strews
Her Son all over, and^b *Ambrosian* Dews:
Her comely Tresses breathe Celestial Air,
And did his Body with new Strength repair.

There is a Cave, worn in a Mountains side,
Where stormy Winds oft force the swelling Tide,
Which cuts it self into a Land-lock'd Bay,
Where once 'strest Mariners in safety lay.

Proteus in this lyes guarded with a vast
Fence-work of Rock; here she the Young Man plac'd,
Shelter'd with Darkness, from discovering Light:
Then straight to thin Air vanish'd from his sight.

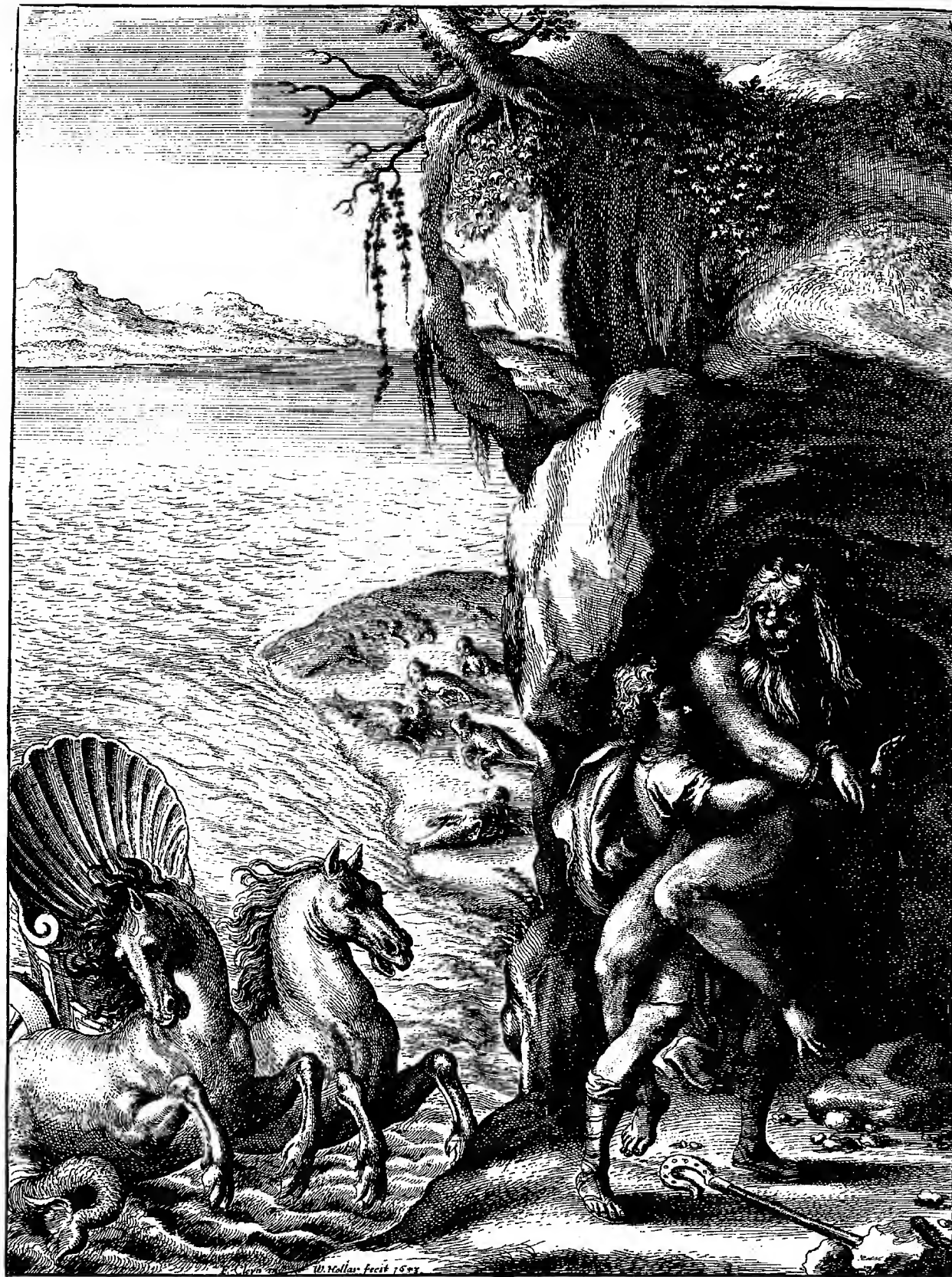
And now Hot *Sirius* through Dry *India* hurl'd,
Rag'd from the Skye, and all the Middle World
The Sun inflam'd; Grass burns, and to the Mud
The scorching Beams boyl the exhausted Flood;
VVhen *Proteus* came to his accustom'd place,
About him the vast Oceans VVatry Race,
VVho sporting, off the Brackish VVater shake,
Then stretch'd^c along the Shore, sound Sleep they take:
He, as a Herdsman in the Mountains, when
Vesper invites Cattel to house agen,
And bleating Lambs the cruell VVolves provoke;
Sits on a Cliff, and numbers all his Flock.
He, since so fair the Opportunity shews,
Scarce grants th'Old Man his Weary Limbs compose;

X 2

But

(b) Though *Ambrosia* be properly the Food of the Gods, and *Nectar* their Drink, yet that they are sometimes taken *vice versa*, *La Cerda* allegeth many instances; and in that sense understands our Poet; adding, that he alludes to the Custome of the Antients, who us'd to anoint their Guests with Oil; observ'd from *Homer* and *Athenaus*. And here more particularly in respect to *Aristaus* his wrestling with *Proteus*, to which Exercise Oil was proper, as making the Body slippery, not easy to be seiz'd on.

(c) The Sea-Calves, according to *Aristot. Hist.* 5. sleep and bring forth on Land. So *Alian.* l. 9. c. 50. *Pliny*, l. 9. c. 7. The time of their Sleep, according to *Homer* and *Virgil*, is about Noon.



*Omnia transformat sese
Ignemq; horribilemq;*

Thomæ Tucker Armigero,



*in miracula rerum:
feram: fluviumq; liquetem;*

Tabula merito Votiva.

But rusheth with a shout, and bound him laid ;
Who not unmindfull of his Arts t'evade ,
* Transforms himself into all ' Monsters dire :
Now he's a Beast, a Flood, and straight a Fire.
But when no slight prevail'd, he vanquished,
Himself assumes, and with a Mans voyce, said :

O most undaunted youth, by whose commands
Foundst thou our Court? what seekst thou at our hands?
But he reply'd : *Proteus*, thou know'st, thou know'st ;
Nor of beguiling thee may any boast ;
Desist ; I seek, commanded here by Fate,
How to repair my now decayed State.

The Prophet then, rousing his Fiery Eyes
With Flaming Beams, enraged, thus replies ,
And Destiny declares : No common God
Displeas'd, on thee hath laid his heavy Rod ;
A great Plague is begun ; this punishment
(And less than thou deserv'st) hath * *Orpheus* sent :
For he incens'd (if Fates not interpose)
For his lost Wife, will yet procure more Woes ;
Who, whilst she swiftly by the River side ,
From thee pursuing, fled, unhappy Bride ,
Saw not the ' mighty Snake, which lurking was
Under the Bank, and hid in spreading Grass ;
Alone the ' *Dryades* on Mountains wept ,
The *Rhodopeian* Tow'rs her Funerals kept ;
Lofty *Pangæa*, and bold *Rhesus* Coast ,
Getes, *Hebrus*, and, *Ælian* *Orithyia* most.
He on his well-tun'd Instrument, alone ,
His hapless Love, thee, his sweet Wife, did moan ;
And by himself, thee, on forsaken Shores,
Early and late, he in his Song deplores ;
He & *Tænarus*, and wofull Gates of *Dis* ,
And horrid Groves, where dreadful Darkness is ;

And

(*) Thence the Proverb, *More changeable than Proteus*. The same quality *Hesiod* affirms to have been obtain'd of *Neptune* by *Periclymenus* son of *Noëus* and *Polymela*, to transform himself into whatsoever he would. See the Fable of *Vertumnus*, *Ovid. Met. lib. 14.*

(d) *Miracula*, which word *Meursius* observes us'd in *rebus turpibus*; adding, that these changes of *Proteus* related to the obscene *præstigia* of the Antients, in *Crit. Arnob. 5. 9.*

(*) This was at first written by *Virgil* in the name of *Gallus*, whose Mistress run away with *Anthony*; but to please *Augustus* (after the death of *Gallus*, who was condemn'd for Treason) he chang'd the name into *Orpheus*, to whom he apply'd the story. See *Eclog. 10.*

(e) *Ovid*, who relates this story ; *Metamor. lib. 10.* calls it a *Viper*; *Tzetzes*, a *Serpent*; *Virgil* here, *Hydrum*, as a word most proper to a Serpent lurking in the Water : *Nicander*, in *Theriac. affirms*, That the *Dryina* (which kind he makes all one with this) useth to bite the Foot, and thence to diffuse Poyson through the whole Body.

(f) Hence *Servius* conjectures, that *Eurydice* was one of the *Dryades*, but disprov'd by *La Cerda*.

(g) The name, *Tænarus*, belongs to a Town, a Haven, and a Promontory in *Lacedæmonia*, all near one another. Here was a Cave, suppos'd the entrance into Hell. *Orpheus* himself (as commonly suppos'd) in *Argonaut.*

Tristia *Tænarii* petit penetrare regni,
Conspicit Cytharæ, uxorisq; coactus amore.

And *Manes* past, to the stern King repairs,
 And Courts not us'd to bend to Humane Prayers;
 He with his Song charm'd from the dismal Coasts
 Of *Erebus*, pale Souls, and lifeless Ghosts.
 Thick as to Woods the Fowl in thousands bend,
 When Night or Tempests from the Hills descend;
 Matrons and Men, lamenting Babes, again
 'Mongst valiant Kings in Bloody Battail slain,
 Return'd with Virgins, and brave Youth that were
 Laid in their Parents presence on the Bere,
 Which round about were moted in with Mud,
 And horrid Reeds of th' *Acherontick* Flood,
 Whom dull Waves of th' innavigable Sound
 Binds in, and *Styx* nine times incircles round.
 Hells Court, and Gates of Death, amazed were,
 The Furies now not twist their Snakie Hair,
 Then silenc'd were loud ^b *Cerberus* Triple Jaws,
 ' *Ixion's* restless Wheel stood at a pause:
 All these he pass'd; then back returns with fair
Eurydice, to the ætherial Air;
 She following him (for so ^k Hells Queen enjoyn'd)
 When fond thoughts seiz'd th' incautelous Lovers mind:
 Such petty crimes might plead their pardon well,
 If ever any Mercy came from Hell.
 Advis'd by Love, he look'd Behind, that he
 By day his dear *Eurydice* might see;
 And all his Labour lost; thrice under ground
 Hells Covenant broke, the *Stygian* Floods 'resound:
 But she, dear *Orpheus*, said, what thee could move
 To ruine both? why was so much thy Love?
 I must to cruell Fates sad summons yield,
 My Eyes in Everlasting Sleep are seal'd;
 Farewell, farewell, Night shades my Body o're;
 Stretching my hands, t' embrace thee, thine no more.

(b) A three-headed Dog, Porter of Hell.

(i) *Ixion*, King of *Thessaly*, was by *Jupiter* (for attempting a Rape upon *Juno*) cast into Hell, where tortured on a Wheel.

(k) Such was the Custome of the Ancients, when they left any place where some misfortune had befallen them, never to look back, that they might not recall into their memories the Ill they had receiv'd there, which they took for an ill Omen. This common Superstition *Virgil* transfers to an Internal Law; confirm'd by the unfortunate success; for *Orpheus*, upon his looking back, lost his Wife. See *Ovid*, lib. 10.

(l) This Noyse *Servius* refers to the joy of the Ghosts for the return of *Eurydice*.

This

This said, she sudden vanish'd from his Eyes,
 And, like Smoke mix'd with Wind, disperfed, flies;
 Nor saw him catch in vain the yielding Air,
 Earnest his Mighty Sorrow to declare.
 Nor would Hells churlish Ferriman agen
 Transport him o're the *Acherontick* Fen.
 What can he do, twice having lost his Love?
 Or with what fute Infernal Spirits move?
 She sailing in the *Stygian* Boat, grows cold.
 Whil'ft seven long Months delaying periods told,
 Under a Rock (as Fame reports) he kept,
 And at forsaken *Strymon's* Billows wept,
 Mourning in dismal Caves; "Tigers, once Fierce,
 Grow Mild, and Stubborn Oaks move at his Verse.
 As 'mongst the Poplar shade in dolefull strains,
 Robb'd of her Young, sad " *Philomel* complains,
 Whom scarce yet fledg'd, some Rustick, having found,
 Took from the Nest; but she doth Woes resound,
 Perch'd on a Tree, and the whole Night laments,
 Filling all Places with her sad Complaints.

No Love, nor other Bed, could him entice:
 Alone he goes, through *Hyperborean* Ice,
 And *Tanais* Snow, wandering through bitter Coasts;
 For ever wedded to *Rhiphaean* Frosts,
Pluto's vain Gift, *Eurydice*, he mourn'd.
 The *Thracian* Dames, because their Beds he scorn'd;
 Him at their *Bacchanalian* Orgies tore,
 And strew'd the Young Mans Limbs about the Shore.
 His Head then from his Ivory Shoulders ^p torn,
 VVas down the Chanel of swift *Hebrus* born;
 And whil'ft his Dying Tongue could move at all;
Eurydice, *Eurydice*, did call,
 And all the Banks resound, *Eurydice*.

This *Proteus* said, and leap'd into the Sea;

X 4

And

(m) Here *La Cérda* deserves to be consulted, who produceth a Catalogue of those things which *Orpheus* attracted with the sound of his Lute; Men, Gods, Stars, Rivers, the Sea, Winds, Trees, Birds, Beasts, Stones, Mountains, and Infernal Powers.

(n) *Germanus* conceives the Poet to allude to the report of the *Thracians*, attested by *Pausanias*, That those Nightingales which build near the Tomb of *Orpheus*, are more melodious than the rest.

(o) The Rites of all Gods are call'd Orgies, *μαγεία τὸ ἐργεῖν τὰς ἀμύλων*, from driving away all profane persons; more particularly the Rites of *Bacchus* have this name, by reason of its affinity with *ἔργον*, Fury: Thus, I suppose, the great dispute is to be reconcil'd concerning the Etymologie.

(p) *Pausanias*, lib. 9. relates the death of *Orpheus* to be otherwise, as hapning through excessive grief for the loss of his Wife, or struck with Thunder for revealing Sacred Mysteries to men: but our Author's story is confirm'd by the most general consent. *Plato* adds, that he chose the life of a Swan, out of hatred to VWoman-kind, refusing to be born again of those who were Authors of his death. The punishment of the *Thracian* VWomen for this Murder, were scars inflicted on them by their Husbands, as tokens of this Sacrilege. See *Germanus*.



*Hic vero subitum, ac
Adspiciunt: liquefacta
Stridere apes: uterq;
Immensasque trahi
Confluere, et lentis*

Iohanni Greene de Boys, Cō. Essex.



*dictu: mirabile monstrum
boum per viscera toto
et ruptis effervere costis,
nubes: jamque arbore summa
uvam demittere ramis. Georg. 4.
Armigero. Tabula merito votiva.*

And, where he leap'd, did make the fomie Wave,
Under his Body, with huge strokes to rave.

Then thus *Cyrene* spake, to ease his care,
My dearest Son, now lay aside all fear,
Since the whole cause is known of thy mischance;
The Nymphs with whom in Groves she us'd to dance,
Have sent this sad destruction to thy Bees,
Then humbly them with Sacrifice appease,
And there the yielding *Dryades* adore;
They will forgive, if thou with Vows implore.
But first know how thou shalt thy Offering make.

Four of thy large and best-fed *Bullocks* take,
Which now on tops of green *Lyceus* use;
As many of thy unbroke *Heifers* chuse;
Then, with great care, for these, four *Altars* raise,
In the high Temples of the Goddesses,
And from their Throats let forth the Sacred Blood;
Then leave their Bodies in a shade Wood;
And when the ninth *Aurora* brings the day,
To *Orpheus* Ghost *Lethæan* Poppy pay,
And a black Sheep: then view the Grove again,
Pleasing *Eurydice* with a Heifer slain.

He the Commands of's Mother straight obey'd,
Went to the Temple, and four *Altars* made;
And four of's largest *Bullocks* forth he took,
As many comely *Heifers* never broke;
And when the ninth day bright *Aurora* shew'd,
He worships *Orpheus*, and the Wood review'd:
A Wonder not to be believ'd, he sees;
From the dissolved Entrails, Swarms of Bees,
Which from the broken Ribs resounding flie,
And in a thick Cloud sally to the Skie;
On a tall Trees top-branch they cluster now,
As Grapes hang dangling on the gentle Bow.

Y

Thus

(q) To the Infernal Deities they offer'd Black Beasts, to the Celestial, VWhite; Because (saith *Arnobius*, lib. 9.) to supernal Gods, and eminent men, the more joyfull colour is acceptable; to unhappy infernal Deities, the more sad colour: Thus *Arnobius*; which Superstition he proceeds to refute.

(r) A Heifer to a Goddess; Female Offerings to Females, Male to Male Deities, as observ'd by *Arnobius* in the same place.

(f) A River dividing *Mesopotamia* from *Syria* and *Cappadocia*.

(t) *Naples*. Our Author, as *La Cerda* believes, alludes to his own name, call'd by the Antients, and often by *Scaliger*, *Vates Parthenopæus*. Therefore *Parthenope*, or the *Virgin-City*, bred me *Virgil*, the *Virgin-Poet*.

Thus Tillage, Beasts, and Trees have been my Theam,
 Whilst mighty *Cæsar* at *Euphrates* Stream
 Thunders with War; and Conqu'ror, Laws ordains
 For willing Realms, and Heaven with Valour gains.
 Breeding to me *Parthenope* imparts,
 Pleas'd with the study of Contemned Arts:
 There, a bold Youth, I Past'als did repeat,
 And under spreading Beech, thee, *Tityrus*, set.



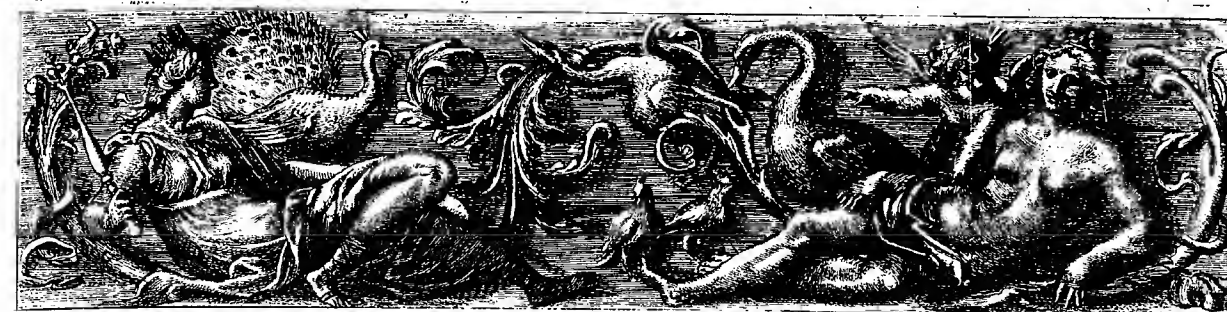
VIRGIL'S



Ingenit, et duplices ten-
 Julia voce refert: o
 Quis ante ora Patrum
 Contigit optetere:
 Honoratiss. Domi. Do.
 Equiti aurato, Comiti
 Wentworth, Baroni
 Woodhouse, Newmarch
 Tabula merito

dens ad sidera palmas,
 terque quaterque beati
 Troja sub mœnibus altis
 Troja sub mœnibus altis

Guilielmo Wentworth
 Strassfordia, Vice Comiti
 Wentworth de Wentworth,
 Overley et Raby.
 votiva.



VIRGIL'S

* ÆNEIS

** THE FIRST BOOK.

THE ARGUMENT.

JUNO a Storm procures: the Trojans toss'd;
 By Neptune's favour gain the Libyck Coast.
 Venus complains. The King of Gods relates
 To her Rome's greatness, and ensuing Fates.
 Hermes to Libya sent. Venus appears,
 And in a Mortal Form Æneas bears.
 He visits Carthage, and lost Ships regains.
 Dido the weary Trojans entertains.
 But whil'st glad Guests, full Cups, and Banquets move,
 She takes a Fatal Draught, and drinks long Love.



Who on slender Reeds soft Pa-
 ff'als play'd,
 Then leaving Woods, the neigh-
 bouring Countrey made
 Obedient to the greedy Villa-
 ger,

A gratefull work to Swains; Now horrid War,

Characters, *idols*, *plains*, *adverses*, the Low, the Mean, the Generous. The Grammarians attribute the first to our Author's *Bucolics*; the second, to his *Georgicks*; the last, to his *Æneids*; which three Works he implies here by Woods, Countrey, and War.

Y 3

Arms

(*) So nam'd from Eneas, the chief Person in the Poem; of which formation, by Poetical Authority, contrary to the rules of Grammar, see Priscian, lib. 2. Eneas (as Philostratus attests) was esteem'd of greatest Wisdom amongst the Trojans, as Hector of greatest Strength: both of equal Age and Stature. He was (as Homer acknowledges, Iliad. ii.) honour'd as a God by his Countrymen, as being *ajadde*, *ajadde*, *ajadde*, *ajadde*, Prudent, Generous, and Strong; which Character our Author preserves to the height. And as Homer in his Iliads hath represented the Practick life under the Person of Achilles, in his Odysseys the Theorick under Ulysses, Virgil hath contracted both into one Work and Person, expressing the Odysseys in the first Books, the Iliads in the six latter. The name, Æneas, though Homer derives from *ajadde*, as if impos'd on him by Venus, in relation to some ill Omen, Scaliger more appositely deduceth from *ajadde*, to praise, which our Author best justifies.

The Author's scope and intention in this Work, is, to describe the actions of Eneas, thereby celebrating Julius and Augustus Cæsar, who desir'd to be known, as the Offspring of Julius or Alcanius, the Son of Eneas.

(*) This is the only book of the Twelve which ends Comically, as is observ'd by Scaliger, Poet. In it the Poet imitates more particularly the first of Homer's Odysseys.

(a) Some are of opinion, that these first four Lines were not Virgil's, but far beneath the weight of the rest: but they are vindicated to their Author by the testimonies of their Antient Interpreters, *Donatus* and *Servius*; and in themselves, by the whole Academy of Critics. *Varus* indeed, and *Terentius*, to whom *Augustus* deliver'd the Book to be revis'd, are said to have cut them Four off, upon that latter ground; but how unreasonably, we refer to *Scaliger*, the Father, *Post. lib. 5.*

(b) There are three kinds of

(c) Some blame our Poet for putting Arms before the Man, because the first six Books discourse more of him, the last more of Arms; but they forget that the second Book sets Arms out to the height, characterizing both Valour and Deceit, a most prudent Leader, and a most daring Souldier exactly.

(d) The other he onely play'd; This word, *Canere*, being observ'd to be much higher than *Modulari*: Therefore *Calliope* is Queen of the Muses, because the rest onely *Modularunt*, she sings. *Scalig. Poet.* 3. 26.

(e) Different Interpretations are alleg'd by Grammarians to make this good; for that *Aeneas* was the first that went from *Troy* to *Italy*, is contrary to Historie, *Antenor* having done as much before: but *Servius*, to justify this priority of *Aeneas*, proves, that at what time he came to *Italy*, it was bounded by the River *Rubicon*; so that *Antenor* came not into *Italy*, but to *Gallia Cisalpina*: To which division *Caesar* seems to allude, when passing over that River against *Pompey*, he said, *Facta est alia*, as if that were the first step he made into *Italy*.

(f) It was commonly reported, that *Aeneas* fled away from his Countrey, having first betray'd it; which, *Virgil*, to take off, lays his banishment wholly upon Fate: for which some adde this reason, That he was descended from *Laomedon*; the *Hetrurian* Tradition affirming, That whosoever was of a perjur'd Race, should be an Exile and Vagabond by Fate. *Serv. Fuld.*

(g) *Lavina littora*. Of this *Prolepsis* or anticipation of the story, see *Agellius*, l. 10. c. 16. for those parts had not receiv'd this denomination (either from *Lavinus* the Brother, or from *Lavinia* the Daughter of *Latinus*) till after the arrival of *Aeneas*. (h) Some understand this of *Alba*, but not well, for that *Aescanius* built; others of *Rome*, worse; *Virgil* means *Lavinium*, founded by *Aeneas*, as *Livy* and *Dionysius* attest, and himself, *Æneid.* 12.

—mibi mania Teucri
Constituunt, ubi q̄ dabit Lavinia nomen.

(i) His Countrey-gods, which *La Cerda* observes alwaies to be his meaning, when he useth the word generally: VVith these *Aeneas* sought out his habitation, these he carried with him to *Latium*, lib. 6.

Errantesq̄ Deos agitataq̄ mania Troja.

(k) A part of *Italy*, where *Janus* and *Saturn* reign'd with equal Empire; the latter flying from his son *Jupiter*, here hid himself: Our Poet saith, lib. 8. that it hath the name *a latendo*; but *Scaliger* (in *Varronem*) affirms, that *Saturn* in the Syriack tongue signifies *latentem*, one that hides himself; which the People of this Countrey interpreting, call'd him *Latinus*, and from him the place. (l) *Viz.* from *Aeneas*, not from *Latium*, as *Donatus* interprets. (m) *Ca. thage*, according to *Justine*, was built before *Rome*; if we believe *Appian*, fifty years before the taking of *Troy*. (n) *Coloni*, so nam'd from Colony rather than *quod terram colant*; the story see hereafter. (o) When the *Romans* wag'd war with *Carthage*, she contain'd 70 myriads of men, 300 Cities. (p) He commends not the *Carthaginians* for their skill in VVar, saith *La Cerda*, lest he should displease the *Romans* their Adversaries, but for their Fierceness; alluding to their frequent revolts from the *Romans*. (q) At *Carthage* *Juno* was painted riding on a Lion, in her right hand a Thunderbolt, in her left a Scepter; finam'd Celestial by the *Carthaginians*, as by the *Greeks*, *Urania*. See *Scalig. de emendat. temp.* where he likewise demonstrates, that the *Carthaginian* Language was at that time almost Hebrew. (r) An Island of *Ionis*, where *Juno* was suppos'd to be born, bred, and married to *Jupiter*, by reason of the pureness of the Air, and therefore sacred to her; VVhence the *Samians*, on one side of their Coyn, printed a Peacock her Bird. *Athenæus*, lib. 14. (s) From her Spear she was finam'd *Hastata* and *Curitis*; that she likewise had a Sword, is observ'd by some out of our Poet, who saith, she was *ferro accincta*, lib. 2. *Valerius Flaccus* mentions her *Ægis*, *Servius* her Shield. That she was likewise finam'd *ἀσπίδια* and *ἰσμία*, see *La Cerda*. (t) Not a *Thensa*, for that was likewise common to other Gods; and here something more peculiar is intimat; *La Cerda* understands this of that Military Chariot which *Homer* gives her, and was, as *Ovid* attests, kept at *Carthage*. *Fast.* 6.

Paniteat quod non fovi Carthaginis arces;
Cum mea sint illo curvus & arma loco.

Hence perhaps finam'd *Curulis*, as *Servius* affirms. *Tertullian* adds, that *Trochilus*, the Inventor of Chariots, dedicated his first work to *Juno*.

That

That this, Earths Empress, should all Nations sway,
She had design'd, would Destiny obey.
But, in the Book of Doom, she found, from *Troy*,
A "Race must come, should *Tyrian* Tow'rs destroy;
People of vast Dominion, a proud Foe
Should *Libya* wast, revolving " Fates foreflew.
This fear'd, and minding Wars in former daies,
She for dear' *Argos* did 'gainst *Ilium* raise;
Nor could she antient injuries digest,
Nor " *Paris* judgement rooted in her breast;
That high affront of " Beauty so disgrac'd,
Then the loath'd " Stock, and " *Ganymede* so plac'd.
More vex'd at these, *Trojans* through th' Ocean tols'd,
Those poor remains, the conquering *Grecian* hoast,
And stern " *Æacides*, had left alive,
She through all Seas did far from *Latium* drive:
They wandred many years, inforc'd by Fate.
So great the Task to raise the *Roman* State!

" *Sicilia* yet in view, their Sails they hoyse,
And, plowing up the fomie Sea, rejoyce;
When *Juno* said, who foster'd in her breast
Th' eternal wound, Vanquish'd shall I desist?
Nor yet this *Trojan* Prince from *Latium* turn?
The Fates curb me forsooth; could " *Pallas* burn
And sink the *Grecian* Navy in the Sea,
For one Man's Lust, & *Ajax* impiety?

snatch'd up by *Jupiter*, is sufficiently known; the chief ground of *Juno's* quarrel to him, besides the affection of her Husband, is, that *Jupiter* made him his Cup-bearer, displacing *Hebe* the Daughter of *Juno*. (d) *Achilles*, so nam'd from his Grandfather *Aeacus*. (e) *Virgil* shuns, saith *Macrobius*, the Law of Historians, which obligeth them to begin from the original of the story, to follow the example of *Homer*, who first brought this method into Poetry; which *Aristotle*, in *Poetic*, commends; and *Horace*, de *Arte Poëtic*. (f) Goddess of VVisdome, born of *Jove's* Brain; by *Macrobius* *Saturn*, 1. 17. mythologiz'd, the virtue of the Sun deriv'd from the highest part of the *Skye*, and (as, *summum ætheris cacumen*) is allow'd Thunder as well as *Jove*, who is *medius æther*. Thence she brags in *Aeschilius* his *Æumenid*.

In me great *Jove* confides; to me alone,
The Magazine where Thunder lies, is known.

(where for *ἄνακτος* the sense requires *ἄνακτος*) but *Juno*, as being *imms ær*, hath not that privilege, which here she complains of. (g) There were two *Ajaxes*, One the son of *Telamon* by *Hesione*, Daughter of *Laomedon* King of *Troy*; He was the strongest *Greek* next *Achilles*, for whose Arms (after his death) he stood in competition with *Ulysses*. The other (here meant) was King of the *Loerenses* in *Greece*, son to *Oileus*, wonderfull swift and expert in handling his Spear. This Man, when *Troy* was sack'd, did violate the Prophetess *Cassandra* in the Temple of *Pallas*; wherefore, as he return'd homewards, he and his Ships were destroy'd with Lightning.

She

(u) Meaning the *Æmilian* Family, descended from *Æmilius*, son of *Aescanius*, of which was *Scipio Africanus*, who overcame *Carthage*. *Plutarch*, in *Caesar*, observes, that the Family of the *Scipios* were fatal to that Continent, *Africa*.

(x) Three Goddesses, who dispos'd the lives of Men, and thence, saith *Agellius*, *Varro* derives *Parca*, a *pariendo*; two of them being term'd *Nona decima*, from the times of mature birth, the ninth or tenth months, as having power of Life; the other, *Morta*, as having power of Death; their common names and offices included in that old Proverbial Verbe,

Clotho the Spindle holds, Lachesis guides
The Thread of Life, which Atropos divides.

To which imployment *Volvere* here relates, as *videtur* and *volvere* with the *Greeks*.

(y) Once the chief City of *Peloponnesus*, betwixt which and *Mycene* there was a common Temple dedicated to *Juno*.

(z) The story of the Golden Apple, for which *Juno*, *Pallas*, and *Venus* contended, and was by *Paris*, Judge of the strife, given to *Venus*, is at large related by *Columbus* in his Poem upon that subject, excellently rendred into English by *M. S.*

(a) By *Antigone* Daughter of *Laomedon* King of *Troy*,

—who strove
For unmatch'd beauty with the wife
of *Jove*.
[*Sandys*, *Metam. Ovid*, lib. 6.]

and was, for her insolence, by *Juno*, turn'd into a Stork. This is the exposition of *Corradus*, better than that of *Servius* or *Donatus*, who confound this with the precedent cause of her hate.

(b) The *Trojans* descended from *Dardanus* their King and Founder, son of *Jupiter* by *Eletra*, and in that respect justly odious to *Juno*.

(c) The story how *Ganymede*, son of *Tros* King of *Troy*, was

She cast *Iove's* winged Lightning from a Cloud,
 Dispier'd their Fleet with Wind, the Ocean plow'd;
 Him, breathing Flames which through his Bosome broke,
 Stak'd with a VVhirl-wind on a pointed Rock.
 But I, Heaven's Queen, Sister and Wife to *Iove*,
 So many years War with one Nation move:
 None will hereafter *Iuno's* Power adore,
 Nor Suppliant at our Altars, Aid implore.

Such things revolving, fir'd with discontent,
 She to the Land of Storms (^b *Æolia*) went,
 Coasts big with Tempests, where King ⁱ *Æolus* reigns,
 And the rebellious VVinds in Prison chains:
 But they, disdaining their so close restraint,
 Round the dark Dungeon roar with loud complaint.
 In a high Tow'r, here sceptred *Æolus* stands,
 Calming their Fierceness by severe Commands;
 Else in their rapid course they would not spare
 Sea, Land, high Heaven, but sweep them through the Air.
Iove fearing this, them in a Cave immures,
 And under weight of mighty Hills secures;
 And gave a King, who knows when to restrain,
 And, when commanded, how to loose the Reign;
 To whom thus *Iuno* Suppliant began:

The Father of the Gods, and King of Man,
 Impow'r'd thee, *Æolus*, Floods to calm, or raise:
 A Race, my Foe, now sail the ^k *Tyrrhen* Seas,
 Bearing to *Latium* conquer'd Gods and *Troy*:
 Raise thou a Storm, and their craz'd Fleet destroy;
 Or through the VVaves their scatter'd Bodies send.
 Twice seven most beauteous Nymphs on us attend,
 The fairest, ⁱ *Deiopeia*, I will joyn
 To thee in VVedlock, to be ever thine;
 For this great service, she thy Bed shall grace,
 And make thee Father of a beauteous Race.

VVhen

(^b) There are seven Islands beyond the *Sicilian* Strait, nam'd *Æolian*, from *Æolus*; by *Pliny*, *Vulcania*, and *Ephesiades*. *Homer* acknowledgeth but one, and from him *Virgil*. In this onely they differ, that one describes the Habitation of *Æolus* as a Palace, the other as a Prison: which though it may not improperly be understood of all the seven Islands, yet is by *Turnebus*, 21. 10. thought to agree best with the third of them *Strongyle*, by *Solinus*, c. 12. call'd the House of *Æolus*. See also *Pliny*, 3. 9. and *Strabo*, lib. 6.

(ⁱ) King of the *Æolian* Islands; by the Clouds commonly imminent over them, but chiefly by the Smoke, he foretold the change of VVinds, and therefore was thought to have power over them, whence believ'd their God.

(^k) The *Tyrrhen*, *Tuscan*, and Lower Sea is all one, to which is oppos'd the *Adriatick*, *Ionick*, and Higher.

(^l) The Physical ground of all, is this; Tempests are begotten by the Clouds, over which *Juno* presides; they being agitated by the VVinds, of which *Æolus* is Lord. His Image, as describ'd by *Albrius*, suits with this place; *Æolus* stood in a Cave, cloath'd in a Linnen Garment, girt close; under his Feet, Bellows; in either Hand, a Horn, which putting to his Mouth, he seem'd to blow; from each Horn issued six Winds: and because *Juno* is suppos'd to have bestow'd the Kingdom on him, she standing at his Right Hand, encompass'd with a Cloud, sets a Crown upon his Head; on his Left, a Nymph half-naked, as rising out of the Sea, whom *Juno* promised to him for a Wife.

Ad Virgilij sex priores Aeneidos, ♦
Studio et opera, Wenceslai Hollari Bohemi, ♦

Studio et opera, Wenceslai Hollari Bohemi,



When *Æolus* said, 'Tis thy part to enjoyn
 Commands, great Queen, but to Obey, is mine:
 Thou in this Realm and Throne didst me invest,
 And, by thy means, 'mongst Gods with *Jove* I feast;
 Thou me o're Storms and Tempests didst advance.
 This said, he pierc'd the Mountain with his Lance;
 Winds rush like Troops, finding themselves enlarg'd,
 And the whole World with one great Tempest charg'd.
 They take the Sea; *Eurus* and *Notus* raves;
 And stormie *Africus*, from deepest Caves,
 Th'whole Ocean vex'd, tumbling vast Waves to Shore;
 The Sea-men clamour, Shrowds and Tackle roar:
 When from the *Trojans* fight dark Clouds restrain
 Heaven and the Day, black Night broods on the Main;
 The high Poles thunder, and thick darted Fire
 Inflames the Skye, swift Ruine all conspire.
 Straight are *Æneas* Limbs benumm'd with ⁿ Cold,
 Who fighting, up to Heaven his hands did hold:
 Then said, ^o O happy, more than happy, you,
 Who near *Troy's* Wall dy'd in your Parents view!
 Why was not I by thee, O ^p *Diomed*, slain,
 Most Valiant *Grecian*, on the *Dardan* Plain?
 Where great ^q *Sarpedon* lost his Life, and where
 Bold *Hector* fell by fierce *Achilles* Spear;
 Where, ^r *Simois*, depriv'd of Valiant Souls,
 So many Heroes, Shields and Helmets rowls.
 Then from the North a sudden gust did rise;
 Took them a Staies, and VVaves advanc'd toth' Skies;
 Oars break, about she hurries with the Tide,
 A Mountain raking o're her weather-side;
 These hang on Billows, others, yawning VVaves
 The Bottom shew, the Sand with breaches raves.
 By South-winds, drove on hidden Rocks, three fall;
 Rocks 'midst the Floods, *Italians* ^r Altars call;

Z

Rang'd

(m) *Turnebus* and *Germanus* by *Africus* understand *Zephyrus*, the West-wind; as not thinking it likely, that the Poet should name the same Wind twice: The North-wind comes in afterwards to compleat the Storm, and to drive them upon the *Africk* Coast, which was proper to him, and the intencion of the Author. Therefore *Seneca* unjustly blames him, *Quod locum in illa rixa non habuit Aquilo*. And again, with as little reason, for bringing contrary VVinds in together; which need not here be understood diametrically opposite. Nor will any man deny the concurrence of contrary VVinds in the main Sea, by which are occasion'd VVhirl-pools, and the like, till at last the strongest gets the Mastery. Thus *La Cerda*; adding the testimonies of *Homer*, *Musæus*, *Seneca*, and others.

(n) So the Interpreters expound *Frigus*, not fear of death, faith *Servius*, for the dead he calls happy immediately, but of the manner, by VVater; for the Soul being conceiv'd to be of a Fiery substance, was thought to be wholly destroy'd by the contrary Element.

(o) *Plutarch*, *Symp. 9.* reports, That after the taking of *Corinth*, *Mummius* commanded some Boyes, that had been brought up in Literature, to write something whilst he look'd on them: whereupon one of those that were taken Captive, writ those Verses of *Homer*, (*Thrice happy, &c.*) where *Ulysses* calls them Fortunate, that died with honour at *Troy* (which place *Virgil* here imitates) whereat *Mummius*, taken with the ingenuity of the Boy, fell a weeping, and set at liberty all that were any way allied to him.

(p) Son of *Tydemus*; he wounded *Mars* and *Venus* in the *Trojan* VVar: To prepare him for which Attempt, *Pallas* gave him *μῆτις* & *δύναμις*, Strength and Courage. *Hom. Iliad. 8.* He wounded *Venus* as she rescued *Æneas*, who else had perish'd in Duell with *Diomedes*; to which *Æneas* here relates.

(q) Son of *Jove*, and King of *Lycia*, who aided the *Trojans*, and lost his life in their Quarrel.

(r) A River that draweth his birth from the top of *Idæ*, gliderh through the *Trojan* Valleys, and dischargeth it self into the *Hellepont*.

(s) There are nine Rocks that lye betwixt *Africk* and *Sardinia*, at which the *Romans*, in the first *Punic* VVar, made a League with the *Carthaginians*: And because such Covenants are commonly made in Temples, at Altars, these obtain'd that denomination, and were afterwards call'd *Ara propitiæ*. But *Joseph Scaliger* (in *Asconius*) affirms, that amongst Antient VVriters all *Crepidines* & *eminentia*, prominent places, have this name.

(f) There were two of these Syrtis, or Quick-lands, in the Libyan Sea. Pomponius Sabinius understands Virgil of the Greater, as being nearest Carthage.

(t) It seems he succeeded Sarpedon in command over the Lycians at the Trojan War; and accompanying Æneas in his Travels, here perished.

(u) His name, Leucaspis, whom, with Orontes, Æneas saw on the Banks of Styx, when he went to Elysium, lib. 6.

(x) Son to Saturn, Brother to Jupiter and Dis, God of the Sea.

(y) Of the Origine of the Winds, see Hesiod. Theogon. Boreas, Notus, Zephyrus, and Auster, are of Celestial descent; the rest Terrestrial, from Typhon, with which lowliness Neptune here reproacheth them.

(z) Maturum (say the Grammarians) is that which is neither quick nor slow, but betwixt both; of which accurately Agellius, 10. 11. Macrobius, 6. 8. But Turnebus, disclaiming this subtilty, expounds maturare, festinate discedere, properare, to hasten; with whom agrees Donatus: his interpretation we follow.

Rang'd are their craggy Shoulders 'bove the Sea;
East winds on Shoals, a wofull fight, forc'd three,
Bilg'd them on Banks, and stuck in ' Beds of Sand.
That with ^t Orontes and the Lycian Band,
In his own view, a huge Sea from the North
Breaks o're her Stern, the " Master tumbled forth,
Pitch'd on his head: but she thrice hurried round,
With a swift Eddie in the Ocean drown'd.
Some few appear swimming in boysterous Floods,
With Arms, and Oars, and Planks, and Trojan Goods.
Iloneus stout Ship now the Tempest tore,
Now bold Achates, next that Abas bore,
Then old Aethes, through ripp'd fides each takes
In treacherous Waves, and founder'd are with leaks.
* Neptune mean time perceiv'd the Sea engag'd
With mighty Storms, and how rough Billows rag'd;
He much incens'd, and carefull all to save,
His fav'ring Brow lifts 'bove the highest Wave.
Toss'd through the Floods, Æneas Fleet he spies,
Distrest with Seas, and fury of the Skies;
Straight he his Sister's Fraud and Malice finds,
When thus aloud he hails th'unruly Winds.
Have you such confidence of your 'High Birth,
Without our leave to vex thus Heaven and Earth?
How dare you raise such mighty Hills as these?
Whom I—— But first swoln Waves we must appease;
Nor shall I thus such Crimes hereafter spare.
VVith speed * depart, and to your King declare,
Not the Sea's power, and mighty Trident, fell
To him, but me; let him in thy house dwell,
Eurus 'mongst Rocks, in those Courts Æolus may
Command, and in the VVinds close Prison sway.
Sooner then said, he calms the Sea, then clears
The Skye from Clouds, the Sun again appears.

Cymothoe

Cymothoe " Tryton joyn, Neptune himself
Assists to clear them from the dangerous Shelf;
Op'ning vast Syrts, he calms the raging Tides,
And, with light Wheels, over the Surface glides.
As when great Cities with Sedition rage,
The giddy Vulgar furiously engage;
Madness makes all things Arms; Stones, Fire-brands fly:
Then if some ^b grave religious Man they spy,
For worth renown'd, all list to what he saies,
His Speech commands their Souls, their Passion swaies:
So did his Presence calm the troubled Main.
Then through clear Skyes Neptune with gentle Reign
Wheels his swift Chariot, and well-manag'd ^c Horse.
The Trojans wearied out, resolve their course
For the next Shore, and soon they Libya reach'd.

^d Far within Land, an Isle, with fides out-stretch'd,
Did make a Port, which broke all Storms from Sea,
And cuts it self into a Land-lock'd Bay;
On each side Rocks, of which two threat the Skies;
Calm VVater under their protection lies.
A trembling Grove the entrance pleasant made,
VWhere thicker Woods did cast a horrid shade;
And Nature, of arch'd Rock, a Cave had hewn,
Grac'd with sweet Springs, and Seats of living Stone,
The Nymphs ^e aboads: strest Ship within this Bay,
Safe without Cable, or sharp Anchors, lay.
Æneas with seven Vessels made this Port,
Thirteen being lost; the Trojans straight resort
To long'd-for Shores, and much-rejoycing land,
To rest their Sea-sick Bodies on the Sand.
Then first Achates Sparks strikes out of Flint,
And feeds the Fire with Leaves; dry nourishment
He next about the catching Flame supply'd.
They wearied out, such as they had, provide;
Corn with Salt-water tainted; what they find,
They dry with Fire, and with a Stone they grind.

Z 2

Mean

(a) Tryton is Neptune's son by Amphitrite, and his Trumpeter, Cymothoe, a Sea-Nymph, Daughter of Nereus and Doris.

(b) There are many examples in this kind. Thucydides, a Pharsalian, by his Rhetorick represents the Athenians, who were running up & down the City, ready to take up Arms, Thucyd. lib. 8. Quintus, the Consul, did as much in a Fray betwixt his Fellow-Consul Appian, with whom the Nobility took part, and Lætorius, the Tribune, of whose side were the Common People, Dionys. lib. 9. The same, Cicero reports, of M. Popilius, the Consul, who hearing the insurrection of the Plebeians against the Senate, arriv'd as he was, in Robes for Sacrifice, came amongst them, and with his counsel and authority stopp'd the business.

(c) Turnebus, and others, understand here, Hippocampi, Sea-Horses. Stat. Theb. 2.

Illic Ægea Neptunum gurgite fessos
In portum deducit equos, prior haurit
habenas
Vngula, postremi solvantur in aquora
piscis.

Hippotami, River-Horses, are another Species, perfectly resembling Horses with four feet; proper to Nilus.

(d) This description is in imitation of Homer; but some there are who apply it to a Haven of Spain, at new Carthage, which is by Livy, lib. 26. describ'd much after this manner.

(e) See Eclog. 3.



Illi se prædæ accingunt, dapibusque futuris:
Tergora diripiunt cos: tis et visera nudant:
Pars in frusta secant: verubusque tremantia figunt:
Litore aena locant alij: flammisque minis erant.
 Bernardo Hyde Arm. Tabula merito votiva.

Mean while the Prince, earnest to view the Coast,
 Ascends the Hill, if *Antheas* Tempest-toss'd,
Capys, or any Sail he might discern,
 Or stout *Caicus* Arms on his high Stern:
 But not a Sail in th'Offin did appear,
 When on the Shore he spide three straggling Deer;
 The whole Herd following after in a train,
 Graz'd at their pleasure on the verdant Plain.
 He stands, but snatch'd his Bow and Shafts before,
 Which for his Prince faithfull *Achates* bore;
 And first, their Leaders, as they nearer drew,
 Their tall Heads crown'd with branching Crests, he slew;
 Then picks the Vulgar out, untill he drove
 The rest, for safety, to the sheltring Grove;
 Nor left, till Victor, seven fat Bucks he laid
 Dead on the ground, which his Ships number made:
 Returning then, these with his Friends he shar'd;
 Vine good *Acestes* had in Casks prepar'd
 In *Sicily*, and gave his parting Guests,
 The Prince divides, thus chearing their sad Breasts:

Dear Friends, for we have many Dangers past,
 And greater, God these too will end at last;
 You scap'd fierce *Scylla's* rage, and deaf'ning sound,
 And through *Cyclopi*an Rocks a Passage found:
 Chear up, Sad Thoughts lay by, this Story may
 Delightfull be to tell another day;
 Through great Disasters, and such strange Retreats,
Latium we seek, where Heaven grants quiet Seats,
 Where we *Troy's* Monarchy may new erect:
 Live, and with Hope such happy Daies expect.
 This said, although oppress'd with weighty Care,
 He shews glad Looks, and hides his deep Despair.
 They take the Quarrie, and prepare the Feast,
 Straight they unlace the Deer, and th'humbles drest,

Some

(f) Three Rocks in the Mountain *Etna*, wherein the *Cyclops* lived. *Pliny*, 3. 8.

Some pieces cut, which trembling spitted were;
 On Shore, some Boylers place, and Fire prepare;
 Sitting on Grass, strength they recruit with Food,
 And with old VVine and Ven'son chear their Blood:
 Hunger allay'd, and Boards remov'd, much they
 Of lost Friends talk; 'twixt Hope and Fear, much say,
 If dead, and quite despair'd of, or alive;
 Much the good Prince doth for *Orontes* grieve,
 And *Lycus* and *Amycus* cruell Fates,
Cloanthus, *Gyas*, much compafsionates.

When *Iove* from his ætherial height surveys
 The fixed Earth, and navigable Seas,
 Shores and spread Nations, on Heav'n's Spire he stands,
 Fixing his Eye upon the *Libyan* Strands:
 To him revolving in his Breast such cares,
 Sad, having drown'd her sparkling Eyes in tears,
 Spake *Venus*; Thou, who by Eternal Law
 Rul'st Men and Gods, and dost with Thunder aw,
 How could my Son so highly thee incense?
 What was the waisted *Trojans* great offence,
 That now for *Latium's* sake must no where plant?
 From *Teucer's* ^b Line, we had thy Royal Grant,
Romans should spring, that all the World should sway,
 And make both Sea and Land their Power obey:
 What Information alters thy Decree?
 In *Troy's* Destruction this did comfort me;
 When I cross Fate with Fate did counterpoyse;
 Yet the same Fortune still our Men destroyes.
 What time, great King, shall terminate our woes?
 Safe could ⁱ *Antenor* break through all his Foes,
Illyrick Confines, and *Liburnian* Realms,
 And, without loss, pass proud *Timavus* Streams: (raves,
 Whence through nine Mouths, a Sea from Mountains
 Which the whole Countrey drowns in fomie Waves.

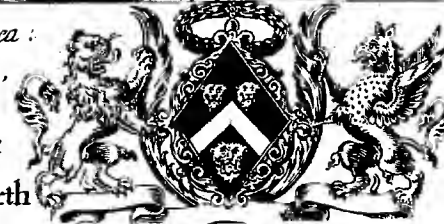
Yet

(b) *Teucer* was Founder of the *Trojan* Race, as *Dardanus* of their City; which is the reason the Poet alwaies saith, the blood of *Teucer*, not of *Dardanus*. *Teucer* came first into the place where *Troy* was afterwards built by *Dardanus*, who had married his Sister, or, as others, his Daughter.

(i) Some write, that *Antenor* betray'd *Troy*, and that he gave the signal to the *Greeks* by hanging out a great Light, and open'd the Horse; others acquit him, and render him to be a most wise and religious Person; yet *Livy* saies, that he and *Aeneas* made the Peace, and restor'd *Helen*. *La Cerda*.



*Parce metu Cytheræ:
 Fata tibi: cernes urbem.
 Mœnia, sublimemque
 Magnanimum Aeneam:*

Honoratiss. Dō. D^æ Añæ Wentworth

*manent immata tuorum
 et promissa Lavini
 ferēs ad sidera Cœli
 neque me sententia vertit.*

Tabula merito votiva.

Yet here he fix'd, and on this very Ground
Patavium Tow'rs did on the Waters Found;
Trojans new nam'd, and free from all Alarms,
 Hung up now uselefs Consecrated Arms.
 But we, thy Race, Heirs to thy Starry Throne,
 Our Ships dispers'd, are, by the spight of One,
 Strangely oppress'd, and drove from *Latium* Shore.
 This Virtue's pay? thus dost thou Realms restore?
 The Father of the Gods, and King of Men,
 Smiling on her, with such a look, as when
 He Clouds disperfeth, and serenes the Skyes,
 Kissing his Daughter, gently thus replies.
 Fear not, my *Cytherea*; for the Fates
 Stand firm for thine; promis'd *Lavinian* Gates
 Thou shalt behold, and bear to Heaven with thee,
 Great foul'd *Aeneas*; I change no Decree.
 I'll tell thee, since such Cares torment thy Mind,
 What in the depth of hidden Fate I find.
 He shall by War the proud *Italians* tame,
 Reform Religion, and their Laws new frame;
 And shall three Winters o're the *Latins* reign,
 And all *Rutulia* in three Summers gain.
 But young *Ascanius*, now *Iulus*, late
 Call'd *Ilus*, whil'ft great *Ilium* held her State,
 Shall reign full thirty Years, with Months, compleat;
 And from *Lavinium* shall transferr his Seat,
 And next with mighty power Long-*Alba* rear:
 Here *Hector's* Race must rule three hundred Year,
 Till *Ilia*, Queen and Priestess, shall bring forth,
 Pregnant by *Mars*, two Children at one Birth.
 Roab'd in his Wolf-nurse yellow skin, and Crown'd;
Romulus shall *Mavortian* Bulwarks Found,
 And after his own name the *Romans* call;
 Whose power, in unconfin'd Dominions, shall

For

(k) *Padua*.(l) Calling them *Antenorides*. *Patavium* it was afterwards call'd, upon the occasion of an Augury, which told *Antenor*, he should there settle himself, *Ubi ipse sagitta avem peteret*, Where he should hit a Bird; thence call'd *Patavium*, quasi, *Patavium*.(m) Not hung up his Arms, as no longer necessary in token of security, but as Monuments in the Temple (to *Messala* to *Valentinian*) adorn'd with some *Elogium*, saith *La Cerda*, as the Shield of *Ahas* is suspended, lib. 3.(n) Those of *Oryntes*, and *Amicus*, and others; for the whole Fleet that escap'd, reckoning those that got another way to *Carthage*, make not 20 Ships.

For ever last; the spight which *Imo* bears,
 Vexing the World with Jealousies and Fears,
 Shall turn to Love, and she, with us, imbrace
 The *Romans*, Lords of all, and the gown'd Race.

On gliding Lusters wing'd, the Time shall come,
 When great *Assaracus* House, commanding *Rome*,
 Shall stubborn *Greece* into subjection bring.
 From a fair Stock shall *Trojan Caesar* spring,
 The Sea must bound his Power, the Stars his Fame,
Iulius, from great *Iulus* comes that Name.

Laden with Eastern Spoils, him thou shalt see
 In state in Heaven, and worshipped with thee.
 Then Nations milder grow, and Wars surcease;
 Old Faith and *Vesta*, *Romulus* in peace

Shall with his Brother reign, when Steel shall bar
 Dire *Ianus* Gates; within sits impious War
 On curf'd Arms, bound with a thousand Chains,
 And horrid, with a Bloody Mouth complains.

This said, from Heaven, *Love's Maia's* Off-spring sends,
 That *Carthage*, *Trojans* might receive as Friends,
 Left *Dido* should, not knowing Fate, deny
 Them free access; he glides through th' ample Sky,
 And on swift Wings, soon touched *Libyck* Shores;
 His Charge perform'd, Mild grow the Barbarous
 And first, the Queen most graciously inclin'd (Moors;
 To entertain them with a Bounteous Mind.

But all that Night the Prince being full of Cares,
 And restless, with the early Dawn, prepares

consecrated by Numa, and our Ancestors plac'd her in the Capitol, next to the most benign and potent Jove. Thus *Cicero*. To her *Augustus* ordain'd Priests and Solemnities. She is here call'd *Antient*, in respect of her Age, Veneration and Sanctity. Thus *La Cerda*.
 (u) Conicining *Vesta* (with the *Greeks*, *Estia*, some think from the Hebrew *Esh & Ja*, quasi, *Ignis Jehovah*) there is much controversy; most agree that it was a pure perpetual Fire, which *Aeneas* brought with him from *Troy* to *Italy*: So *Ansied*. 2. -- *Vestamq; potentem Aeternamq; adytis effere penetralibus ignem*. *Aeneas* having built *Lavinium*, consecrated a Temple to *Vesta*; *Ascanius* did the same at *Alba*; afterwards others did as much at *Rome*; to whose service were dedicated certain choyce Virgins of noble Families; the Figure of her Temple was round. See what *Lipsius* hath written in an express Treatise upon this subject; *Augustus* increased the Privileges of the *Vestal Virgins*, and was himself Pontifex Maximus. Sueton. (x) Alluding, saith *Hortensius*, to a brazen Statue in the Forum at *Rome*, representing *Romulus* and *Remus* sucking a she-Wolf. *La Cerda* refers the words to *Romulus* his appearing his Brothers Ghost after he had kill'd him: For a Pestilence ensuing, the Oracle advis'd *Romulus*, that whensoever he appeared in Publick concerning Affairs of State, he should bring along with him, in a Chariot, the Image of his Brother *Remus*, with a Scepter, Crown, and all other Royal Ornaments, that so he might seem to enjoy the Dominion of which he had depriv'd him. (y) The Gates of the Temple of *Janus* were, by *Numa*, made the Index of Peace and War (to use *Livy's* expression) shut in time of Peace, and open'd upon denunciation of War. They were shut up in *Augustus's* time (some say, thrice) there being Universal Peace at our Saviours coming upon Earth; which the *Romans*, not knowing the true ground, ascrib'd to their Emperor. An Inscription to this effect is cited by *Brissotius*, l. 1. Form. ORBE, MARI, ET TERRA, PACATO, TEMPIO
 (z) *Mercury* son of *Maia*, God of Eloquence, sent to persuade the rough *Carthaginians*. *Jupiter*, saith *Corradus*, takes notice of his Mocher, because he was by her allied to the *Trojans*; *Maia*, and *Electra* Mother of *Dardanus*, being Sisters; as if he had said to *Venus*, I will send one a kin to thy *Aeneas*. (a) In allusion to the Etymologie of the name, knowing the will of *Jove*, that *Dido* might be assur'd there was not any Treachery; for they who were directed by Fate to *Italy*, would not settle in *Africa*; others expound Fate the Calamity of the *Trojans*, which drove them upon that Coast, the better to move *Dido* to compassion.

Aa

For

(o) The *Trojan* Family. *Assaracus* was Son of *Tros*, Brother of *Ganymede* and *Ilus*; he begot *Capys*, *Capys*, *Anchises*; *Anchises*, *Aeneas*, of whom the *Romans* were descended. The Poet particularly names *Mycena* and *Pibia*, in respect to *Achilles* and *Agamemnon*, two Greek Princes born there, who were most fatal to the *Trojans*. But by these two Cities he understands, that all *Greece* shall be subdu'd; which *Servius* understands of *Mummius*; *Turnebus*, of *Paulus Aemilius*; *Nasimbannus*, of *Tiberius Nero*, and *Drusus*, Son-in-law of *Augustus*, who, as *Florus*, lib. 1. 36. attests, subjugated all *Greece*. This occasion the Poet takes to flatter *Augustus*.

(p) Alluding, saith *La Cerda*, to the Dream of *Aecia*, *Augustus's* his Mother, that she conceiv'd him by *Apollo* in the shape of a Serpent, and that her Bowels were rais'd to Heaven, and extended over all the Earth. Whether *Virgil* here means *Britain* or *Hercules Pillars*, is largely discussed by him.

(q) *Turnebus* refers this to *Augustus*, but *La Cerda* more naturally to *Julius Caesar*, of whom *Velleius Paterc.* He was of the most noble Family of the *Julii*, and which was by all Antiquity confest, he deriv'd his pedigree from *Anchises* and *Venus*, and *Appian*, lib. 2. speaking of the same; *Sacrificing at midnight, he invoc'd Mars and Venus*; for the Family of the *Julii* seems to be descended of *Aeneas*, and his son *Iulus*, as the name implies: thus he. But whether this *Iulus* were the same which *Aeneas* had by *Crensa*, and brought from *Troy*, or his son by *Lavinia*, afterwards begot in *Italy*, is controverted: Our Author constantly means the first; But *Livy* and *Clemens Alexandrinus* are alleg'd by *Titius*, lib. 6. to prove the *Julii* deriv'd from the other.

(r) *La Cerda* applies this to the *Pharsalian* Field, or to the *Pontick* Triumph, of which he said, *Veni, vidi, vici*. See *Sueton.* cap. 39.

(s) See *Eclog.* 6.

(t) Alluding to an Image of the Goddess *Faith*, erected in a Temple of great Antiquity, built by *Aeneas*, or, as others, by *Numa*. The Goddess *Faith*, saith *Cicero*, de Offic. l. 3. was thus *Cicero*. To her *Augustus* ordain'd Priests and Solemnities. She is here call'd *Antient*, in respect of her Age, Veneration and Sanctity. Thus *La Cerda*.
 (u) Conicining *Vesta* (with the *Greeks*, *Estia*, some think from the Hebrew *Esh & Ja*, quasi, *Ignis Jehovah*) there is much controversy; most agree that it was a pure perpetual Fire, which *Aeneas* brought with him from *Troy* to *Italy*: So *Ansied*. 2. -- *Vestamq; potentem Aeternamq; adytis effere penetralibus ignem*. *Aeneas* having built *Lavinium*, consecrated a Temple to *Vesta*; *Ascanius* did the same at *Alba*; afterwards others did as much at *Rome*; to whose service were dedicated certain choyce Virgins of noble Families; the Figure of her Temple was round. See what *Lipsius* hath written in an express Treatise upon this subject; *Augustus* increased the Privileges of the *Vestal Virgins*, and was himself Pontifex Maximus. Sueton. (x) Alluding, saith *Hortensius*, to a brazen Statue in the Forum at *Rome*, representing *Romulus* and *Remus* sucking a she-Wolf. *La Cerda* refers the words to *Romulus* his appearing his Brothers Ghost after he had kill'd him: For a Pestilence ensuing, the Oracle advis'd *Romulus*, that whensoever he appeared in Publick concerning Affairs of State, he should bring along with him, in a Chariot, the Image of his Brother *Remus*, with a Scepter, Crown, and all other Royal Ornaments, that so he might seem to enjoy the Dominion of which he had depriv'd him. (y) The Gates of the Temple of *Janus* were, by *Numa*, made the Index of Peace and War (to use *Livy's* expression) shut in time of Peace, and open'd upon denunciation of War. They were shut up in *Augustus's* time (some say, thrice) there being Universal Peace at our Saviours coming upon Earth; which the *Romans*, not knowing the true ground, ascrib'd to their Emperor. An Inscription to this effect is cited by *Brissotius*, l. 1. Form. ORBE, MARI, ET TERRA, PACATO, TEMPIO



Cleyn in Bambark sculpt
 Cui Mater media sese
 Virginis os, habitumque
 Spartanæ: vel qualis equi
 Harpalyce, volucrumque
 Namque humeris de more
 Venatrix, dederatque co:
 Nuda genu, nodoque si:
 Honoratiss. Do. D^a Arabella Wentworth



*tulit obvia silva,
 gerens, et virginis arma
 os Theïsa fatigat
 fuga prævertitur Hebrum.
 habilem suspenderat arcum
 mas diffundere ventis:
 nus collecta fluentis.
 Tabula merito votiva*

For new Discoveries of this unknown Land;
 If Men or Beasts the untill'd Soyl command;
 Then give his Friends account of what he found.
 Under a jetting Rock, and sheltred round
 With Wood, his Fleet lay in a gloomy Shade;
 Onely ^c *Achates* his Companion made;
 In's right hand shaking two broad pointed Spears;
 When his fair ^d Mother in the Grove appears;
 The ^e *Spartan* Virgins have such Arms, and Weeds;
 Such was ^f *Harpalice*, who swiftest Steeds;
 Or *Hebrus* could at highest speed out-go.
 For, as they us'd, she ^g wore a handsome Bow;
 And to the wanton Winds expos'd her Hair;
 Tuck'd to her Knee her flowing Garments were.
 And first to them she calls; Have you, I pray,
 Seen any of my Sisters pass this way?
 In ^h *Lynx* skins girt, they cast light Quivers o're;
 Or heard them hunting of the foamie Boar?
 Thus *Venus*; when her son reply'd; Not we
 Did any of thy Sisters hear or see;
 But who art thou? that Voyce, and beauteous Face,
 Not Mortal is; thou art of Heavenly Race;
 Or *Phœbus* Sister, or some Nymph. Be blest,
 Who e're thou art, and comfort us distressed;
 Say, in what Countrey of the Orbed World,
 We, ignorant of the Men and Clime, are hurl'd
 By a prodigious Tempest, from our way;
 And *Hecatombs* I'll at thy *Altars* pay.
 For me such ⁱ Presents are not, she reply'd;
 We *Tyrian* Maids bear Quivers by our side,
 And high our Purple ^k Buskins on we lace.
Carthage thou seest, built by ^l *Agenor's* Race,
 But *Libyck* Coasts, where Warlike Men are bred;
Dido reigns here, who from her Brother fled:
 The story's sad and long, but I'll in brief,
 Of many Passages select the chief.

(c) The constant Companion and Counsellor of *Aeneas*, *Servius* derives the name, and *τὸ ἀχαιεὺς*, from *Sollicitudo*, than which, no Attendant more certain with Princes. Much of the *Agate Stone*, upon this occasion, is alleg'd by *La Cerda*, worth consulting.

(d) *Aeneas* (saith *Scaliger*) is said to be son of *Venus*, because she was Predominant in his Horoscope; and that with *Jupiter*, or both with *Mars*, Lords of part of the Sun, and Moon, and the Horoscope, which the *Arabians* in their Language call *Powerful*. Hence it came to pass, that he got safe from *Troy*, out of a War occasion'd by a Woman.

(e) The *Lacedæmonian* Virgins (by *Lycurgus* his order) were brought up to all Manly Offices, as *Musick*, *Running*, *Wrestling*, *Riding*, *Hunting*; whence the Mountain *Parthenias* there took its name, being frequented with Virgins, who met there to hunt.

(f) A Virgin, whose Father being taken and carried away by the *Getes*, pursued and overtook their fleet Horses, her self being on Foot; at the River *Heber* in *Thrace*, and freed her Father.

(g) The Poet exactly describes the Habit of a Huntress.

(h) It being the Custome of Hunters to array themselves in the spoils of such Beasts as they took; especially the skin of a *Lynx* was esteem'd for its lightness.

(i) *Namius* thinks that the Poet alludes to the old Custome of sacrificing to this Goddess, not Blood, or Beasts, but Incense and Flowers, for with the other she was not delighted; saith *Acron* upon *Horace*, *Ode* 19.

(k) Proper for a Huntress, and in that respect given her by *Callimachus* also, *Hymn*. 3. *ἑσθίαται*, as by *Philostratus* to *Atalanta*, *εὐφραδία*, describ'd by *Pollux*, lib. 5. amongst other properties of a Huntress, a kind of Shoe rising hollow to the mid-leg, bound with a strong band, which the Author here intimates, whereas the height of the other sort of Buskins, viz. the Tragick, was from the Sole downwards, to seem more stately, as more high, not unlike the Venetian *Ciappine*. This distinction I think true, though confounded by *Taubman* upon these words.

(l) *Jupiter* begat *Epaphus*, he *Belus* the elder, he *Agenor*, he *Phœnix*, he *Belus* the younger, Father to *Dido*, *Pygmalion* and *Anna*. Here *Carthage* therefore is call'd *Agenor's* Seat, per *Antonmasicum*.

(m) The Poet softens the rougher names, making *Sichæus* of *Sicharbus*; *Belus*, *Dido's* Father, *Meures*.

(n) *Tyri*, adverbium. *Pygmalion*, whil'ft yet a Child, was honour'd with a Crown by the People, and reigned 47 years. He was the 10th. from *Hiram*, who supply'd *Salomon* with Cedars towards the building of the Temple. From which *Hiram*, to the building of *Carthage*, *Scaliger* reckons 103 years, in *Proleg. de Emend. Temp.*

(o) *Dido*, driven upon *Libya*, and ready to be turn'd away again by *Iarbas*, cunningly intreated that she might buy of him (others say, that he would give her) so much ground as an Ox's Hide would compass; which he granting, she cut the Hide into so many small pieces as enclosed twenty two *Stadia*.

Thus (saith *Camden*) Our *Annals* record, that *Hengist* the *Saxon*, after he had vanquish'd the *Picts* and *Scots*, and receiv'd very large Possessions in other places, obtain'd also, in *Lincolnshire*, of *Vortigern*, so much ground as he could compass round with an Ox's Hide cut into small Thongs, whereon he founded and built a Castle, afterwards called *Thong-Castle*. Whence it is that one who hath written in Verse a Breviary of the British History, turn'd *Virgil's* Verses in this manner:

*Acceptis solum, facti de nomine
Thongum,
Taurino quantum poterat circumdare
tergo.*

A Ground he took, which *Thong* he call'd, when first he did begin,
As much as he, a Bull's Hide cut,
could well compass in.

As to the name, *Byrsa*, *Scaliger* (in *Festum*) observes, that it is us'd, by *Metaphrasis*, for *Byssa*; originally an Hebrew word, signifying a Tower, or Fortified place: for *Carthage* was a Colony of *Tyrians*, who spake Hebrew. But that this story is to be understood onely of the Tower, not of the whole City, which was afterwards added to it as they grew greater, we have the authority of *Appian*, in this more probable than *Livy*, who would understand it of all, *lib. 44.*

" *Sichæus* was her Lord, in VVealth beyond
All *Tyre*, and she of him extremely fond;
VVhose Father with blest Omens gave a Maid:
But " *Tyre* her Brother King *Pygmalion* swaid,
VVho far exceeds all those that e're engag'd
To murder Princes, and with Fury rag'd.
Mad, till her Husband's Gold he had injoy'd;
Sichæus at the Altars he destroy'd;
Long hides the Fact, and did her Love despise;
Yet cherish'd her vain Hope with flattering Lies.
To whom in Sleep, her Husband un-interr'd,
VVith a most Gastly Countenance appear'd,
Dire Altars, and his wounded Bosome shews,
And all her Brother's Treason did disclose:
Perswades her, straight that she her Countrey fly;
A Hoord of Gold, and Silver, to supply
Her Voyage, he discovers under ground,
VVhich made her way, and many Followers found.
Those, who did hate, or fear the Tyrant, meet,
And suddenly they seiz'd a ready Fleet,
Transporting thence greedy *Pygmalion's* Coyn;
A Woman Principal of this Design;
And found those parts where now huge Walls, and new
Tow'rs of aspiring *Carthage* thou may'st view:
Call'd " *Byrsa* from the Bargain; so much Ground
Bought, as a Bull's hide might incompass round.
But who are you? whence came ye? where d'ye go?
To her inquiring, he, furcharg'd with wo,
From a full Brest, drew these. Should I recall,
O Goddess, things from their Original,
And would you hear the Annals of our VVoecs,
Vesper would first day in *Olympus* close.
VVe from old *Troy*, if e're you heard the name,
Through many dangerous Seas, and Tempests came;

By

By Providence thus to the *Libyck* Shore.
I am *Æneas*, who from Enemies bore
My Gods with me aboard; my Fame above
The Stars is known; and sprung from mighty *Iove*,
I seek my Kindred, and great *Italie*.
I twenty Ships launch'd to the *Phrygian* Sea:
What ' course my Goddess Mother did ordain;
And Fates, I have observ'd; scarce seven remain
By Waves and Tempests craz'd; unknown and poor;
Driven from *Europe*, and the *Asian* Shore,
I wander *Libyck* wilds. Here *Venus* brake
Off his sad Speech, and, interrupting, spake.

Who e're thou art, I judge that thou surviv'st
Dear to the Gods, at *Carthage* who arriv'st:
To the Queen's Palace therefore straight repair;
For know, thy Friends and Fleet in safety are,
And with chang'd Northern Winds be hither brought,
Or me in vain my Parents Augury taught.
Lo! ' twice six Swans, rejoycing in their march,
Iove's Bird had chac'd through Heaven's ætherial Arch,
Drawn out in Rank and File, on Earth they light,
And now their taken Quarters seem to flight;
Escap'd, they mount, clapping triumphant Wings,
And round the Pole the Silver Confort sings.
So to the Port thy well-mann'd Navy steers,
Or in safe Harbour with full Sail appears.
Then said, now Sirs, keep on the way you go;
And turning, she her glorious Neck did shew;
When her *Ambrosian* Hair a heavenly sweet
Breaths from her Head, Robes flow beneath her Feet;
Her garb a Goddess shews. He, when he knew
His Mother, thus her flying did pursue:

Why cruell too, dost thou so oft deceive
Thy Son with feigned Shapes? may we not give

Right

(p) He glanceth at a story, which the Lawes of Poetry would not permit him to bring in directly. *Varro*, *lib. 2. Div. reports*, that *Æneas*, from the first hour of his setting forth from *Troy*, saw every day the Star of *Venus*, till he came to *Laurentium*; where seeing it no more, he knew that was the destin'd Ground.

(q) A Number fortunate in Augury; so many Vultures gave *Romulus* the Kingdome from his Brother *Remus*; to which perhaps the Poet alludes. The story is related by *Livy*.

Right hands, hear real stories, and reply?
 Thus blaming her, he to the Walls drew nigh;
 But *Venus* with Black Mists them walking shrouds,
 And covers with a Cloak of fable Clouds,
 Left any should or touch them, or discern,
 And by delays, their cause of coming learn.
 Then the pleas'd Goddess back to *Paphos* flew,
 Her own dear Seats, and Temples to review;
 Where crown'd with Garlands to her sacred name,
 With Eastern Gums an hundred Altars flame.

(r) *Paphus*, or *Palaphatus*, a City on the East part of *Cyprus*, where *Venus* had a Temple with a hundred Altars, saith *Tacitus*, on which no Bloody Sacrifices were ever offer'd, as we already have said. Whence she is call'd by *Caullus*, *Sanguinis experts*.

But they mean time went as the path did lead,
 And now ascend a Hill, whose rising Head
 Did much o're-top the City, and look down
 Upon the adverse Bulwarks of the Town.
 The Prince, late Cottages, now lofty Spires,
 Gates, busy Throngs, and paved Streets admires.
 The *Tyrians* ply their work; some Bulwarks Found;
 And Stones, to raise high Walls, dig under ground;
 Others a place to build their House inclose,
 Lawes, Magistrates, and a Grave Counsel chose;
 Some make the Port, others a Platform drew
 For Theaters, from Rocks huge Pillars hew,
 High Ornaments to grace the future Scene.
 As Bees through Flow'rie Meads, the Air serene,
 Work in the Spring, when hopefull Youth they train,
 Or when they treasure their delicious gain,
 And with the purest *Nectar* stuff their Hive,
 Or ease the Laden, or imbattell'd, drive
 The Drones, a slothfull Cattel, from their Cels;
 All work, of Thyme the fragrant Honey smells.
 O you are happy Men, whose Walls are laid,
 (Admiring their high Roofs) *Aeneas* said;
 Wrapt in a Cloud, most strange, then marcheth in,
 And mixing with the People, went unseen.

Amidst

(s) *La Cerda* conceives that the Poet alludes to that Theater which was built at *Rome* by *M. Scaurus* the *Edile*; which *Pliny*, 36. 15. saith, consisted of 360 Columns, the lower part Marble, the middle Glass.

Amidst the City was a shady Grove,
 Where first the *Pæni*, by a Tempest drove;
 Digg'd a Horse head, which sign great *Juno* gave,
 How well in War they should themselves behave,
 And through all Ages be with Plenty fill'd:
 Here *Iuno's* Temple did Queen *Dido* build,
 Wealthy with Presents, and the Goddess grace;
 Brass Portals mount with Steps on Beams of Brass,
 On groaning Hinges Brazen Gates resound.
 Here first the Prince some light of Comfort found;
 New Objects less'ning Doubts, he not despairs
 Of better Fortunes to his sad Affairs.
 For whilst, attending on the Queen, he staid,
 And the high Temple round about furvaid;
 Whilst he admires the Cities Chance, and strife
 Of emulous Artists imitating life,
 He saw the *Trojan* War most rarely done; (known
 War, now by Fame, through all the World made
 He saw *Atrides*, *Priam* too was there,
 And stern *Achilles*, unto both severe.
 Weeping, he then, *Achates*, said, what State;
 What Kingdome hath not heard of our sad Fate?
Priam behold! Reward here Virtue finds;
Troy Tears, and our Misfortunes pitying Minds:
 Fear not, this Fame may bring some Help. This said,
 On liveless Picture he his Fancy fed.
 Sighing, then bathes his Cheeks in Streams of Brine,
 To see how they near *Troy* did Battel joyn:
 Here *Grecians* fly, and *Hector* presseth on,
 Crested *Achilles* there, and *Trojans* run.
 Next *Rhesus* Snowie Tents his Eye invite,
 Whose Quarters *Diomed*, in dead of Night
 Had beaten up, and dreadfull Slaughter made,
 And to his Camp their Fiery Steeds convay'd,

(t) In digging the first Foundation (of *Carthage*) there was found the Head of an Ox, which was a presage of a fruitfull Soyl, but of a City, laborious, and alwaies subjected; in another part they found the Head of an Horse, which signified, that the People should become Warlike and Powerfull, and gave the City a fortunate Omen. Thus *Justine*, lib. 18. Whence *Calvus*, lib. 18. 38. observes, That *Carthage* was of old call'd *Caecabe*, which in the *Punic* Language imports a Horses Head.

(u) *Servius* saith, that *Virgil* alludes to an Edit in his time, which order'd, that (after the *Capitol* was betray'd by the *Tarpeian* Virgin) all the Hinges should be of Brass, that the noyle might give notice of any Treason.

(x) We follow those who read *Atridem*, not *Atridas*; for though, as *Taubman* pretends, they might be here taken for one Person, as being Sons of one Man, and so *Priam* and they come within the compass of the *ambobus*; yet how he will make good that *Achilles* was rugged and cruell to *Menelaus* (as he was to *Priam* in the death of his Son, and to *Agamemnon* at the loss of *Briseis*) I know not. *Seneca* confirms our reading, *Epist.* 104. where he makes *Caesar*, the Victor *Agamemnon*; *Pompey*, the Vanquish'd *Priam*; *Caio Utricensis*, *Achilles*, Enemies to both, in behalf of the Commonwealth.

(y) *Rhesus*, King of *Thrace*, preparing for the aid of *Troy*, was told by the Oracle, that if his Horses ever drank of the River *Xanthus*, and eat *Trojan* Fodder, *Troy* should overcome the *Greeks*: But *Dolon*, a *Trojan* Spy, being taken that very night that *Rhesus* fate down near *Troy*, by *Diomedes*, in the *Grecian* Camp, discover'd *Rhesus* his coming thither, so he was intercepted and slain. *Plautus* indeed reckoning three Fates whereon the safety of *Troy* depended, *Bacchid.* 4. 9. names not this: The first, *Signum ex arce si perisset*, the loss of the *Palladium*: *Alterum etiam est Troili mors*, the death of *Troilus*: The last, *Cum porta Scææ limen superum scinderetur*, when the Walls were broke down to let in the Wooden Horse. But as to the story of *Rhesus*, it is excellently set down by *Homer* and *Enripides*.

Ere

(z.) *Troilus*, though here call'd *Priam*, was, as *Hyginus* and *boetius* affirm, one of the eldest of *Priam's* sons; by whom, after the death of *Hector*, the *Trojan* Party was chiefly upheld, as having in one Skirmish slain 16 *Greek* Princes with his own hand: And when they cried out, that now *Hector* was dead, they need not fear any thing, *Diomedes* and *Ulysses* answer'd, that *Troilus* was no less valiant than *Hector*. He wounded *Mentor*, *Diomedes*, *Agamemnon*, and *Achilles* himself, by whom he was slain, but the manner differently related; *Servius* saith, that *Achilles* betray'd him by putting some Sack Dyes in his way, in which he knew that he delighted; *Lycophron*, that he was kill'd by *Achilles* in the Temple of *Apollo*; others, that his Horse, being wounded, threw him in Fight, at which advantage *Achilles* slew him.

(a) *Inscribitur, ex auro, sculptur*, in allusion to the Steel point of the Sile, wherewith they wrote in their VVaxen Table-Books. *Symp. Argum.*

(b) The *Trojan* business succeeding to ill without the VValls, *Hebeba*, *Polyxenus*, *Cassandra*, and the rest of the Ladies in the City, with loose Hair, beating their Breasts, after the manner of Suppliants, went up to *Minerva's* Temple, so commanded by *Hector* (not *Helenus*) who dedicated the mention'd Garment to her. In great perils, when they had recourse to the Gods, they did not only embrace their Images, but put on their Garments, in that Habit believing they might the sooner obtain favour of the Deity, to whom it belong'd. This *urnebus* observes, lib. 14. c. 15. *Pepulum* is, according to *Servius*, properly a VVomans Garment wrought with the Needle consecrated to *Minerva*.

(c) That *Priam* bought the body of his son *Hector*, of *Achilles*, is known from *Homer*, *Iliad*. 24. who saith, that he gave for it, *ἀργεῖα δμῖα*, Infinite Presents. *Cedron* saith, God, Silver, and Precious Raiments; which was afterwards requited by the *Trojans*; for when he was shot by *Paris*, the *Grecians* were fain to pay for his body the weight of it in Gold. So *Eustathius*.

(d) *Aurora* fall'ing in Love with *Tithon*, Brother of *Laomedon*, had a son by him call'd *Memnon*, who went to assist the *Trojans* upon the interest he had of affinity with them, but was slain by *Achilles*.

(e) *Eurotas* is a River of *Lacedaemonia*, on whose Banks grew a Laurel sacred to *Apollo*. *Cynthus* is a Mountain in the Island *Delos*, fam'd by the birth of *Apollo* and *Diana*, thence call'd *Cynthius* and *Cynthia*.

E're they drank *Xanthus*, or near *Troy* had graz'd.
 Poor *Troilus* disarm'd, here flies amaz'd,
 Too weak for thee *Achilles*, backwards flung;
 With Horses dragg'd, he by his Chariot hung;
 Foul Earth doth his fair Neck and Tresses smear;
 'Scribbling the Dust with his inverted Spear.
 When *Ilian* Dames, with Hair^b dishevell'd, went
 To angry *Pallas* Fane, and Robes present:
 Beating their Breasts, her they implore with Cryes,
 But th'angry Goddess fix'd on Earth her Eyes.
 Here, thrice *Achilles*, *Hector's* pale Corps rowl'd
 About *Troy's* Walls, and ransom'd it for^c Gold.
 Then a deep Groan his Breast did almost rend,
 When he the Corps, Spoils, Chariot of his Friend;
 And *Priam* saw when naked Hands he rears.
 He knows himself amongst the *Grecian* Peers,
 Knew Eastern Squadrons, and black^d *Memnons* Arms;
Penthesilea raging midst Alarms,
 Her Crescent-shielded *Amazons* brought on;
 Her naked Breast girt with a Golden Zone;
 Against whole Regiments she chargeth then;
 And (a bold Virgin) dares encounter Men.

Whil'st on these things the *Trojan* Prince did look,
 And, much admiring, with the Object took;
 With a strong Guard, Queen *Dido*, the most fair,
 To the high Temple did in State repair.
 As on^e *Eurotas* Banks, or *Cynthus* Top,
Diana Dances leads; a beauteous Troop
 Of Mountain-Nymphs attend on every side;
 Her Golden Quiver at her Shoulders ti'de,
 Walking, she all the Goddesses excels,
 Whil'st Joy *Latona's* silent Bosome swels:
 Such *Dido*, who her self so nobly bears,
 Hastning the work, to settle State-affairs.

In

In *Juno's* Porch, the Temples mid-arch, round
 Guarded with Arms, on high she sate inthron'd;
 A Woman gave Men Laws, and Tasks assigns
 In equal Portion, or by Lot enjoyns. (view

When straight the Prince did with great concourse
Antheus, *Sergestus*, and *Cloanthus* too,
 And other *Trojans*, in the Tempest tost
 By raging Billows, to another Coast.
Aeneas and *Achates* both admire,
 Hope bids them on, Fear stops their rash desire
 T'embrace their Friends; but still in doubt they shrowd,
 Longing Spectators in the hollow Cloud,
 To know what hapned to their Friends, and where
 They left the Fleet, what business brought them there;
 For from each Ship Petitioners were sent,
 Which altogether to the Temple went;
 After admission, and free audience had,
 Undiscompos'd, bold *Ilioneus* said, (Tow'rs,

Great Queen, whom *Iove*, to raise these stately
 And curb proud Nations by strict Law, impow'rs;
 Drove through all Seas, with mighty Storms distrest,
 We miserable *Trojans* thee request
 To save our Fleet from Fire, the Pious spare,
 And nearer look into our sad affair.
 Nor have we Landed in a Hostile way;
 As Pyrats, on the *Libyck* Coasts, to prey:
 Such Pride, such Courage, vanquish'd, we have lost.
 There is a Warlike and a Fruitfull Coast,
 The Greeks^f *Hesperia* call, whose famous Land
 Th' *Oenotrian* People did of old command;
 Call'd by Posterity, as goes the Fame,
^h *Italy*, from *Italus* their Princes name;
 To these parts we wereⁱ Bound.

B b

When

(f) *Italy*, so call'd from *Hesperus* Brother to *Atlas*; surnamed *Magna Hesperia*, to distinguish it from *Spain*; so call'd also from *Hesperus* the Star; yet not with respect to the bigness, but preeminence in excellency.

(g) *Oenotria* is a Maritime Coast of *Italy*, so call'd from *Oenotrus*, an *Arcadian*, Son of *Lycæon*, who dwelt there, if we credit *Dionysius Halic.* and *Pausanias*: but *Cato* and *Pliny* say, from *Oenotrus*, King of the *Sabines* and *Hetrurians*: *Servius*, from *Oenô*, Wine: whence perhaps *Janus* by the *Grecians* is named *Oenotrius*; *Jain*, in Hebrew, signifying Wine, the use whereof in Sacrifices, and other Religious Offices, he first brought to *Latinum*. *Nannius* observes, that by the *Greeks* they are call'd *Oenotri*, and therefore not here to be read *Oenotrii*, but *Oenotri*, to preserve the quantity of the *o*, which he confirms by Manuscripts of *Virgil*.

(h) Concerning the Original of the Name, there are divers Opinions. *Aristot.* 7. *Pol.* saith, it was from *Italus*, a Commander there. So *Fabius Pictor*, lib. 1. de Orig. Italia. *Italus* (saith he) taking into his tuition *Janus* and *Hetruria*, quite extinguishing all other names, from himself call'd all the Countrey on this side and beyond *Tiber*, *Italy*. To this derivation *Virgil* here inclines: Others there are that with less easiness derive it from *Atte*, a *Lydian*, quasi *Attalia*. Others from a Bull, call'd *Italus* by the ancient *Grecians*.

(i) This is the first broken Verse in the Book: Some think he left them so imperfect out of a kind of Glory, knowing no Man was able to supply them; Others, that he was taken off by Death, otherwise that he had made them up himself; which they argue from his *Eclogues* and *Georgicks*, which underwent his last hand, in which there is not any but entire. *Nannius*, lib. 6. *Miscell.* produceth many of them compleated; but with such success as might be expected after *Virgil*.

(k) Orion was Son to Jupiter, Neptune and Mercury, slain by a Scorpion for his Insolence towards Diana; then assum'd into the number of Constellations, whereof one bears his name. The rising of Orion (which as well as Arcturus, and the Pleiades, presag'd Storms, *Plin.* 18. 28.) is here said to be *ex improvise*, because he riseth in his magnitude many daies; whence his time is uncertain to the most skilfull Navigators, saith *Taubman*: whereby *Ilioneus* here excuseth his Mariners. And though *Juno* rais'd this Storm, yet the Poet, upon all such extraordinary occasions, observes the same Decorum to suit them with their natural signs and causes.

When moyst^k Orion with the Flood did rise;
Then thundring Storms did suddenly surprife
Us, and on dangerous Shelves prevailing bore,
Onely a few were driven upon your Shore.
What a rude People's this? what barbarous Land
Admits such Customes? from the common Strand
Us they repulse; and as most deadly Foes,
By force of Arms, at landing doe oppose.
If Men, and Mortal Powers you not regard,
Yet know, the Gods both Right and Wrong record.

Aeneas was our King, for Piety,
Iustice and Prowess, none more Great than he;
Whom, if Fates grant ætherial Air to breath,
Nor summon'd yet to dismal Shades beneath,
There is no question, thou shalt e're repent,
That him thou didst in curtesy prevent.
Sicilian Cities we, and Arms enjoy,

Where good^l *Acestes* governs, sprung from *Troy*.
Grant we draw up our Navy, craz'd with Storms;
Sheath in your Woods, and fit with Naval Arms;
If of our King, and our lost Friends we hear,
We may to *Italy*, and *Latium* steer:
But, of our Safety, if no Tidings come,
And thee, best *Trojan* Prince, the Waves intombe;
Nor of *Ascanius* any Hope remains;
To Seats prepar'd, where King *Acestes* reigns;
We shall return, and former Harbours find.
Ilioneus said, the *Trojans* with one mind
Gave loud Applause.

Then *Dido* brief and modestly declares;
O *Trojans*, fear not, and seclude your Cares:
To settle our new State is found so hard,
That we our Confines are inforc'd to guard.

(l) His story thus told by *Servius*; When *Laomedon* had deny'd Neptune and Apollo their promis'd Reward for building the Walls of *Troy*, Neptune, being angry, sent Whales to infest them: Whereupon, consulting the Oracle of Apollo, he likewise no less displeas'd, answer'd, That they should expose to them Virgins of Noble Birth; which being often done, a certain Man, named Hippotes, fearing to lose his Daughter *Egesta*, (*Hesione* the Daughter of *Laomedon* the King having been destin'd for that purpose already) he put her into a Bark, committing her to the mercy of the Waves, which brought her into Sicily, where, by the River *Crimilus* (which Virgil with Poetical liberty calls *Crimilus*) in the form of a Bear, others say of a Dog, she was got with Child of *Egestus*, by Virgil call'd *Acestes*, who built a City for the *Trojans*, which he nam'd after his Mother *Egesta*, afterwards call'd *Segesta*.

Of *Trojans*, who? of *Troy*, who ignorant are?
Those Valiant Heroes, and that bloody War?
Tyrians are not so dull, not yet the Sun's
Chariot so distant from our City runs.
If great *Hesperia*, *Latium*, or if more
You wish for^m *Eryx*, and *Acestes* Shore,
Safe I'll dismiss you, and supply your want.
Will you alike with us this City plant?
This Town I build is yours: your Ships forsake,
I'll 'twixt the Nations no distinction make.
Would the same Wind your King had hither brought.
But several waies he shall with Care be fought,
Through all these Confines, to our furthest Coast,
Should he in Defarts be, or Cities lost.

Achates and the King, with these words fir'd,
Long since, to break the Gloomie Cloud, desir'd:
When first *Achates* said, Great Goddess Son,
What do thy doubtfull Thoughts now fix upon?
All safe thou seest, thy Fleet and Friends are found,
Onely one lost, which we our selves saw drown'd
Amongst the raging Billows; all proves true,
That your blest Mother late fore-told to you.
Scarce spake, when straight the circumfused Shade
Dis-curtain'd, and the glorious Scene display'd,
Where, shining in bright Air, *Aeneas* stood,
His Face, and gallant Person, like a God:
Venus his Tresses curl'd, his Cheeks she dies,
And smiling Honour sprinkles on his Eyes.
So polish'd Ivorie, or Silver, would,
Or^p *Parian* Marble, shine in purest Gold:
When to the wondring Queen, and all the rest,
Suddenly spake an unexpected Guest;
Trojan *Aeneas*, whom you seek, you see,
From Dangers of the dreadfull Ocean, free.

(m) For the more Northern the Countrey is, generally the less civil, and less ingenious. *Lucan*.

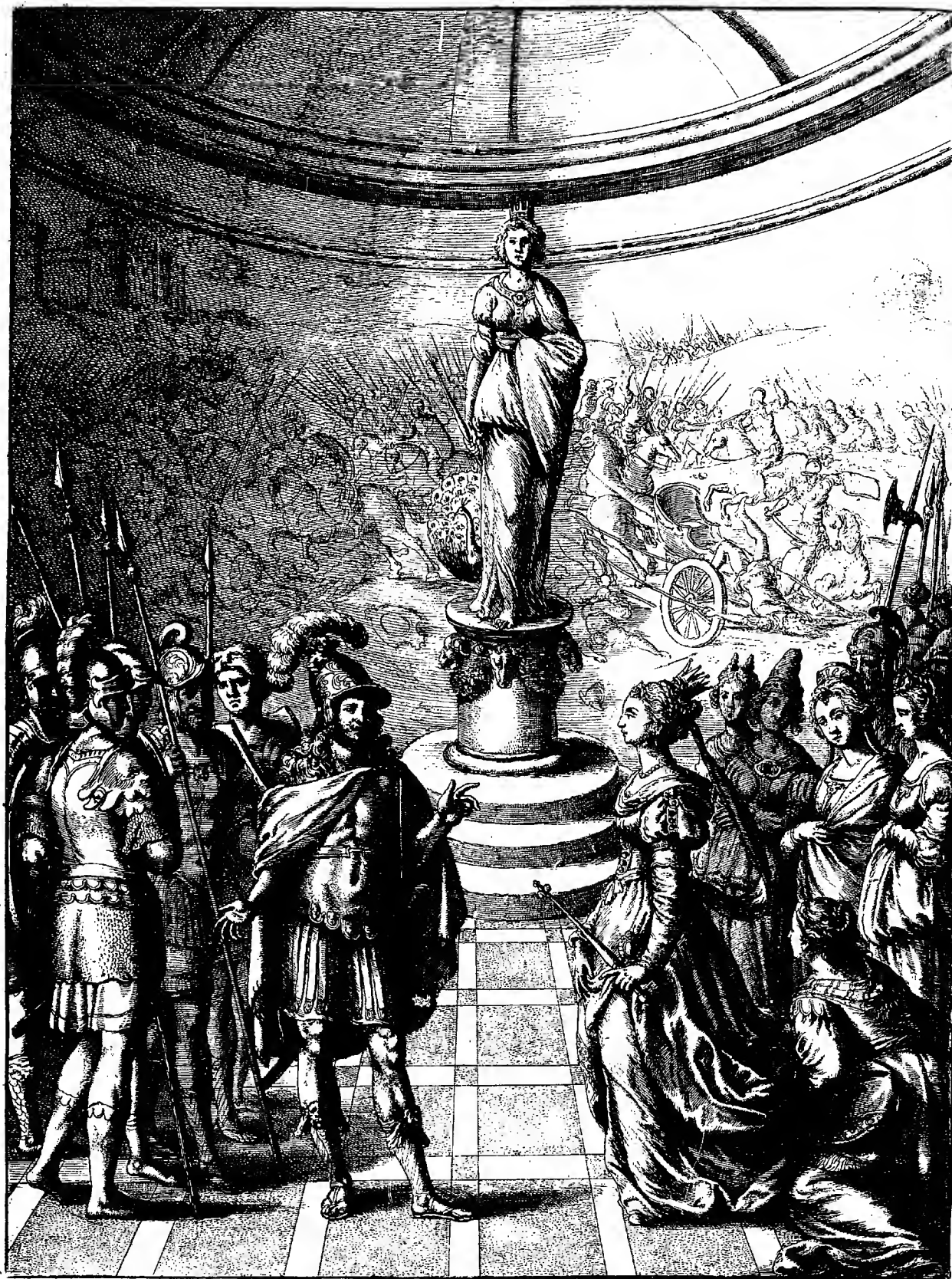
*Quicquid ad Eos tractus mund'q;
teporum
Labitur, emollit gentes clementia
cæli.*

But *Servius* and *Doratus* here interpret *obtrusa pectora*, Cruell, not Stupid; and refer it to the Fable of *Aireus*, who set his Sons before his Brother *Thyestes* to eat; at which horrid Act the Sun turn'd away his Face.

(n) *Eryx* was Son of *Venus* and *Butes*, who being slain by *Hercules*, gave a name to the Mountain where he was buried, whereon his Mother built a great Temple (by the Poet ascribed to *Aeneas*, lib. 5.) whence she is call'd *Erycina*. In this Mountain of Sicily, *Archifes* also is said to have been buried. At present, call'd by the Inhabitants, the Mountain of S. Julian.

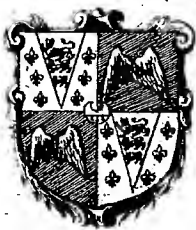
(o) *Turnebus* and *Julius Scaliger* will have the Poet allude to the old fashion of the Romans, who wore their Hair very long.

(p) Of much account for such uses. *Pausanias*, in *Attica*, mentions a Statue of *Venus*, cut out of this Stone by *Phidias*.



*Quare agite, o tectis
Me quoque per multos
Iactatam, hac demum
Non ignara mali.*

Carolo Seymour, Filio nato ma-
ni Seymour de Trowbridge.



*iuvenes succedite nostris,
similis fortuna labores
voluit consistere terra,
miseris succurrere disco.*

ximo, Francisci Seymour, Baro
Tabula merito votiva,

O thou that onely pitiest suffering *Troy*,
And us, whom cruell *Greeks* could not destroy,
Spent with Misfortunes, and all kind of want,
By Land and Sea, with thee and thine would'st plant:
We no return, great *Queen*, nor all our Race,
Can pay, now scatter'd o're the wide *Worlds* face:
If any Providence Piety protect,
If any Iustice on it self reflect,
They will reward: What Age did bring thee forth?
VWhat Parents mad'st thou happy at thy Birth?
Whil'st Silver-footed Streams to th'*Ocean* march,
Whil'st Hills cast Shadows, whil'st Heavens Crytal Arch
The Stars supports, thy Honour, Praise, and Name,
VWhat Land soe're invites me, I'll proclame.
Then *Ilioneus* hand his Right hand meets,
His Left *Sergestus*, *Gyas* next he greets,
And bold *Cloanthus*, then salutes the rest.
VWhen wondring *Dido* thus her self exprest.

VWhat dangerous Fate pursu'd thee, Goddess son?
VWhat forc'd thee on these Barbarous Shores to run?
Art thou *Æneas*, whom fair *Venus* bore
To great *Anchises*, near swift *Simois* Shore?
I well remember ¹ *Tenecer*, driven from home,
Seeking new Kingdomes, did to *Sidon* come
For *Belus* Aid; my Father then did spoyl
Cyprus, and Conqueror, tax'd the *Wealthy Isle*;
Since then to me are *Trojan* Fortunes known,
The *Grecian* Princes Titles, and thy own.
He, though a Foe, the *Dardans* much extoll'd,
Boasting ^r himself deriv'd from them of old;
Therefore bold *Trojans* to our Court advance;
Through many *Toyls*, not much undiff'ring chance
At last compell'd me on these Shores to rest,
Taught by my VVo'es, to succour the distrest.

(9) Of the Banishment of *Tenecer*, why he was expell'd from *Sidon* by his Father, how he came from thence to *Sidon*, how by the help of *Belus* the younger, Father of *Dido*, he built a City in *Cyprus*, and call'd it after the name of his Country. See *Horat. Od. 1.7. Cicero, 1.1.2. de Orat. Euripides de Helena. Plutarch. Sophocles, in Ajax, &c.*

(r) By the Mother's side he was descended from *Hesione*, Daughter of *Laomedon*.

This

(f) *Indicit honorem* i.e. *Ferias*, that there might be a publick Congratulation, and the Favour of the Gods attend it; So *Corradus*: But *de viis*, thus; She commanded Supplications to be made: For *Feriae* are either *legitimae* or *indivivae*: So likewise Sacrifices.

(t) Some read *Dii* for *Diei*, of which see at large *Agellius*, 9. 14. others rightly *Dei*, but apply it to *Neptune*; whereas it is meant clearly of *Bacchus*, *Latitiae dator*.

(u) By *Servius*, and other Interpreters, expounded a thin kind of Garment us'd by Women, call'd *Cyclas*.

(x) The Work of *Lada*, as well as her Gift, if the Conjecture of *Nascentibus* may take place. *Lada* was enjoy'd by *Jupiter* in the form of a Swan, by whom she had Twins *Castor* and *Pollux*. *Helenus* and *Chytemnestra*.

(y) Whom *Homer* calls *Lao-dice*, *Iliad*. 6. She, when *Troy* was taken, pray'd to the Gods, that the Earth might open and swallow her, to prevent her falling into the hands of the *Grecians*. *Calab. lib.* 3.

(z) *Germanus* observes, that amongst other Gifts of Hospitality, a Coronet was chief amongst the Antients, and in that sense here presented to *Dido*.

(a) The *Punic* Faith grew into a Proverb to express Treachery: Mr. *Sandys* gives this ingenious reason; They had it from their *Asses* the *Tyrrians*; and no marvel, faith he, for their principal profession was Merchandise.

This said, *Aeneas* she to Court convayes,
And the Gods' honours in the Temple payes;
Then to his Fleet sends twenty Beeves, of Swine
A hundred more, rough with a bristly Chine;
Then with the Ewes, as many fatned Lambs,
And Wine, ' *Lycaeus* joy.
But all within with Princely Pomp was grac'd;
And, midst the Hall, a sumptuous Banquet plac'd;
Wrought Carpets, with rich Scarlet, did infold
Proud Silver Tables, where, ingrav'd with Gold,
Her Grandfires Acts in a large Series stood,
Drawn from so many Princes of the Blood.

The King (Paternal kindness never sleeps)
Sent down in haft *Achates* to the Ships,
And with *Ascanius* bids to Court repair;
On his dear Off-spring's all the Parents Care;
To bring Gifts sav'd from *Troy*; the long Robe, which
Was purld with Gold, and with Imbroydery rich;
The " Veil, whose Margins bright *Acanthus* wrought,
And *Helen* had from *Greece* to *Ilium* brought,
When to a Fatal Marriage she set forth,
Her Mother *Læda's* * Gift, of wondrous worth;
The Scepter *Priam's* eldest Daughter bore,
And Chain of Pearl, which once ' *Ilione* wore;
The z Coronet, with Gold and Gems inchac'd:
For these *Achates* to the Fleet made haft.

But new Arts *Venus* tryes, new Counsels took;
How *Cupid* might like sweet *Ascanius* look;
How he with Presents might, to strange desire,
Inflame the Queen, and set her all on Fire.
False-hearted *Tyrrians* fauning " Tongues she fears;
Night, and fierce *Juno's* Rage, increase her Cares.
When thus wing'd Love she with sweet words perfwades.

Dear Son, from whom I boast my greatest Aids,

Who

Who onely flight'ft great *Love's* Gygantick flame,
To thee I onely now a Suppliant am.
How long thy Brother through the World hath been
(My dear *Aeneas*) tofs'd by *Iuno's* Spleen,
Thou know'ft, who Tears oft to our Grief affords.
Him *Dido* stays with her enchanting words.]
An entertaining *Iuno*, I suspect,
Will never Opportunity neglect.
Some counter-plot may compass our desire,
To catch the Queen in *Love's* intangling Fire,
E're *Iuno* take her off; that she with me,
May an Admirer of *Aeneas* be.
How this thou mayst perform, I shall declare.
The Royal Off-spring, my especial care,
His Father doth for *Carthage* now imploy;
With Presents sav'd from Floods, and flaming *Troy*.
In high *Cytherum* him I'll cast asleep,
Or in *Idalium's* sacred Mansions keep,
Lest any should our Practices display,
Or his Appearance should our Plot betray.
Transform thy self to him one Nights short space;
And thou a Boy, put on a Boy's known Face:
Then when pleas'd *Dido* takes thee in her Lap;
At Royal Feasts, crown'd with the chearing Grape;
And, thee imbracing, shall sweet Kisses print,
Infuse hid Fire, with deadly Venome in't.
His Mother, Love obeys, Wings laid aside;
He takes in young *Ascanius* Garb a pride.
But *Venus* through *Iulus* Limbs distils
Soft Sleep, and bears to the *Idalian* Hills;
There in sweet *Marjerom* the Boy she laid;
Whose Flow'rs imbrac'd him with a pleasant Shade:
To *Tyrian* Courts with Presents *Cupid* bends,
As *Venus* bid, *Achates* him attends:

When

(b) Appositely; for *Cyprus* was thy first Soyl wherein this Herb grew. The Fable is, that *Amaracius*, a Youth, Perfumer to *Cynarus* King of this Island, was turn'd into it. *Amaracinum unguentum* is of excellent scent, to which the Poet alludes.



Postquam prima quies epu-
Crateras magnos statuunt
Nec non et Vario noctem
Infelix Dido; longum
Domino Georgio Savile Baroneto
Tabula merito Votiva.

When he came in, the Queen with mighty state,
Amidst a Golden Bed in Glory sat;
Then Prince *Æneas*, and the Trojan Guest,
In highest places, on pure Scarlet rest.
Water they brought to wash, ^dChargers they freight
With finest Bread, and with fring'd Towels wait,
Whil'st ^efifty Dames serv'd up the Bill of Fare,
And to the Gods did Sacrifice prepare.
An hundred Maids, as many young Men more,
Boards with fill'd Dishes, and full ^fGoblets store.
In ample Halls the Tyrian Nobles meet,
And on imbroider'd Beds, commanded, sit.
Th'admire *Æneas* Gifts, *Ascanius* Grace,
His feigned Language, and his Heavenly Face;
The Robe and Veil with rich *Acanthus* dy'de.
But hapless *Dido*, never satisfi'de,
Destin'd to Death, her contemplating Eyes,
The Boy and Presents equally surprize.
When he about *Æneas* Neck had hung,
And serv'd great love of a feign'd Father long,
He courts the Queen, her Soul and Eye he charms;
At last she takes the Wanton in her Arms,
Not knowing what God th'unfortunate betray'd.
He, mindfull of his Mother, not delay'd
To blot *Sichæus* out with Lively Love,
And settled Resolutions to remove.

After first ^gsilent Feasts, and all took down,
They mighty Goblets with full ^h*Bacchus* crown;
Through all the ⁱCourt are Noyes carried round,
And ecchoing words through ample Halls resound:
On Golden Roofs ^kLamps cast reflecting light,
And shining Torches vanquish sullen Night.

Lucilius calls them. Plutarch speaking of Cleopatra's Feast; The greatest wonder was the multitude of Lights which were let down from every side, which gave so great splendour, were dispos'd with such admirable art, and admir'd, now in a Quadrangular form, anon in a Circular, as deserv'd to be reckon'd among the choicest Sights. Laquearia were either Branches to hold them let down from the Roof, which Pendent implies; or Stands set upon the Ground; such as are describ'd by Suetonius in Caesar's Triumph, carv'd in form of Elephants.

(c) Amongst the many Controversies arising hence, we choole the opinion of *La Cerda*, That the middle place of the Bed (for it heid but three, was the most honourable accounted, at least in *Africk* (where our Scene lies) as appears by *Salust*, who saith, That *Jugurth* was malign'd by *Adherbal* and *Hiempsal* for assuming it. The next place in dignity was that on the right hand, assign'd here to *Æneas*. The lowest on the other hand, proper to Wives and Children, in that they repos'd in the bosome of those who lay in the midst; here taken up by the suppos'd *Ascanius*. The Posture, lying, is known to be of general use; and that it was so amongst the *Africans*, may be evinc'd by *Justine*, who as an Argument to doubt that *Hannibal* was not of that Countrey, urgeth, That he never lay down at Supper. I am here to excuse the Graver, who though he hath in this Figure endeavour'd to follow that of *Lipsius*, in *Saturnalib.* as to the Posture, observes it not in the first Bed, in *Dido*, *Æneas*, and *Ascanius*, because it would take off too much from the grace of the Cut.

(d) Baskets for this purpose are mention'd by *Homer*, which *Athenæus* reports to have been sometimes of Gold interwoven with Reeds, sometimes of pure Gold. *Deipnos*, lib. 6.

(e) A great part of the Munificence of the Feasts of the Antients consisted in the great number of Attendants.

(f) The lesser sort of Cups which they us'd at eating were let by each man empty, and fill'd afterwards by the Servants, as the fashion is yet in some parts of *Germany*; *La Cerda* saith they were let in form of a Battalia.

(g) The interval betwixt the first and second Table is by *Virgil* properly call'd *Quies*, in which space the Dishes are taken away (so *La Cerda* interprets *Mensa remota*) and great Goblets plac'd in their room, fitter for their Comutations. He follows (saith *Servius*) the Custom of the Romans, who had two Courses, or Tables, one for Meat, the other for Cups.

(h) Either with Garlands, or filling the Cups to the Brim. The first exposition is defended by Custom, the other by imitation of *Homer*.

(i) A noyse so proper upon this occasion, that *La Cerda* cites *Athenæus* for distinguishing the Cups by it; *νεφέλιον* & *βούς*, the fifth Cup of the noyse.

(k) Nothing more noble at a Feast than these *Triclinii lumina*, as

(l) The first *Belus*, King of *Af-
syria*.

(m) *La Cerda* (who on this
place deserves much to be consulted)
proves, That it was the Custome to
give Musick at a Feast, and that
commonly at the end thereof, as here:
part of which was a Hymn sung;
the Instruments various, but chiefly
a Lute or Harp adorn'd with Gold;
the Musician long-hair'd, as our *Iopas*
here, whose name he derives from
ian, *Vox*, *Sonus*, *Cythara*. Some-
thing more is whisper'd by Inter-
preters concerning this *Iopas*, that
he was King of some part of *Africa*,
one of *Dido's* Suters, yet to please
her, honour'd the Feast with his skill:
But this is groundless; perhaps they
mistook him for *Iarbas*.

(n) King of *Mauritania*, most
skillfull in Astronomy; whence arose
the Fable, that *Uranus* *propheta* *Uranus* *Uranus*
(so is that corrupt text of
Eschylus, in *Prometh. Vinct.* to be
restor'd) He supported Heaven with
his Shoulders. He, as *Pliny* attests,
made the Sphere first. From him the
great Mountain in *Mauritania* took
its name.

(o) Which *Hortensius* and *Stre-
phanus* interpret *Eclipses*. *La Cerda*
his Annual and Diurnal race, for
which stil'd by *Homer*; *anaps*, in-
defatigable.

(p) Perhaps the Fable of *Deu-
calion* and *Pyrrha*, or of *Prometheus*:
Of both see *Eclog.* 6.

(q) That Rain was begot of
Vapours; Lightning and Thunder of
Exhalations: or that Vapours are
condens'd into Rain in the cold Re-
gion of the Air, from whence pre-
sently it falls down; Lightning of
the collision of Clouds.

(r) The reason of the shortness
of the Day in Winter, and length
of it in Summer. So *La Cerda*.

(s) Made, at *Aurora's* request,
by *Vulcan*, in which respect famous.

(t) *Diomed*, King of *Thrace*,
had very fierce Horses, which he fed
with the flesh of Men. These *Her-
cules*, killing the Tyrant, brought to
Argos. *Euristheus* dedicated them
to *Juno*. *Diodorus* affirms, that the
Breed continued till the time of *A-
lexander* the Great; others, to the
time of *Anthony*, of which was the
Equus Scianus, so unfortunate to his
Masters, as it grew into a Proverb.
Agell. 3. 9.

(u) She enquires not after the
Valour, but Stature of *Achilles*.

A Golden Bowl, whose sparkling Jems did shine,
The Queen commands to fill with richest Wine,
Which ' *Belus* us'd, and all of *Belus* Race.

Silence commanded, thus then *Dido* prayes;

O *Jove* (for thou protect'st all Guests, they say)
Make to both Nations this a happy Day,

Which alwaies let Posterity record:

Glad *Bacchus*, and best *Juno*, blest the Board,

And *Tyrians* celebrate this Feast; she said,

And flowing Honour on the Table paid.

Then with her Lip she touch'd the Frothy Brim,

And gave the Bowl to *Bitias*, hast'ning him;

He straight obeys, turns the full Goblet up;

And drench'd himself in th'overflowing Cup.

Then other Peers; whilst curl'd *Iopas* plays

Upon his Golden Harp great *Atlas* Lays:

He changing Moons, and the Sun's *o* Labours sung;

Whence *o* Men and Beasts, whence *o* Showers and Light-

The Bears, *Triones*, Kids fore-telling Rain; (ning sprung;

Why Winter *o* Suns rush headlong to the Main,

And what the tardie Night so long delaies.

Tyrians and *Trojans* thunder out his praise.

But all that time unhappy *Dido* drove

Away with various Talk, and Drinks long-Love;

Of *Priam* asking much, of *Hector* more,

Curious to know what Arms black *Memnon* wore.

Next she enquires of stern *Titides* Horse,

Achilles *o* Giant size, and mighty force.

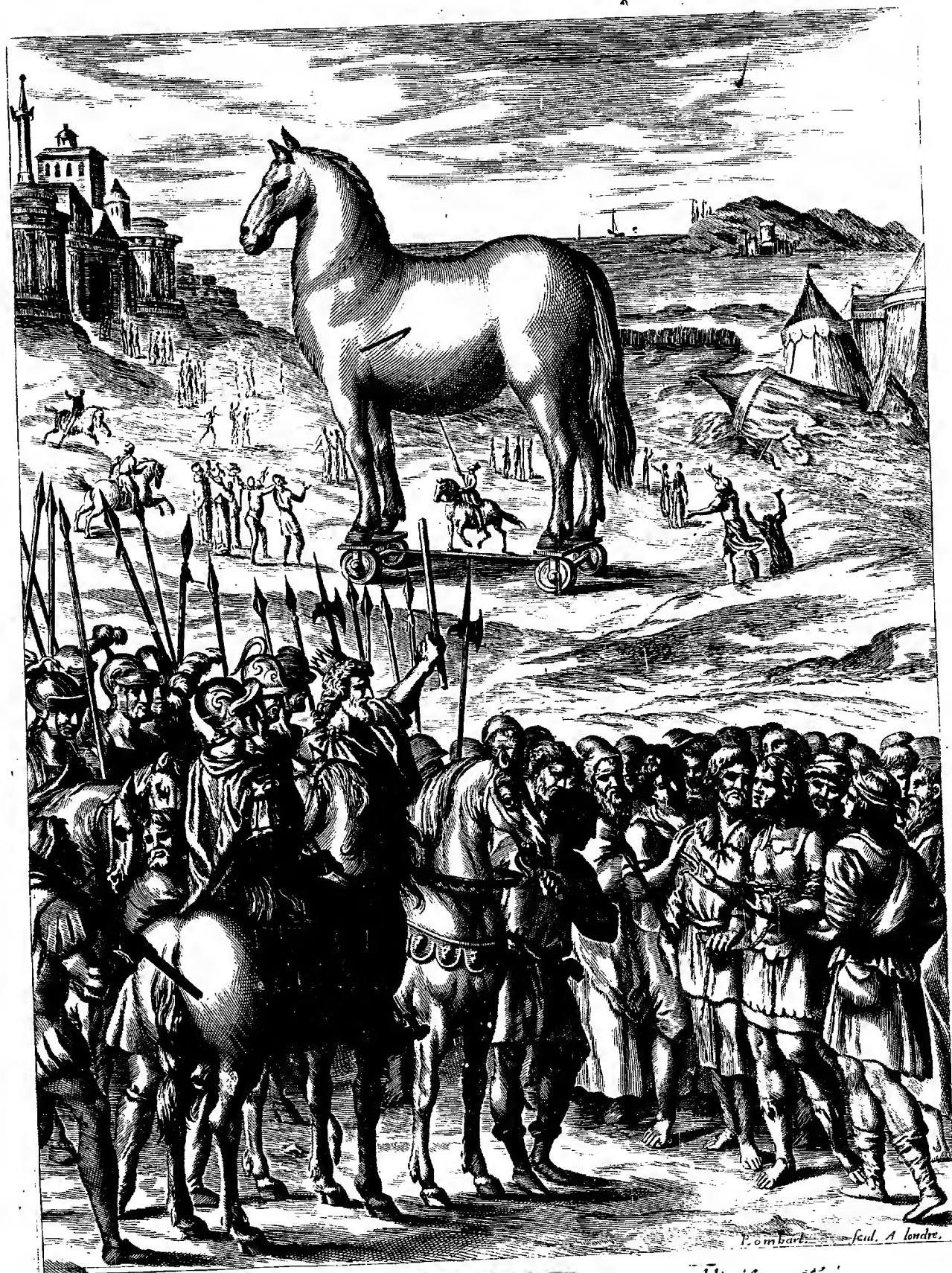
Be pleas'd from first your story to relate;

Tell *Grecian* Treasons, and the *Trojan* Fate;

And your own wandrings, since now seven Years tofs'd

Through dangerous Seas, and drove to many a Coast.

VIRGIL'S



Quisquis es, amissos hinc
Noster cris, mihiq; hæc
Quo molem hanc immanis
Quidue petant? quæ religio?
Dixerat ille dolis instru =

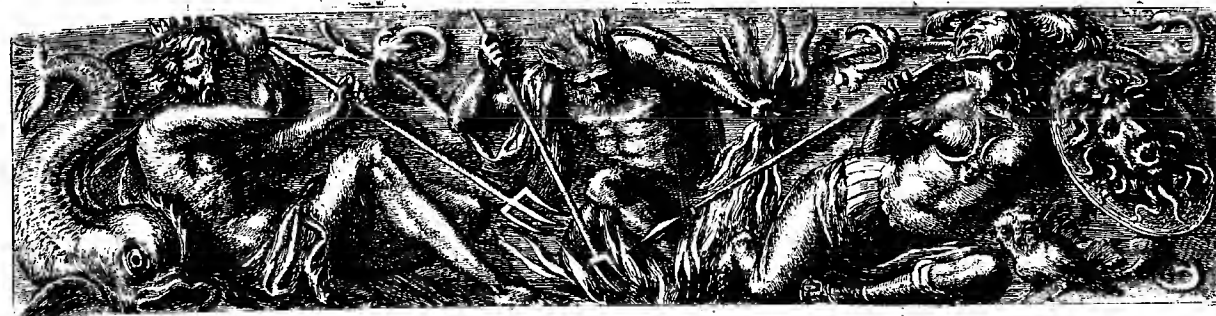
Honoratissimo Dommo
de BELEAST, Vice-Co-
Tabula merito



jam obliviscere Græios:
ediffere vera roganti.
equi statuere? quis author?
aut quæ machina belli?
tus, & arte Pelasga

Dom ARTHURO Barom
miti Chichesterio.
votiva

Aeneis . 2 .



VIRGIL'S ÆNEIS

THE SECOND BOOK.

THE ARGUMENT.

A Pollo's Priest the Trojan Horse assails.
Simon's false Story, with feign'd Tears, prevails.
Laocoon and his Sons by Serpents slain.
The Horse drawn in, the Greeks return again.
The City taken by their Stratagem.
Æneas riseth from a troubled Dream,
And gathers Aid; Resistance makes in vain:
The Palace burnt, Polites, Priam slain.
Through Sword and Fire Venus her Son conveys:
Glad Omens raise Anchises from delays.
Creusa lost, Æneas from Troy's sack
Ascends Mount Ide, his Father on his Back.



LL silent, and with deep atten-
tion fate,
When thus the Prince spake from
his Bed of State:
A Charge, great Queen, thou layst
upon thy Guest,

Griefs to revive, that cannot be exprest;

C c 3

How

(a) A People of *Thessaly*, who in this War serv'd under *Achilles*; Nam'd (as *Servius* upon the authority of *Eratoſthenes* affirms) from their King *Myrmidon*: They were accounted the stoutest Souldiers in the *Grecian* Camp.

(b) They were brought by *Phoenix* (Educator of *Achilles*) to the *Trojan* VVars: So he affirms in *Homer*, *Iliad*. 9.

The utmost Bounds of *Pthia* I possess,
Ruling the *Dolopes*:

The same is attested by *Pindar*, alleg'd by *Strabo*, lib. 9. in both which Testimonies the name is spel'd *Dolops*; according to which quantity here us'd by *Virgil*: Yet in *Protolomy*, *Geogr.* where we find *Dolops*, we should not venture upon these Authorities to reform it, were it not written *Dolops* in a very antient fair Manuscript, preserv'd by the Honour of our time, Mr. *Selden*.

(c) By some expounded, the Beginning; by others, the Latter part of the Night; which second interpretation seems the more apposite.

(d) *Pausanias* saith, it was not a Horse, but an Engin to batter VValls withall, which *Vitruvius* confirms. Some there are that will have it a Gate, over which was the Statue of a Horse, open'd by *Antenor* to let in the *Grecians*. Others, that the *Trojans*, after a great overthrow given by the Enemies Horse, fell into this misfortune. Some, that the *Greeks* lay in ambush in a Mountain surnamed *Hippius*, and intercepting the *Trojan* Army, broke into the Town: This is observ'd by *Delvrius*: But in the common opinion, 'twas in the shape of a Horse, framed by *Epeus*, the Son of *Panopaeus*, a great Architect, of whom see *Lycophron* and *Coluthus*. On it was this Inscription, *DANAI MINERVÆ ILIADI DONO*, as *Pacuvius* in *Deiphobo*; though *Servius Fuldenſis* will have it thus; *MINERVÆ DONUM ARMIPOTENTI DANAI ABEUNTES DICANT*.

(e) They give out a report, that that Horse was made in Vow and Offering for their safe return into their Countrey. The Poet reflects upon that old Custome of Vows made by Travellers, or any, upon expeditions, if they get safe home. See *Briffonius*, *Form. lib. 1.* (f) *Tenedos* is an Island behind the *Sigean* Promontory. Many reasons are alleg'd by Interpreters, why it is said by *Virgil* to be so famous: Some referring to a Temple of *Apollo*, some to a Fountain, others to the VVealth: But the most memorable thing belonging to this place, was the strict Justice of a King thereof, nam'd *Tenes*, who made a Law (saith *Heraclides*) that if any man took another in Adultery, he should kill him with a Hatchet; his Son being found so, and he that took him asking the King what he should do, he answer'd, Execute the Law. And for this reason, on one side of his Money was imprinted a Hatchet, on the other the face of a Man and of a Woman arising out of one Neck. From hence it is said of Severe Actions, to be cut with a *Tenedian* Hatchet: Hitherto *Heraclides*. By which Act we see the Island was famous even to a Proverb; and perhaps had its name from this King, whom for it they Deified, as seems to be imply'd by *Cicero*, lib. 3. de *Nat. Deor.* One of these Coyns is produc'd by the late Learned Mr. *Greaves*, in his Discourse of the *Roman* *Denarius*.

How cruel *Greeks* did wealthy *Troy* o'rethrow,
I saw, and acted in that Scene of Woe.

Which to recount, what *Myrmidon* forbears,
Dolope, or Stern *Ulyſſes* Souldier, Tears?

Now from the Sky descends Nights Dewie shade,

And swift declining *Stars* to rest perswade:

But since you earnest are to know our Fate,

And that *Troy's* Destruction should relate;

Though my Soul shrink, at what my Tongue must say,

And flies the sad remembrance, I obey.

By long War broken, and inforc'd to yield
To conquering Fate, at length the *Grecians* build

A Horse, huge like a Mountain, by Divine

Minerva's Art, whose Ribs with Fir they joyn;

And, for their safe return, a Vow pretend:

Which given out, they in vast Caverns penn'd

By Night allotted Men, and full the large

Sides, and huge Belly, with arm'd Souldiers charge.

In fight lay *Tenedos*, of great renown,

A wealthy Isle, whilst *Priam* held the Crown,

Now a wild Road, where Ships in danger ride.

They under these forsaken Shores abide.

We thought them sail'd to *Greece*, at which all *Troy*

Diffolv'd long Sorrow into sudden Joy;

The Gates set open, with strange pleasure they,

Forsaken Camps, and slighted Works survey.

Here *Dolops*, there *Achilles* lay inrag'd;

Here rode the Fleet, the Armies there engag'd.

Some

Some on chaste *Pallas* fatal Present gaz'd,

And that stupendious Horse behold amaz'd.

Thymætes first, bids draw't within the Gates,

Provok'd by Treason, or *Troy's* conquering Fates.

But *Capys*, and the graver sort, desire

To drown it in the Sea, or search with Fire,

Or else with Steel anatomize the Steed.

The giddy Vulgar Iudgements dis-agreed.

Laocoon first, follow'd with many Friends,

Chafing, in haste the lofty Tower descends,

And calls from far: What Frenzy can besot

Mad men to think *Greek* Presents yeil no Plot?

Or to suppose the Enemy is gone?

What! is *Vlyſſes* yet no better known?

Either the Foe within this Monster lurks;

Or the huge Machin's rais'd against our Works,

The Fort being view'd, the City to surprize;

Trojans beware, within some Mischief lyes;

Be what it will, *Greeks* bringing Gifts I fear.

This said, with huge strength he a mighty Spear

At the Beast's side, and crooked Belly flung;

Trembling it stuck, the hollow Caverns rung,

And dark Internals groan: Had Fates inclin'd,

And we not been with our Distractions blind,

That Den of *Greeks* he had distain'd with Blood;

Then *Troy*, and *Priam's* stately Tow'rs had stood.

Behold! mean while the *Dardan* Shepherds bring

One bound, with mighty Clamours to the King,

Who cast himself on purpose in their way,

To work up his Design, and *Troy* betray;

Bold and prepar'd, either to Face a Lye,

Or without Mercy, in attempting, dye.

To see the Prisoner, round about they flock,

Whom scornfully the Youthfull *Trojans* mock;

Now

(b) A Trojan Prince; *Aeneas* paterno cognominis.

(i) This adds to the Glory of *Aeneas* his Family. *Laocoon* was Son of *Acetes*, Brother of *Anchises*, Priest of *Apollo*, who contrary to the command of that God took a Wife: VVhich Contempt *Apollo* punish'd; for as he was sacrificing upon the Shore to *Neptune*, attended by his two Sons, *Apollo* sent two Dragons from *Tenedos*, which devour'd first his Sons, and then himself. This the *Trojans* interpreted as done in punishment of his striking the VVooden Horse, sacred to *Pallas*.

(k) From the Temple of *Pallas*.

Now hear *Greek Treachery*, from this one Crime
Let all beware.

For as amidst dis-arm'd, he trembling stood,
And round about the gather'd concourse view'd,
Woe's me, he said, what Land or Sea is free?
What Refuge now remains for wretched me?
Greece I'me excluded, and, the *Trojan* rage,
Nothing but Blood and Vengeance can assuage.
These sad words melt our Souls, all Passion fell,
His Stock and Countrey we desire him tell;
How they might trust him, now their Captive made.
Then casting off all Fear, at length he said,

I shall, great King, confess all Truths, nor I,
That *Grecia* is my Countrey, will deny;
Although hard Fortune *Sinon* wretched made,
To be a Traitor she shall ne'er persuade.

(1) *Ulysses*, to avoid going to the *Trojan* War, counterfeited Madness; and putting two different Beasts into a Plough, sow'd Salt; But his Imposture was laid open by *Palamedes*, who laid his son *Telemachus* in his way; and *Ulysses*, driving his Plough aside, discover'd his Plot. Thus he was engag'd against his will in that Expedition: During which time, being sent to *Thrace* for Corn for the Army, he return'd without any; for which *Palamedes* much reprov'd him, and going himself, brought great store with him. These two accidents bred so much Malice in *Ulysses* against this excellent Captain, that he feigns a Letter as from *Priam* to *Palamedes*, as giving Thanks for his betraying his Countreymen, and intimating a sum of Gold sent for a Reward. This *Ulysses* carries to the *Greek* Commanders, who not believing the Letter, are brought by *Ulysses* to his Tent, where they find the Gold (hid there by *Ulysses*) and thereupon stone *Palamedes* to death.

(m) This he feigns to make his story the better; but he was indeed a kin to *Ulysses*, as being son of *Athenus*, who was Brother of *Anticlea*, Mother to *Ulysses*.

If you have heard of *Palamedes* Name,
And Glory, spread through all the World by Fame;
Gainst whom the *Greeks* a forged Bill did draw,
And th'innocent King, by an unheard of Law,
Because he would not to this War consent,
Condemn'd to dye, whose loss they now lament.
Me, my poor Father, under his Command,
His ^m Kinsman sent, when first we here did land;
Whil'st in his Kingdome he in safety reign'd,
And by just Policy his Crown maintain'd,
We then could boast some Title and Estate;
But afterwards, by sly *Ulysses* hate,
I speak things known, that he to pale Shades went,
I my sad Life in Woe and Darkness spent,
And there my Princes unjust suffering mourn'd;
But could not rule my Tongue: If I return'd,
If e're with Conquest touch'd my Native Shore,
I vow'd Revenge. This whets sharp Malice more;

Hence

Hence sprung my VVoes, on this *Ulysses* rears
New Plots, and frights with Jealousies and Fears
The Vulgar rout, and guilty, Arms did raise,
Nor rests, till *Calchas*, who his Creature was—

But why such things recount I thus in vain?
Wherefore delay I? since you entertain
Us *Grecians* all alike, enough is told;
Now let me suffer: this *Ulysses* would,
This with much Treasure would *Atrides* buy.
Then we grew earnest, to know how, or why,
Suspecting no such Plots, nor *Grecian* Art;
Who trembling, thus proceeds with feigned heart.

To raise their Siege, the *Grecians* oft desir'd,
And *Trojan* Leaguers leave, by long War tir'd.
(And would they had) oft Storms did us imbay,
And cruellⁿ Tempests terrifi'd from Sea;
But more since we with mighty Beams did form
This Horse, all Heaven hath thunderd with a Storm.
To th'Oracle^o *Eurypylus* we hast,
Who this sad answer brought to us at last.

VVhen first to *Trojan* Shores you *Grecians* stood,
You^p calm'd rough Tempests with a Virgins Blood;
With Blood you must make your return again,
And expiations of a *Grecian* slain.
Soon as these words approach'd the Vulgar ear,
All were amaz'd, a stupifying Fear
Shot through their Marrow, trembling they desire
To know whom Fates, whom *Phœbus* did require.
Here *Itacus* his Prophet brought along,
And *Calchas* plac'd amidst the clamouring Throng,
Importunate to know the Gods Decree:
Many in secret hinted then to me
Of that grand Mischief-masters dire intent,
And silently foresaw the sad event.

D d

Withdrawn

(n) That Tempests were religiously observ'd by the Ancients as Warnings to prohibit the Design they were about, is not unknown. So when *Valerius* the Consul was ready to assault the *Aequi*, a sudden Storm, with Thunder and Lightning, saith *Dionysius Halicarn.* lib. 9. diverted him from his Enterprize.

(o) Of whom see *Iliad.* 2.

(p) *Agamemnon* whil'st he was at *Aulis* (being in the *Trojan* expedition) sacrific'd a Hart, sacred to *Diana*; wherewith the Goddess incens'd, detain'd them Wind-bound: The Oracle being consulted, answers, that the Offence must be expiated with the Blood of *Agamemnon*: They bring his Daughter *Iphigenia* to offer to the Goddess; who pitying the Maid, took her away from the Altar, and carried her to *Tauris*, where she waited on her; putting in her room a Hart, which the *Grecians* sacrific'd in her stead. Something differently is the story reported by *Pausanias*, in *Bœot.* But the first relation parallel'd by *Plutarch* with another to this effect: When the *Africans* were about entering into a League with the *Sicilians* against the *Romans*, *Metellus*, chief Commander of the *Romans*, omitted sacrificing onely to *Vesta*; who displeas'd therewith, sent them contrary Winds; *C. Julius* the *Augur* said, they would cease if the General should sacrifice his own Daughter: Thus *Metellus* constrain'd, brought her forth to offer her; but *Vesta* compassionating her, put a Cow in her room, and took away the Maid to *Lamulum*, and made her Priestess of the Dragon which is there worship'd.

(q) He alludes (saith *La Cerda*) to that which they call'd Occentation, which *Festus* interprets a singing an unacceptable Song to any with particular reproaches. Of this kind are those we call *Lampons*. Upon the words of *Festus*, *Scaliger* cites this old Law, *SI QVIS CARMEN OCCENTASSIT QUOD ALTERI FLAGITIUM FAXIT, CAPITAL ESTO.* Whereby we see the reproaches infer'd in them were of so much malice and scandal, that they deserved a capital punishment. Such the *Greeks*, by the instigation of *Ulysses*, are suppos'd to cast upon *Sinon*.

Withdrawn and mute ten daies, he did refuse
 Any to mention, or the Victime chuse:
 At last, forc'd by *Vlysses* Clamours, he
 Breaks silence, and to th'Altars' destins me.
 They all assent; what each t'himself did fear,
 Turn'd to the ruine of one Wretch, they bear.
 Now came the Fatal Day, Rites were design'd;
 Salt Fruits they bring, my Brows with 'Garlands bind.
 I must confess, that I my Fetters brake,
 And, Death escaping, in a "Rushy Lake,
 Cover'd in "Mud, all Night concealed lay,
 Till they set sail, if e're they would away.
 No hope is left my 'Antient home to see,
 Sweet Children, or dear Father, who for "me
 Perhaps shall suffer, and for our flight may
 In cruell Death sad Expiations pay.
 By Heaven's all-knowing Powers, b'unbroken Faith;
 (If any, residence 'mongst Mortals hath)
 On miserable Me, Compassion shew,
 A poor Wretch pity, overwhelm'd with Woe.
 We for feign'd Tears, Pity and Life afford.
 And first King *Priam* bids unloose the Cord;
 Next from his Wrists the galling Fetter take;
 Then thus to him in Courteous Language spake:
 Who ere thou art, forget the *Grecians* gon,
 Thou shalt be ours; but first these Truths make known;
 Why left they this huge Horse? who Authors are?
 What would they? Sacred is't, or work of War?
 He, his Arts Master, learn'd in *Grecian* Lyes,
 His unbound Hands advanceth to the Skyes;
 Eternal "Fires, he said, you Powers that be
 Inviolable, testifie for me;
 Dire Altars, and those cruell Swords I fled, (head;
 And sacred Wreaths, which crown'd your Offerings
 Our

(r) *Tanquam piaculum & sacrificium.*

(s) Immolation was perform'd with Salt scatter'd upon the things sacrific'd. *Festus, Immolare est molis, id est, farre molito, & sale hostiam perspersam sacrare.* There is some controversy here amongst the Grammarians, whether *Virgil* allude to the Roman or *Grecian* Rites; *Turnebus* defends the first, *Germanus* the latter.

(t) Wherewith they bound the eyes of the Malefactor. See *La Cerda*.

(u) This is the difference betwixt *Alga* and *Ulva*.

Alga venit pelago, sed nascitur Ulva palude.

(x) *Servius* saith, that the Poet under the person of *Sinon* here, reflects upon the story of *Marius*; Of whom *Ovid*. 4. de *Pont*.

Ille Jugurthino clavis, Cymbroque triumpho,

Quo victrix toties Consule Roma fuit,

In ceno jacuit Marius, cannaq; palustri

Perulit & tanto multa pudenda viro.

(y) Not *chara*, as *Servius* would have it, and for it is reprehended by *Parchastius* in *Claud.* who understands it of *Argos*, a City in *Peloponnesus*, noted for Antiquity. But *La Cerda* more naturally expounds *Patriam Antiquam* in opposition to *Novam*; that Countrey out of which a man goes, being his own, to seek another.

(z) Alluding (saith *Germanus*) to the old Common Law of the *Grecians* and *Romans*, whereby the Children were made capable of punishment for their Fathers offences; as well to awe the Fathers by their love to their Posterity, as to take away all thoughts of Revenge from the Sons for their Fathers, by punishing or employing them to obtain pardon for their own.

(a) Either the Stars, or the Fires of the Altars; the first seems most proper. Some understand it of the Fire of *Vesta*.

Our solemn League and Covenant now I may
 Abjure, and all their Damned Plots betray;
 By our own Laws we may esteem them Foes;
 And more than Devilish Practices disclose.
 If *Priam* Promise keep, if *Troy* prove true,
 If Truth, if great Things I repay to you.
 Our chiefest Hopes and Confidence were laid,
 Since first this War began, in *Pallas* Aid,
 Till impious *Diomed* with *Ulysses* went,
 (The best that ever Mischief did invent)
 And boldly from her sacred Fane convey'd
 Fatal *Palladium*, and dire Slaughter made;
 These the blest Image pulling down, distain'd
 With bloody Hands, and Virgin-wreaths prophan'd.
 The *Grecian* Hopes from that time backwards went,
 Our Strength decay'd, the Goddesses discontent.
 Nor doubtfull were the Signs of her distast;
 For, scarce they in our Camp her Statue plac'd,
 When from her burning Eyes dart fiery Beams,
 And salt Sweat trickles down in briny Streams: (hear,
 Three times she 'leap'd from Ground, wondrous to
 Bearing her glittering Shield, and trembling Spear.
 Straight *Calchas* cryes, they must to Sea, nor *Troy*,
 Millions of *Grecian* Forces could destroy,
 Unless new *Omens* they from *Greece* convey,
 And please the Power they had with them to Sea.
 And now for *Greece* they sail through swelling Floods,
 There to recruit, and pacifie the Gods;
 That suddenly from Sea they may invade
 This Land again. The Plot thus *Calchas* laid;
 And this huge Monster for *Palladium* left,
 In expiation of so great a Theft.
 This mighty Mountain *Calchas* built so high,
 And ruin'd Okes bid once more kiss the Sky;

D d z

Left

(b) The *Palladium* was a little Image of *Pallas*, made of the Bones of *Pelops* (of much use in the Superstitious Rites of the Antients, &c.) first by the *Athenians* bought of *Abaris* the *Scythian*, as *Julius Firmicus* affirms, *De Superstitionibus veterum*: (where for *ab Abari Scythia*, is corruptly read, *ab avaro Scythia*, for he means that *Hyperborean* of whom *Jamblichus*, *Harpocration*, and the Fables of the *Athenians*, report much) *Cedrenus* saith, it was an Image of *Pallas*, Consecrated by Impious Diabolical Rites, out of a vain presumption, that the Town was inexpugnable whilst that remain'd in it. This is confirm'd by *Joannes Antiochennus*, that it was no *donnée*, (not fallen from Heaven (as the common story goes, and perhaps was given out to beget a greater reverence and care of it, as *Numa's Ancile*) but *ἐξ αὐτοῦ τελεσθέντων*, a carved Image, telestomatically made (probably of Ivory, such were *Pelops* Bones) under a good Horoscope, by *Asius* the Philosopher, and presented to the Founder *Troas*, as a Statue enabled by Art to preserve the City, wherein it should be kept, in a victorious impregnable condition. Thus far *Antiochennus*, cited by Mr. *Gregory* in his Observations upon the Scripture, Chap. 7.

(c) *Germanus* saith, this is not to be understood of any Lightning, but that the Image of the Goddess alter'd its posture, and stood upright; which the *Augurs* thought very prodigious, because the Images of *Pallas* were most commonly sitting, as *Eusebius* observes, at *Phocaea*, *Massalia*, *Rome* and *Chios*.

(d) Alluding to the Roman Custom; the Generals us'd to go back to the City to fetch new Omens, for without the City they were not to practise Divination. So *Papirius* the Dictator, *Livy*, lib. 8. The same property *Virgil* here ascribes to the City *Argos*, whence they had their Omens before the expedition.



*Ille simul manibus
Perfusus sanie vittas,
Clamores simul hor-
Quales mugitus, fugit
Taurus, & incertum ex-*

Domino Guilielmo Paston Baroneto
Tabula merito



*tendit divellere nodos,
atroque veneno:
rendos ad sidera tollit
cum saucius aras
cussit cervice securim.*

de Paston in Com: Norfol:
votiva

Æneis 2

Left you within your Walls the Present draw,
And live protected by your Antient Law.
But if *Minerva's* Gift you violate,
Destruction (which may Heaven on them translate)
On *Priam* will, and *Phrygian* Kingdoms fall:
But if your Labour bring't within your Wall,
Asia shall war under our ^f Cities Gates,
And for our Off-spring wait your wofull Fates.
Thus perjur'd *Sinon's* Craft belief prepares,
And vanquish'd these with Fraud and feigned Tears;
Whom neither *Diomed*, *Achilles*, nor
A ^s thousand Ships could tame, nor ^b ten Years War.

But here a Spectacle of greater doubt,
Did totally our staggering Judgements rout.
Laocoön, whom for *Neptune's* Priest they ⁱ drew,
A stately Bull at Annual Altars slew;
When two huge Serpents through the quiet Flood,
(Whose mention curdles now my frighted Blood)
With vast Infoldings briny Waves divide,
And to our Shores from *Tenedos* did glide;
Their speckled Breasts plow up the Frothy Brine;
And bloody Crests o're curled Azure shine;
Their waving Sterns silver the furrow'd Main;
Rouling long Backs with a voluminous Train.
They land, with Volleys from the breaking Flood;
Their burning Eyes speckled with Fire and Blood;
Their hissing Mouths they lick with brandish'd tongues;
Whil'st we affrighted fly from thence, in Throngs.
But to *Laocoön* they direct their pace,
And first his two Sons seize in dire embrace;
Coyl'd round about them, on the Wretches prey'd,
And slender Bodies bloody Banquets made:
Next him they seize, to rescue them, prepar'd,
And fetter, with their vast Infoldings, hard:

(f) He seems to mean all the Cities of *Peloponnesus*, and thence all *Greece*.

(g) The same number *Æschylus* attests, in *Agamemnon*. *Euripides*, in *Andromache*. and others. *Homer* reckons 1080. *Dionysius*, 1280. *Dares*, 1240. These are reconcil'd by *Varro*, *Rei Rusticæ*, 2. 1. If the number (saith he) be not exact, as it is not when we say a Thousand Ships went against *Troy*, or the Government of *Rome* consists in a hundred Men.

(h) So long the *Trojan* War lasted. *Dares* increaseth this account by eight months, and twelve daies. See *Thucydides*, lib. 1.

(i) Alluding to the manner of choosing Priests; for when any fail'd, another was chosen by Lot; which *Germanus* observes out of *Tacitus*, to have been the Custom of the *Romans*. *Annal*, lib. 1.

Twice

Twice round about his Waist, his Neck twice round,
The Serpents with their scalie Cordage bound;
Then o're his Head their lofty Crests they rear.
He strives with all his Strength those Knots to tear;
His sacred Wreath, Blood and foul Poyson stains,
And to the Stars he dreadfully complains.

So roars a wounded Bull, from th' Altars broke,
When on his Head glanc'd the uncertain Stroke.
But the two Serpents to the Temple glide,
And at the ^k Feet of cruell Pallas hide.

Strange Terrour here surpriz'd us, yet all said,
Laocoon for his Rashness justly paid,
Who durst his Arm 'gainst sacred Oke advance,
And wound the Present with an 'impious Lance.
They cry, The Gift to Pallas Temple draw,
And on the Goddess call.

The Walls are levell'd, and a Breach is made.
All lend, to finish this good work, their Aid;
Some for the Feet straight rouling Wheels provide,
And to the Neck strong Hempen Cordage ty'de:
Pregnant with Arms, the Fatal ^m Monster goes,
Whom ⁿ Boys and beauteous Virgins round inclose,
Singing sweet Hymns; they hale the Ropes with Ioy,
So menacing, at length it enters Troy.

O Ilium, where the Gods once Mansions found;
And, O you Dardan Walls, in War renown'd!
Four times, in th' entrance of the Gates, it hung,
As oft within, the clash of Harnes rung:
Yet we besotted, ^o draw with all our Power,
That curst Monster to the sacred Tower.

* Cassandra then, ensuing Fates foretold,
Whom Trojans ne're believ'd, so Phœbas would.
But we that never must behold the Morn,
With Flow'rs the Temples of the Gods adorn.

Mean

(k) Under the Feet of the Statues of their Gods, the Antients us'd to figure the Monsters overcome by them: So Callimachus (saith Terentianus, de Corona Mil.) brought the Statue of Pallas into Argos, with a Lion's skin under her Feet. A Dragon alwaies un'er that of Pallas. Paulan. Att. At her Feet a Shield, at the bottom of her Spear a Dragon. So likewise figur'd by Phidias, Plur. de Id. & Ostrid. where amongst others of the same kind, he reckons Dragons, as sacred to Pallas.

(l) Nascimus supposeth the Poet to allude to that *Hasta scelerata*, which, according to the Custom of the Romans, the General, before the taking of any City, held out to the Enemy, to signify their destruction.

(m) Servius ingeniously observes, that Horses were thrice fatal to Troy; First, when Laomedon deny'd the Horses which he promis'd to Hercules; Secondly, when they admitted this Wooden Horse; Lastly, when the Ilians refus'd to let in Cima, the third Consul, into their City; at what time a Horse being caught between the Gates, hindred them from shutting.

(n) Nannius Miscellan. 7. saith, that the Horse is brought into the City with the same Religious Ceremonies which are us'd towards the *Thensa* of the Gods, for which he cites *Asconius* upon 3. *Ver. Thensa* is a sacred Chariot, a Procession of the States and Sacrifices. Some think them so named, from Divinity; others, *a tensis loris*, which Strings every one thought himself happy that could lay hold of.

(o) Calaber mentions many other Prodiges which happen'd whilst the Horse was brought in, viz. That the Sacrifices did not burn, the Fires went out, a bloody Smoke rose from them, the Altars fell down, the Libations turn'd into Blood, the Images of the Gods shed Tears, and many of the like.

(*) Cassandra, Daughter of Priam and Hecuba, was promis'd by Apollo whatsoever she would desire for her Virginity; She asking the gift of Prophecy, had it granted; then flying from him, the angry Deity annex'd this Curse, That whatsoever she foretold, though Truth, should not be believ'd.

Mean while Night rose from Sea, whose spreading shade
Hides Heaven and Earth, and Plots the Grecians laid;
About the Walls the Trojans silence kept,
And, resting their tir'd Bodies, soundly slept.
The Grecian Fleet, now with a favouring gale,
From Tenedos to well-known Confines sail;
The silent ^p Moon did tacitly invite
Attendance on the Admirals leading ^q Light:
When Sinon, sav'd by spightfull Fates design,
Privately open'd a close Door of Pine,
And from the teeming Horse deliver'd come
Greeks, that inclos'd lay in his dismal Womb;
^r Tisander, Sthenelus, stern Vlysses broke,
And Thoas, joyfull, from the hollow Oke;
Neoptolemus, Athamas, and Machaon,
With Menelaus, by long Ropes slide down;
And Epeus, who the Mischief did design.
They take the Town, buried in Sleep and Wine;
They kill the Watch, and straight at open ^s Gates
Receive their Friends, and joyn to their known Mates.

It was when Sleep, first seiz'd the Weary Soul,
And Heavens chief Blessing on poor Mortals stole.
When in my Sleep, behold! to me appears
Most wofull Hector, drown'd in Floods of Tears,
Dragg'd at a Chariot, foul with bloody Dust,
And cruel Reigns through his swoln Feet were thrust;
(How strangely chang'd! ah me! how alter'd from
That Hector in Achilles Spoys march'd home;
Or when the Grecian Navy in his ire,
He fir'd with darted Flames, and Phrygian Fire)
Foul clotted Gore had starch'd his Beard and Hair;
Shewing those Wounds, which more than many were,
In Troy's defence receiv'd; I seem'd to weep,
And thought I spake thus Troubled in my Sleep.

Troy's

(p) That Troy was taken at midnight, the Moon being in the Full, is warranted by Clemens Alexandrinus, Strom. 1. 10. La Cerda adds, that the Grecians us'd for the most part to fight at that time of the Moon, as being most auspicious to them: which he confirms by Aristides, 2. Plat. The Lacedemonians, saith he, either being engag'd in Fight with the Messenians, or that they waited for the Full of the Moon, could not aid them. The Month and Day is, according to the *Marmora Arundeliana*, the 24 of Thargelion; The year, after the computation of Scaliger, 3531. of the Julian Period, before our Saviour's Incarnation, 1184. Petavius accounts a year sooner. The Arundelian Stone 26 years more early.

(q) Torches, by way of sign us'd by the Grecians upon Agreement betwixt them and Helena, or Sinon, saith La Cerda. Of this Custom see *Æschylus Agamemnon*. Livy, lib. 25. and others.

(r) La Cerda ingeniously observes the appositeness of these names and persons; Tisander implying a man desirous of Revenge; Sthenelus, Courage and Military Strength (who Philostratus saith went unwillingly into this Machine, saying, that it was stealing a Victory, not storming a Town) Vlysses, alwaies pernicious to the Grecians; Athamas and Thoas, two eminent Commanders mention'd with Commendations by Homer; Neoptolemus (implying a young Warriour) Son of Achilles; Machaon, excellent for Chirurgery as well as Valour, Son of Æsculapius; Menelaus, the person to whom the injury, the occasion of the VVar, was given; Epeus, who framed the Horse. More there were, as is by the Poet imply'd. Some say (saith Tzetzes in *Lycophron*) 50 or 300. or, as I think, 23 Grecians: which second number seems to be mistaken, perhaps for 30.

(s) As soon as they were within the Walls, saith Dithys, l. 5. dividing themselves into several quarters of the City, upon a Signal given, they fell with great eagerness on all they met with, and kill'd them in their Houses and in the Streets.

Troy's chief Protector, Ilium's onely Aid,
 What cros occasions thee so long delay'd?
 Whence com'st thou, dearest Hector? from what Coast?
 After so many of thy Friends are lost;
 After such various Toyls of suffering Troy,
 That we so tir'd, thee, so desir'd, enjoy.
 Why is that Noble Face in Sorrow drown'd?
 Must I behold thee, thus all o're, one Wound?
 To my vain Questions, he made no Reply,
 But groning, said, Fly Venus Off-spring, fly,
 Scape from the Fire; the Greeks possess the Town,
 And Dardans lofty Tow'rs are tumbling down:
 Enough is done for Priam, and this Land;
 Could Strength save Troy, I had with this Right Hand,
 Who now her Gods and Rites commends to thee,
 Let these Co-partners of thy Fortune be;
 With these build Walls, which Spacious thou shalt raise,
 After long Voyages through dangerous Seas.

(t) In allusion to that Custome of the Antients (saith La Cerda) who when their Temples were on Fire, or in any other danger, brought their Sacred Things into the Palace or House of their Prince, as next the Temple, being the most secure Sanctuary.

(u) Vitta were of great esteem amongst them; these were the consecrated Veils of their Gods: From this place Macrobius argues, that Vesta was one of the Penates, or at least their Companion. The never-dying Fires of Vesta, preserv'd by Virgins appropriate to that Office, are not unknown: but La Cerda contends, that none of that Fire is here meant as brought to Aeneas, but onely the Image of that Goddess who is taken for Fire it self.

This said, he brought me from great Vesta's Quire,
 Her sacred Wreaths, and the eternal Fire.
 Mean while, with various Cryes the Walls resound,
 And more and more (although in shade Ground
 My Fathers house remote, obscurely lay)
 Loud Noyse draws near, and clashing Arms dismay;
 I shake off Sleep, and mount the Battlement
 With speedy steps, and stood with Ears intent.

As Corn on fire, when furious Winds contend,
 Or when swoln Torrents from high Hills descend,
 Which Corn, the Oxens toyl, destroyes, which Woods
 Hurries down headlong in impetuous Floods;
 Th'amazed Husbandman, on higher Ground,
 Sits on a Rock, and wonders at the sound:

But then the Truth too plainly did appear,
 And Grecian Treacheries discover'd were.

(x) The Grecian Faith grown into a Proverb, to express Treachery.

In

In conquering Fire Deiphobus Palace falls,
 Eucalegon next had flaming Funerals;
 The broad Sigæan Billows shine with Fire,
 Loud Trumpets sound, and Clamours now grow higher.
 Desperate I arm'd, 'gainst Reason rais'd a Power,
 And with a Party, to defend the Tower,
 We do resolve; Fury our Iudgement charms,
 And we conceive it brave to dye in Arms.
 But Panthus broken through the Grecian power,
 Panthus Otrides, Priest of Phœbus Tower,
 With him our Gods, and sacred Reliques brought,
 Amaz'd, the Shore with his young Nephew fought.

(y) To express the great griefs of the burning, he saith, That the Waves of the Sigæan Promontory shone therewith in the darkness of the Night.

How stand things Panthus? what Fort may we take?
 Scarce these I said, when with a Groan he spake;
 The Dardans last and dismal Hour is come,
 We have been Trojans, once was Ilium,
 And supreme Glory of the Teucrian state;
 All cruell Jove to Argus doth translate.
 The Greeks now theirs the burning City call.
 From that huge Horse standing within our Wall,
 This cruell Brood of armed Furies came,
 And haughty Sinon mingles Flame with Flame;
 Our double Gates are with strong Guards beset,
 Never from Greece so many Thousands met.
 Others the Streets and narrow Passes fill,
 Who stand with glittering Swords, prepar'd to kill.
 Those which our Works did keep, surpriz'd in Night,
 Could not themselves defend, retire, nor fight.

Stirr'd up with Panthus words, and Heavens consent,
 Through cruell Arms, and dreadfull Flames, I went;
 Where sad Erynnis rag'd, where Groans, where Cryes,
 And ecchoing Clamours storm the arched Skyes.

E e

Ripheus

Ripheus and aged *Iphitus* conjoyn'd
 Themselves to me, *Dymas* and *Hypanis* find
 Us by the glimmering of the Moons pale Beam,
 And young *Choræbus* adds himself to them;
 Who to the *Trojan War*, through all parts fam'd,
 Extremely with *Cassandra's* Love inflam'd
 A Suter came, and brought her Father Aid;
 But Prophecies of the inspired Maid
 Did not regard.

Yet when I saw a Fight they durst maintain,
 Bold youth, I said, your courage is in vain
 To save a City that is all on fire;
 But would you dye, and gallantly expire;
 You see your Chance; our Kingdoms Guardian Gods
 Have left their Altars, and their blest aboads:
 Then let's encounter Death, and bravely on;
 Vanquish't mens safety is to hope for none:
 The yong-mens Bosomes Furie thus posselt;
 Like ravening Woolvs in a dark night oprest
 With Hunger and Necessities hard Law,
 Their whelps expecting with a thirsty jaw;
 So we through weapons and th'opposing Foe
 To certain Death on resolutely goe;
 And to the Center of the City made,
 Black Night furrounding with a hollow Shade:
 Who can the Funerals of that dismall Night
 With equall Tears be able to recite?
 Th'old City falls, which rul'd so many years;
 In every Street Slaughter in heaps appears,
 In Houses, Sacred Temples, Bodies thrown:
 Nor did the *Trojans* suffer Death alone,
 The vanquished their Courages recall,
 And now the *Grecian* Conquerors do fall.

(c) Of this *Choræbus* it is said, that he was so foolish, that he would count the drops of the Sea, and grew thereby into a Proverb, *More foolish than Choræbus*. *Q. Calaber lib. 13.* faith, that he was slain by *Diomedes*. So likewise *Pansanias*, though our Poet otherwise.

(a) *Macrobius* and *Servius* expound this of the Gods calling them away: But the more probable opinion is that of *Turnabus*, *Muretus*, and *Delio*, that the Tutelary Gods of every City, as soon as it was taken, left it; which more particularly is observ'd of *Troy*. *Æschylus: Sept. 44. ad Thebas*

—Do they not say
 The Gods from Captive Cities hast away?

upon which words the Scholiast faith that upon the taking of *Troy*, the *Trojans* saw their Gods bearing their own Images away, out of their Temples.

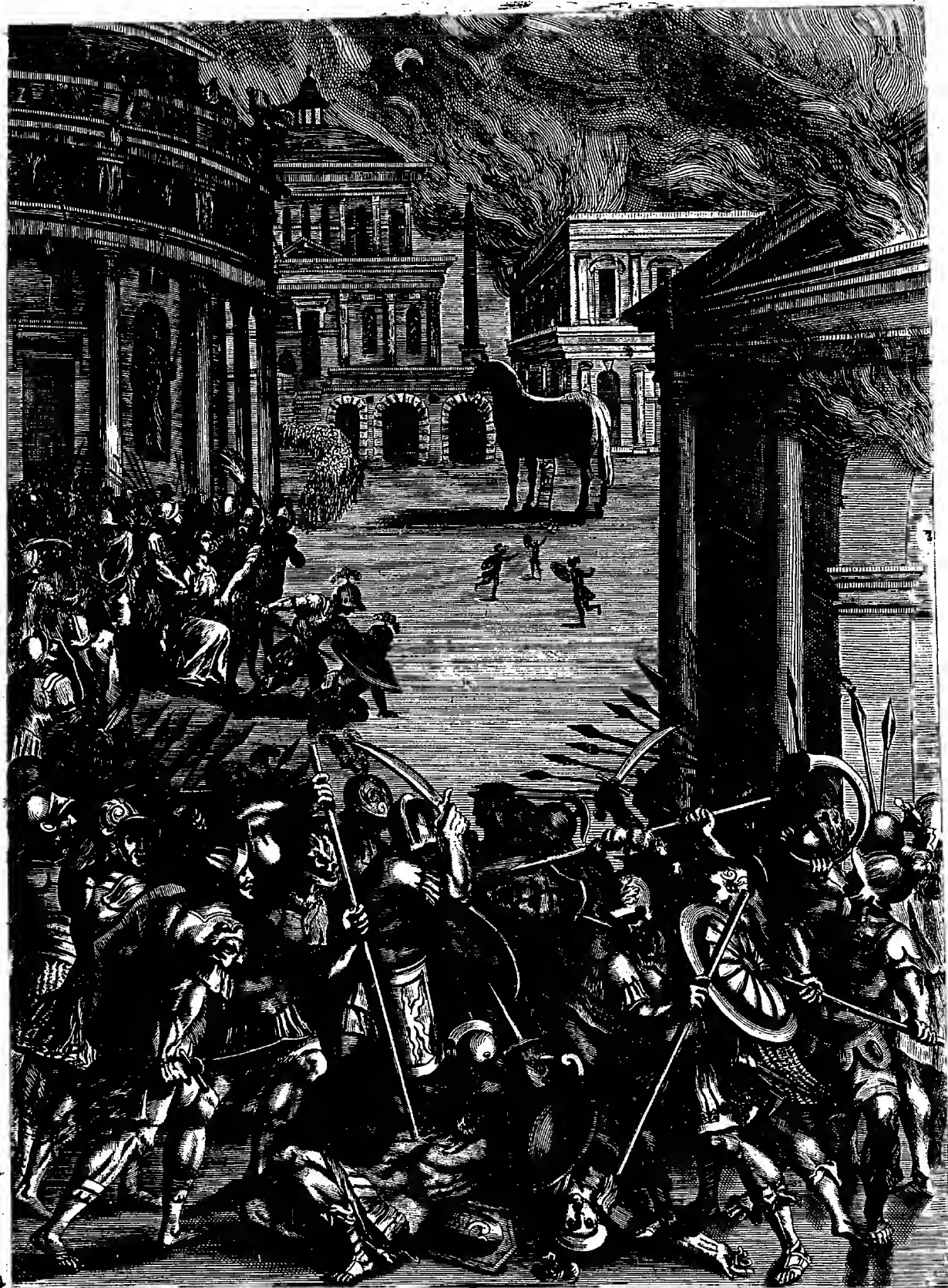
In all parts cruell Grief, in all parts Fear,
 And Death in various Shapes seen every where.
 First of the *Greeks*, to us *Androgeos* bends,
 With a great Troop, supposing we were Friends;
 And kindly thus in gentle Language said;
 Hast Sirs, make hast, how were you thus delay'd,
 Whil't others ran sack burning *Ilium*?
 Did you but now from our tall Navy come?
 In speaking these, he suddely espy'd
 (For in a doubtfull manner we reply'd)
 Himself to be engag'd amidst his Foes,
 And with the Word astonish'd, backward goes.
 As one who on a Serpent, 'mong sharp Briers,
 Treads unawares, and trembling, straight retires
 From his rais'd Wrath, and purple swelling Head:
 So at the sight *Androgeos* frighted, fled.
 We charg'd, and hemm'd them in surpriz'd with Fear,
 And soon defeat, not knowing where they were:
 This our first service Fortune pleas'd to aid.
 When heighten'd with success, *Choræbus* said;
 Dear Friends, the means by favouring Fortune shewn
 For safety, take, as She commands, go on:
 And now change Shields, in *Grecian* Armour go;
 Who questions Fraud or Valour in a Foe?
 Thus having said, he makes *Androgeos* yield
 To him his stately Crest, and gallant Shield,
 And claps an *Argive* Sword unto his side.
 Thus *Ripheus*, *Dymas*, thus were all supply'd
 With recent Spoils, and with the *Grecian* Power
 We mix our Forces in a Fatal Hour;
 Yet oft with Nights assistance on we fell,
 And many a great-soul'd Heroe sent to Hell.
 Some to the Ships and safe Shore fly with speed,
 Others ascend, struck with base Fear, the Steed,

(b) *Servius* faith, that on the Shields of the *Grecians*, *Neptune* was figur'd; on those of the *Trojans*, *Minerva*; whence the Poet here faith, *haud numine nostro*; *Naso* adds, that the *Grecians* had likewise Letters for distinction, The *Lacedamonians* Λ, The *Peloponnesians* Π, So on the *Sicyonian* Shields. *Xenophon: Græ: Hist: lib. 4.* which Custome was thence deriv'd to the *Romans*; A Contestation arising betwixt the Souldiers of *Marinus* and *Q. Catulus* about the Victory against the *Cimbri*, they search'd the dead Bodies, and such Darts as were from the Souldiers of *Catulus*, had his name.

In

E c z

And



Ecce, trahebatur pas-
crinibus a templo Cas-
ad cælum tendens arden-
lumina: nam teneras
Iohanni Fitz-Iam: de Lewes
Tabula merito



sis, Priamæia virgo
sandra, adytisque Minervæ,
tia lumina frustra;
arcebant vincula palmas
Stone in Com: Dorsett: Arm
votiva

And once again in the known Belly hide.

Ah! who may hope, when Heaven hath Help deni'd!
Here we beheld, from *Pallas*' Temple, fair
Cassandra dragg'd by the dishevell'd Hair,
Her sparkling Eyes lifted to Heaven in vain;
Her Eyes, for Cords her tender Hands restrain.

At this sad sight *Choræbus* much inrag'd,
Amongst the Thickest desperately engag'd;
We follow, and break through an Armed Throng.
Here first by Darts from the high Temple flung,
Our own destroy us, and sad Slaughter make,
By change of Arms, and *Grecian* Helms mistake.
Th'incens'd *Grecians* from all parts recruit,
And sharply for the rescu'd Maid dispute;
Then both th' *Atrides* all their Men draw up,
Fierce *Ajax* charg'd, and the *Dolopian* Troop.

So Winds to Battail bring up all their Force,
Zephyre and *Notus*, *Eurus* Eastern Horse;
The Woods resound, incens'd *Nereus* raves,
And with his Trident stirs up dreadfull Waves.

Those we by stratagem had overthrown,
And by Night's help chac'd round about the Town,
Again appear; their Fellows Arms they know,
And by our wanting of the VVord, the Foe.
O're-pow'rd *Choræbus*, *Peneleus* flew,
And *Pallas* Altars did with Blood imbrue:
Next *Ripheus* fell, most faithfull to his trust;
Nor in all *Troy* none knew a man more just,
Though it pleas'd Heaven that he should suffer too:
Their own Friends *Hypanis* and *Dymas* flew;
Nor thy great Piety could save from Death,
Thee *Panthus*, nor *Apollo's* sacred VVreath.
Troy's Ashes witness, and last Flames of mine,
If in your fall I Danger did decline;

(c) In great Extremities they us'd to fly to the Temples for Sanctuary, which had so much privilege, that they could not be forc'd away from thence; *Pausanias in Achaic*. Of this we need no other President than *Cassandra* her self, who being ravish'd in the Temple of *Pallas* by *Ajax*, the Goddess reveng'd it by Thunder upon the Ravisher. See before lib. 1.

(d) This is he we last mention'd, Son of *Oileus*, for the other, son of *Telamon*, kill'd himself before the taking of the City. See *Ovid lib. 13*.

(e) *Nereus* is here, in the Opinion of *Parchasius*, taken for *Neptune*: as by *Claudian*: 1. de Rapt. Prof. Where he saith that *Nereus* divided *Scicily* from *Italy*, which *Dionysius* after attests to have been done by *Neptune* with a blow of his Trident. This is likewise here confirm'd by that Ensign of his Deity which is here attributed to *Nereus*.

(f) *Germanus* conjectures that *Ripheus* was, whilst he liv'd, very much a Friend to *Virgil*; who thereupon, in Gratitude, here brings his name, as *Homer* doth that of *Mentor* by whom he was cur'd of the infirmity in his eyes: So observ'd by *Herodotus*.

Or

Or Grecian Force, Death, had it been my Lot,
This hand had drawn; Thence off with us we got
Pelias and *Iphitus*: *Iphitus* weak with age,
And *Pelias* wounded by *Ulysses* Rage.

Next dismal Clamours us to Court invite.
Here was a Conflict, such a bloody Fight
As if there had no other Slaughter been;
So fierce with Malice, and for Plunder keen,
The ε shelterd *Greeks* we saw approach the Wall.
Some Ladders mount, some up the Pillars crawl;
Shields on their left hands gave their heads defence,
Whilst with their right they seize the Battlements:
Dardans resist; down Roofs and Towers they cast,
And with such Arms, since they behold their last,
Prepare to save themselves in Death's extremes;
High Honours of old Princes, golden beams
They tumble down; others with drawn Swords stood
To keep the Gates, and with strong Guards make good:
Something refresh'd, we to the Palace made,
With our joyn'd Force the vanquished to aid.

There was a private but a well-known way,
Which in the Court behind the Pillars lay;
By these back-Stairs, oft the unfortunate
Andromache, whilst *Priam* held his State,
Did unattended young *Astyanax* bring
To see her Mother and the aged King:
Here to the lofty Battlements I pass,
From whence vain Weapons wofull *Trojans* cast.

There was a Tower erected wondrous high,
Whose stately Bulwarks seem'd to kiss the Sky;
On this all *Troy* accustomed to view
Th' *Achaick* Camp, and *Grecian* Navy too;
This with my Sword I loos'd, and on that part
Where jutting Beams did from their Mortels start,

We

(g) *Testudo* is a military Engin, by the Greeks call'd *testudo*, likewise *& omdamques*, which *Diodorus Sic.* saith was invented by the *Greeks*, in the *Trojan* Warr; to which *Turnebus* thinks that *Homer* alludes in these words, *Il.* 23.

Helmet to Helmet, Shield to Shield, and Man To Man is knit.

It consisted of many Shields joyn'd close together to defend the Souldiers underneath, from all that might be cast down on them. See *Livy lib.* 44. more of this *La Cerda*.

We gave a shove, when suddain from the height
Thundring it fell, and on the *Greeks* did light:
But fresh men still supply'd, nor any kind
Of Battery seis'd.

Just at the Gate insulting *Pyrrhus* storms,
More glorious than the Sun, in ^b Brazen Arms;
So in the Spring a Serpent we behold
Famish'd with want, and swoln with biting cold,
His Skin being cast, from under ground appears
In gallant Youth, and proud his Bosome rears
In towry circles to the cheering South,
Triple Stings brandish'd from his hissing Mouth:
With him bold *Periphas*, and *Automedon*
Achilles Squire and Charioteer came on;
These, seconded by all the *Scyrian* Bands,
Who on the Roof cast Fire and flaming Brands.
Through strongest Gates bold *Pyrrhus* made a Pass,
And from their Hinges tore down Beams of Brass:
Then hews huge Pillars, cleaving knotty Oke,
And a large Breach for a wide passage broke.
The house within appears, long Halls unfold
Priams Bed-chamber and the Kings of old:
The Entrance they might see arm'd Souldiers guard,
But within Tumults and lowd skreeches heard,
The arch'd Sielings howl with female cries,
And clamours to the golden Stars arise;
Then fearfull Matrons run from place to place;
They ⁱ kiss the marble Pillars and imbrace.
Strong, as his Sire, *Pyrrhus* maintains the Fight,
Nor Guards nor Rampiers can resist his might:
Gates with his battering Ram are overthrown;
And from their Hinges Jaums lye tumbled down.
They force their way, the first they meet they kill,
And Royal Courts now basest Soldiers fill.

(b) *Magius Miscellan.* 3. 3. saith, in exposition of these words, that Iron was so rare with the Antients, as for that Reason they made their Armour commonly of Brass, sometimes of Tin: But withall it is very certain, that with the antient Poets, especially the Greek, by Brass is meant Iron and Steel.

(i) Such was the manner of those that were going into Captivity, to take an eternal farewell of their Homes by kissing the Gates or Pavements. So *Dion. Cassius lib.* 41. speaking of those who went with *Pompey* from the City, they invoked the Gods, saith he, and kissed the Pavement. For *Turnebus* gives another reason, that they believ'd a Deity to be in the Gates, Hinges, Thresholds and Walls of their Houses; So as that Kissing was aswell in token of Veneration and Religion; to this likewise is referr'd the solemn adorning them with Crowns and Garlands.

A

A fomie River not so fiercely goes,
When breaking forth, his Banks he overthrows,
And on the Plains with hostile Billows falls,
Bearing along both Cattle and their Stalls.
I did behold how bloody *Pyrrhus* rag'd
To enter, how th' *Atrides* were engag'd:
Priam, the Queen, her hundred Ladies view'd,
And hallow'd ' Fires which his own Blood imbrud;
He ^m fifty Daughters did with Marriage grace,
Such hopes there was of his Illustrious Race.
Beams rich with ⁿ Gold, and Spoils, fall in their ire,
And *Greeks* possess what's not possess'd by Fire.

But here thou mayst enquire of *Priam's* Fates;
When he beheld *Troy* taken, his Court-gates
Torn down, and *Greeks* through all the Palace rage:
On th' old King girds, palsied with Feeble Age,
Arms long unworn, and claps upon his Thigh
A useless Sword, resolving so to dye.

Amidst the Palace, in the open Air,
An ^o Altar stood, an antient ^p Laurel near
Embrac'd the Gods with a declining shade:
Here *Hecuba* and all her Daughters fled,
As Flocks of Pigeons from a Tempest hast,
And round the Statues of the Gods embrac'd.
But when in Youthfull Arms she *Priam* spy'd,
O my most wretched Husband! out she cry'd,
What Counsel thee to put on Arms did move?
Into what danger dost thou run, dear Love?
These times no such Defenders will allow,
No, if my *Hector* should be present now.
Draw near, this Altar may protect us all,
Or here in Death we will together fall.
Then she her Husband by the hand did bring,
And plac'd in sacred Seats the aged King.

Behold!

(k) *Centum nurus*, not Daughters-in-law to *Priam*, for he already said that *Priam* had but fifty Sons, unless, with *La Cerda*, we allow every Son two Wives; rather expound it with *Taubman*, *Nurus nurus*, ut erat hoc nomen si non affinitatis.

(l) Upon that Altar of *Jupiter Hercus*, at which *Priam* was kill'd, there was continually maintain'd a sacred Fire, never suffer'd to go out. *Turneb.* 14. 15.

(m) So many Sons he is said to have, others number 51. *Higynus* 54. There are who say but five Sons, and three Daughters.

(n) *Phrygian*. The *Phrygians* abounded with Wealth and Gold, as well as the *Persians*, these two being the most wealthy Kingdoms: How it becomes *Aeneas* to call his Counter-gold barbarous, is evinc'd by *Germanus*. See likewise *La Cerda*.

(o) *Jupiter Hercus* is said to have three eyes, and so nam'd from his Altar, which was within the compass or enclosure (*agros*) of the Walls, yet as here describ'd, in the open Air, not cover'd at the top. So *Athenaus*, lib. 5. *Homer*, saith he, *always placeth the Hall in open places, where was the Altar of Hercus Jupiter*. At this was *Priam* kill'd. *Tryphiodorus*,

At th' Altar of *Hercus*, sick of breath,
Bold *Pyrrhus* put the aged King to death.

Those who read there *Hermans Jupiter* with *Orsinus*, and so in *Calaber* with *Germanus*, besides the Authority of our Poet, undervalue *Euripides*, *Ovid*, *Seneca*, and others.

(p) Which, as the story goes, was fram'd in the midst of *Priam's* Court by Mathematical Art; the Trunk whereof was pure Gold, in length 12 Cubits; the Top spread into such large Branches as canopied all the House; the Blossoms, Boughs and Leaves, were part'y Gold, partly Silver; amongst the Fruit, Jewels of great value. This Tree *Ulfes* and *Diomed* (or as others say, *Palamedes*) being sent Embassadors to demand *Helena*, beheld with great amazement.

Behold! *Polites* one of *Priam's* Sons,
To get away from bloody *Pyrrhus*, runs
Through armed Foes, through Courts, and Halls about,
Wounded, to seek some sheltring Corner out;
Whom raging *Pyrrhus* fiercely did pursue,
Now takes, and strikes him with his Iavelin through:
At last, where in his Parents fight he stood,
He fell, and pours his Soul out in his Blood.

Here *Priam*, though with Death beleaguer'd round,
Free passage both for Wrath and Language found.
To thee for this, for this bold Act, he cry'd,
The Gods, if any of the Deifi'd
Such Deeds observe, shall just Rewards ordain,
That hast our Son thus in our presence slain,
And with his Blood the Parents face defil'd.
Achilles, whom thou Father falsely stil'd,
Was no such Foe to me; he blush'd, when I
Implor'd the Law of Arms, nor did deny
Hector's pale Corps should have a Native Tomb,
And me again sent with a Convoy home.

This said, th' Old Man a feeble Iavelin threw,
Which could not pierce his sounding Target through,
But on the Margin hung the harmless Spear.
Then *Pyrrhus* said, this News my Father bear,
My cruell Deeds remember to relate,
And how that I, his Son, degenerate;
For thou shalt dye. As soon as these he said,
Through his Sons Blood, he dragging him, convey'd
Trembling to th' Altars; then his Hair he wreaths
In his Left Hand, his Right his Sword unsheaths,
Which to the Hilts he buries in his side.
So finish'd *Priam's* Fates, and thus he dy'd,

F f

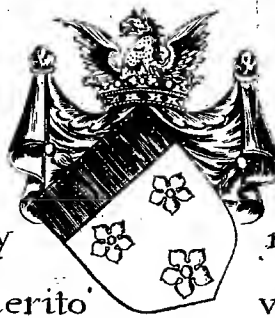
Seeing



Nunc movere. Hæc dicens,
Traxit, & in multo lap=
Implicuitque comam
Extulit; ac lateri capulo

Iohanni Stone de Stewckley

Tabula merito



altaria ad ipsa trementem
santem sanguine nati;
leva, dextraque coruscant
tenus abdidit ense.

magna in Comr. Huntingdon
Arm
votiva.
Æneis . 2.

Seeing *Troy* burn, whose proud commands did sway
So many powerfull Realms in *Asia*;
Now on the Strand his sacred Body lyes
Headless, without a Name or Obsequies.
But then I was surpriz'd with sudden Fear,
My Father in my Fancy did appear,
As I beheld the King give up his Life,
Iust of his Age; and my neglected Wife,
My rifled House, and poor *Iulus* chance.
I look'd to see how strong we might advance:
All weary had forsook me, and leap'd down,
Or in the Flames then wretched Bodies thrown.

And now alone, in *Vesta's* Portal I
Did *Helen*, taking Sanctuary, spy;
The mighty Fires which shone more bright than day,
Discover'd her, where close conceal'd she lay;
She for *Troy's* ruine fears the *Trojan* Sword,
The *Greeks*, and rage of her forsaken Lord:
Who both the Scourge of *Greece* and *Troy* had been,
Lay hid at th' Altar, fearing to be seen.
I rage, and to revenge my Countrey, burn,
That just Rewards I might with Death return.
Shall safely she enjoy her Native Soyl?
A Queen in *Sparta* triumph in our Spoil?
Her Lord and Court, Children and Parents see?
Shall *Phrygian* Ladies her Attendants be?
Shall Steel destroy our King, and Fire his Seat?
So oft these Shores lye in a Bloody Sweat?
Not so. Although no Honour we can gain,
Nor Conquest boast, to have a Woman slain:
Yet such a mischief that hath ruin'd *Troy*,
Will purchase Honour, if I should destroy,
Quenching revengefull Flames disturb my Breast,
And my Friend's Ashes seat in quiet rest.

F 2

This

(9) The Poet complies with both opinions, as well theirs who affirm that *Priam* was kill'd at the Altar, as those who say, that he was dragg'd by *Pyrrhus* out to the *Sigæan* Promontory, where was the Tombe of *Achilles*, and there slain. But he alludes to the death of *Pompey*, who flying to *Egypt*, was there be-headed, and his Body cast upon the Shore.

(r) Some omit the 22 Verses next following, as being rejected by *Tucca* and *Varus*, to whom *Augustus* committed the revision and correction of this Poem, as well because it is unbecoming a Man of Courage to be angry with a Woman, as that there appears some contradiction to this in the sixth Book,

Omnia Deiphobo solvisti.

But *Servius Fulvius* affirms, that these Verses were not rejected, but forgotten by *Tucca* and *Varus*: they are evinc'd to be truly *Virgil's* by *Erythraeus*, *Nasimbenius*, and above all, *Scaliger*, *Poet.* 3. 1. 1. and 3. 23. whom consult.

(f) The *Phrygian* work was much esteem'd for curiousness, and consequently the Slaves of that Country; which *Andromeda* complains of in *Euripides* his *Troas*.

(r) A term not improper to *Helen*, in respect of her many VVickednesses; first ravish'd by *Thesus*; then being married to *Menelaus*, she left him to run away with *Paris*; nor was she constant to him; for whilst she was in *Troy*, she was incestuous with *Corythus*, Son of *Paris* by *Oenone*: Her Loves with *Achilles* are celebrated by *Philostrophus*. And in respect of the ill fortune she brought along with her, this expression as well suits with her, as that of *Euripides*, who calls her, *Æneis*, *Mischief*, *Destruction*; and saith, she was not Daughter of *Jupiter*, but *ἀλαστόν ποδὸν φῶς δαίμων*, Of some malicious Devil, of Envy, of Murder, of Death.

This said, spurr'd on with Fury, on I went ;
 When my blest Mother did her self present
 In her full Glory, shining through the Night ;
 As 'mongst the Gods she casts Celestial Light ;
 Her Deity declar'd, she wrings my hands ,
 And from her Rosie Lips thus countermands :
 What grief, dear Son, hath thee distemper'd thus ?
 Where is your Duty and Respect to us ?
 Consider first how thou mayst dis-engage
 Thy Father, old *Anchises*, spent with Age ;
 Lives thy *Creusa*, or *Ascanius* yet ?
 Whom all the *Greeks* had every way beset ;
 Had not my ready Care their Rage withstood ,
 Or Fire or hostile Swords had drank their Blood.
 Let not such Folly thy sad Soul inflame
 'Gainst *Helen's* Beauty, nor yet *Paris* blame ;
 For the inexorable Gods destroy ,
 And from their deep Foundations ruine *Troy*.
 Behold (for all these Mists shall vanish quite ,
 Which, interposing, hinder humane sight ;
 Nor fear thou to obey what we command ,
 Nor, what thy Parents shall advise, withstand)
 These mighty Heaps thou seest, Stone rent from Stone,
 And Ashes mixt with Smoke, are overthrown
 By *Neptune*, his great " Trident shook the Wall,
 And, the Foundations moving, ruin'd all.
 Now cruell *Juno* guards the *Scæan* Gates ,
 And from their Fleet calls her Confederates ,
 Girt with a Sword.
 On a high Tower thou mayst stern *Pallas* spy ,
 Shining through * Clouds, her cruell *Gorgon* by.
Jove the *Greeks* strengthens, and their Bosoms warms,
 Must'ring all Heaven against the *Trojan* Arms.

(u) *Neptune* was suppos'd to have the power of shaking, not the Sea onely, but the Land, with the stroke of his Trident, *Turneb.* 26. 33. This is more particularly exprest here by the Poet, because about that time there was an extraordinary Earthquake which much shatter'd the Walls of *Troy*; The Gods, as was conceiv'd, conspiring to cast down what they had built; *Juno*, the Gates, whereof she was President; *Pallas*, *quas condidit arces*, the Towers; *Neptune*, the Walls which he erected.

(x) A Divine Cloud; *Nimbus*, saith *Servius Danielis*, is a fulgid (Taubman reads, fluid) Light, encompassing the Head of any Deity. Some read, *Limbus*.

Fly

Fly Son, thy Labours finish, I'll be near ,
 And safe thee to thy Fathers Thresholds bear.
 Then she her self in Nights dark shade conceal'd ;
 When cruell Shapes, great Deities, reveal'd
 Themselves averse to *Troy*.
 And now *Neptunian* *Troy*, and all her Spires ,
 Seem'd sinking, conquer'd in conjoyned Fires.

As where rough Swains, with many a sturdy stroke ,
 Hew in high Mountains down some aged Oke ;
 Cut round with cruell Steel, she threatens now ,
 Shaking her Tresses with a palsied Brow ,
 Vanquish'd with Wounds, at last she gives a Groan ;
 And brings a Ruine, being overthrown.
 From thence, by ' Heavens assistance, on I pass,
 Weapons retreat, and horrid Flames give place.

When to our Antient Seats I had retir'd ,
 My bed-rid Father, whom I first desir'd
 To carry to the Mountain, did deny ,
 And, *Troy* destroy'd, more willing was to dye
 Than suffer Exile ; You, he said, whose Blood
 Runs in clear Channells with Youth's spritely Flood,
 Save you your selves.

If Heaven would save my Life, these Seats for me
 Had been preserv'd ; it is too much, I see
 One Fall, once to out-live this * City took :
 Thus let, O thus the bed-rid be forsook.
 I shall find Death, pitied by Foes, who shall
 My Spoyls seek : Loss of Sepulcher is small,
 Useless with age, and in Celestial hate ,
 I long expected my too lingering Fate ,
 Since Heavens great King, and Father of the World,
 Thunder at me, and dreadfull Lightning hurl'd,
 And thus his Resolutions he declares.
 My self, my Son, and Wife are drown'd in Tears ;

And

(y) All Interpreters here understand, and truly, *Venus*, whom the Poet here calls a God, as the *Greeks* call their Goddesses *Sex* sometimes, as well as *Sex* : *Origen* cites this Verse as usually sung by the *Machometans*. *ὁ θεὸς ἡμῶν ὁ ἡμεῶν ἰσὶ ἐν ἀποστόλῃ* *Sex*, a God, a God greater, and great, is *Venus*. *Servius*, *Macrobius*, *Suidas*, and others, mention a Statue of *Venus* with a Beard, having a Comb in her hand ; it is more particularly describ'd by a late Author *De gli Imagini de gli Dei* ; the reason is, her particular power in the union of both Sexes.

(z) This taking of the City, besides the Poets who speak much of it, is mention'd by *Dionysius Halicarnassensis*, lib. 1. where he relates the coming of *Hercules* into Italy ; and by *Aristides* in *Rhodiæ*, *Troy*, saith he, was twice taken, first by *Hercules*, then by the *Greeks*.



*Ecce autem complexa
Harebat, parvumque
Si periturus abis, et nos
sine aliquam expertus
hanc primum tutare domum
cui Pater et Coniux quous*

Domino Simoni Fanshaw, Equiti



Austrato,

*pedes in limine Con. &
Patri tendebat Jutum:
rape in omnia secum;
sumptis spem ponis in armis,
cui parvus Julius
dam tua dicta, relinquit.*

Tabula merito votiva,

And the whole House, left whilst on him we wait;
We all together suffer in one Fate.
Yet still he keeps his Bed, did still deny.
I desperate arm, and am resolv'd to dye.
What Aid can Policy or Fortune give?
That I would leave thee here, couldst thou believe?
Can Fathers thus discourse? If these abroads
Are destin'd to be ruin'd by the Gods,
And thou wilt adde to this unhappy Land
Thy self and thine, Death's Gates now open stand;
And *Pyrrhus* comes with *Priam's* Blood defil'd,
Before the Parents face he kill'd his Child,
And at the Altar then the Father slew.
Through Sword and Fire, this Spectacle to view,
Didst me, blest Mother, bring? and where I shall
Th'insulting Foe behold within my Wall?
My Father, Son, *Creusa*, in a Flood,
Lye weltring here, of one anothers Blood?
Arm, arm, bring Arms, the last day bids us go;
Dear Countreymen, let's once more charge the Foe;
Let us renew the Fight, on bravely fall,
We shall not perish unrevenge'd all.

Here girt I on my Sword, my Target brac'd
To my left Arm, and to the Portal hast.
When my dear Wife clung fast unto my Knee,
And going out, held forth our Son to me.
Goest thou to dye? then let us go along:
But if thou thinkst thy self sufficient strong,
First save your House, your Son, your Fathers life,
And mine, whom once you pleas'd to call your Wife.
At this the House was fill'd with Groans and Tears,
When straight a wondrous Prodigie appears;
Betwixt our Hands, in the sad Parents sight,
Lo! from *Iulus*' Crown a Flaming Light

(a) Amidst the embraces of his Parents, as *Servius Danielis* well interprets; for *Iulus* was of greater age than to be carried in their Arms, as may be argued from his following afterwards on foot, *non passibus æquis*; and that being seven years older, he was both a Huntsman and a Warriour.

(b) There are three kinds *pileorum* (of Caps) us'd by the Flamens or Priests of the Romans; *Apex*, which properly is *Virga lanata*, a little Wool wound up on the top of the *Pileus*; *Tutulus*, wholly of Wool, *meta figurâ*; and *Galeus*, made of the skin of some sacrificial Beast. *Apex* therefore is properly the top of the Cap or Head. But *Virgil* here alludes to the story of *Servius Tullius*, to whom, being a Boy, whilst he slept, the same thing happen'd which here is reported of *Ascanius*: A harmless flame seiz'd on his Hair, and so continued till he wak'd; which portended Rule and Empire. See *Livy*.

We

We saw arise, and harmless Fire did spread
 With a soft touch, and round his Temples fed.
 We frighted, hast to shake the flagrant Hair,
 Water to quench the sacred Flame prepare.
 But to the Stars *Anchises* lifts his Eyes,
 His Voyce and Hands advancing to the Skyes.

Fove, if thou hast to any Prayers regard,
 Look down and hear; if Merit find Reward,
 Confirm this Sign, grant, Heavenly Father, Aid.
 When with a mighty Crack, these words scarce said,
 We ^d left hand Thunder heard, and through the Skyes,
 With a bright Train, a blazing Meteor flies,
 Which we beheld o're the high Roofs to move,
 And our Course marking, in th'*Idæan* Grove
 Conceal'd it self, then in a Furrow broke,
 And with a Flash made all with Sulphur smoke.

Th'old man, thus vanquish'd, rose, then first implores
 The Gods, and their auspicious Star adores:
 Hast, hast, he said, I'll go to any place.
 You tutelar Pow'rs preserve our House and Race:
 This is your sign, who *Troy* in us protect.
 Dear Son, I go where Heaven shall thee direct:
 This said, the crackling Fires we louder hear,
 And from the Walls devouring Flames draw near.
 Dear Father, get upon my Shoulders streight,
 Nor burthen some to me shall be your Weight.
 What ever chance, one common Danger we
 Shall equal share, to both one safety be:
 I shall *Ascanius* my Companion chuse;
 My Wife must follow, but some distance use;
 And you, my Servants, list to my Commands.
 Near unto *Troy*, an Antient Temple stands,
 Of flighted *Ceres*, an old Cypres near,
 Kept by our pious Fathers many year;

(c) This he saith according to the Superstition of the *Romans*, who not contented with one Omen or Augury, desir'd more, to confirm their belief of the first; and if the ensuing were different, they took off the credit of the first. So *Servius* and *Turribus*, 13. 16.

(d) The left side, saith *Servius*, as to *Humane* things is unfortunate, as to *Celestial*, prosperous: So intonuit laevum; because the left side of the Gods is the right to those that look on them. *Varro* otherwise; From the Seat of the Gods looking towards the South, the Eastern parts of the World are on the left side, the Western on the right: Whence the Omens on the right side are more prosperous than the left.

By

By several waies there wee'l together meet.
 Dear Father, take our Countrey-Gods, unfit
 For me to touch, return'd from so much Blood,
 And such great Battails, till the Living Flood
 Cleanse me again.
 O're my broad Shoulders, on my Neck, this said,
 Above my vest a Lions skin I laid,
 And take the load; *Ascanius* did embrace
 My hand, and follow'd with no equal pace,
 My Wife behind, and through dark Streets are born.
 I that but now did show'rs of Javelins scorn,
 And thickest Ranks of *Greeks*, begin to fear
 Each breath of Wind, and smallest Noyse I hear,
 Troubled alike both for my Load and Son.
 The Gates I reach'd, and thought the business done;
 When sound of Trampling Feet our Ears invades;
 My Father spies them through the Gloomy Shades;
 And out he cryes, Fly Son, O fly, they're here,
 Their shining Arms, and glittering Shields I appear.

Here know I not what unkind Power bereft
 My Judgement; for whilst usual waies I left,
 And by obscurer Streets, and nearer crost,
 Ah, by sad Fate, I my *Crensa* lost;
 Whether she dy'd, did stray, or tir'd gave o're,
 Uncertain, but I saw her Face no more:
 Nor look'd behind, nor miss'd her, till we come
 To sacred Seats, and Antient *Ceres* Tombe:
 Here we all met, one onely thus bereav'd,
 Who me, her Father, and her Son deceiv'd.
 What God or Man did not my Frenzy call
 In question? what worse Chance since *Ilium's* fall?
 My Son, my Father, and *Troy's* Gods I leave,
 Which in a sheltring Vale my Friends receive.

G g

Troy

(e) This memorable piety of *Aeneas* is related by *Ælian*, 3. 22. of which, thus an uncertain Author in the Anthology, lib. 3.

*Cum ferret medios proles Cytherea
 per hostes*

*Impositi collo languida membra
 patris;*

*Parcite, ait Danaï; levis est senec
 gloria rapto:*

*At non erepto gloria patre le-
 vis.*

Antoninus Pius had a Signet bearing the Image of *Aeneas*, with his Father on his back. *Sannazarus* hath an Epigram upon another of the same which he had; too long to be here inserted. We shall onely parallel the story with that of the *Catanes*; two Brothers, who carry'd away their Parents in the same manner, delivering them from the eruption of the Flames of *Aetna*. See *Claudian* upon that subject.



*Hæc fatus, latos hume-
res te super, fulvique
succedoque oneri.
Implicuit, sequiturque
Tunc subit Coniux.*

Honoratiss: Dom: D^o Iacobo
Comiti Northampton.



*ros, subjectaque colla
in sternor pelle leonis:
dextra se parvus Iulus
patrem non passibus æquis.*

Aeneas

Compton, Baroni de Compton,
Tabula merito votiva.

Troy I re-visit, gird on shining Arms
All Dangers to renew, through all Alarms
Ilium to search, and once more Dangers try:
The Walls I first, then gloomy Gates draw nigh;
Obscur'd with Night, back, I my own steps trace
With searching Eye, and with a wary pace.
Horror each where, nay Silence strikes a fear:
Thence home I went, hoping to find her there:
But in the House the cruell *Greeks* I find,
And eating Fire rowl'd to the Roofs with Wind;
Then Flames ascend, Smoke towreth in the Air:
To *Priam's* Seat and Palace I repair;
There *Phoenix* and *Ulysses* guard the Spoils
In *Juno's* Temple, and forsaken Iles.
From all parts hither *Dardan* Treasure came,
Sav'd from the Gods, and Temples sunk in Flame;
Goblets of Gold, rich Robes in^g heaps are laid,
Youth, fearfull Matrons, orderly array'd,
Stood round about.
Bold also, I the Streets with Clamour fill,
And call through Shades, ingeminating still
Fondly again, again *Creusa*. Here
To me in quest, thus raging every where,
Appears her Shade, and sad similitude,
And her known Form a^b larger Shape indu'd;
Speechless I was, upright did stand my Hair;
VVhen thus she spake, with words appeasing care:
VVhy so much pleaseth thee a task so vain,
My dearest Lord, since thus the Gods ordain?
Neither must thou transport me from these Lands;
The King of high *Olympus* countermands.
Thou shalt, long exil'd, plough vast Seas, before
Hesperia's found, where through a fertile Shore
The *Lydian Tybers* gentle VVaters glide.
Glad things wait there, a Realm, a Royal Bride;

Gg2

Spars

(f) By *La Cerda* expounded
those from which Oracles were gi-
ven.

(g) According to the Military
Customs of gathering all the Prey to-
gether into one place, by which the
Victor pleas'd the Souldiers with the
sight of what their Labours had
compass'd.

(h) This *Turnebus* refers to her
Apotheosis, or Deifying; For the
Antients (saith he) attributed a
larger proportion'd shape to their Gods
than to Men. *Lipsius* and *Delrio*
suppose, that she was not so indeed,
but only appear'd bigger to *Aeneas*
by reason of his fear. *La Cerda* ob-
serves, that the Apparitions of the
Dead are greater than the Persons
themselves were in Life.

Spare for thy dear *Cressa* Tears ; for she
Dolops proud Seats, nor *Myrmidons* shall see ;
I that to *Dardan Venus* am alli'de ,
Shall never wait on *Grecian* Dames,
The Gods great Mother will for me provide,
Farewell, farewell ; take of our Son a care.
These words being said, she vanish'd into Air ,
And left me weeping, having much to speak.
Three times I strove to cling about her Neck ,
Thrice her in vain my circling Arms entwin'd ;
She like a swift Dream flies, or nimble Wind.
Then I my Friends re-visit, night grown old ,
Where numbers I admiring did behold
Of new Associates, Men and Women found ,
Children and Vulgar, for sad Exile, bound,
From all parts met, willing to sail the Seas ,
And venture Life and Fortune where I please.

When *Hesperus* from high-brow'd *Ida* rose ,
Ushering the Day, our Gates beset with Foes ,
Nor hope of succour, I the Mountain take ,
Bearing my aged Father on my back.





Accessi, viridemque ab
Conatus, ramis tegerem
Horrendum, et dictu video
nam, que prima solo
Vellitur, huic atro lin-
et terram tabo maculant,
Honoratissimo Dni Domino
Worshy.



humo convellere Sylvam
ut frondentibus aras,
mirabile monstrum
ruptis radicibus arbor
quantur sanguine guttae
Æne. 5.

Johanni Bellasis Baroni de
Tabula merito votiva.



VIRGIL'S ÆNEIS

THE THIRD BOOK.

THE ARGUMENT.

Torn Mirtle bleeds; slain Polydor complains;
Not from a Tree Blood flows, but from his Veins.
His Rites perform'd, they leave the Thracian Shore;
To Delos sail; Apollo they implore.
Phœbus mistook, they plant in Crete: from thence
Admonish'd by a Dream, and Pestilence,
They launch again; a storm at Sea; The seats
Of ravenous Harpies; Dire Cænos Threats.
Helenus, Priam's Son, in Epire reigns,
T' Andromache match'd, and Trojans entertains.
He shews what Coasts of Latium they must steer.
Ætna, the Cyclops, Polypheme appear.
To sad Dyrachium next Æneas bends,
Thence drove to Libya, where his Story ends.



After it pleas'd the Gods the Asian
State,
And Priam's "guiltless Line t'ex-
terminate,
Proud Ilium fall'n, Troy smoking on
the Ground;

To strange Shores, divers Exiles we were bound,

By

(a) Ursinus saith, that Virgil
alludes to a place in Homer, Iliad. 4.
where Jupiter confesseth, that he
lov'd no Nation or City like the
Trojans, Priam and his People.

—For there (saith he)
My Altars never without Incense
are.

That City therefore deserv'd not
Ruine, which was so observant of
Religious Duties.

(b) More within (saith Strabo, lib. 13.) is Antandros, over which a Mountain hangs, call'd Alexandria, where they report the Goddesses were judg'd by Paris.
(c) *Æstas pro Vere*: The beginning of the Spring, at which time the Seas are said to be open'd by the West winds.

(d) The first Voyage of *Æneas* was from Antander in Phrygia, through the Hellespont, to Thrace, a Countrey commended, as Martial; For there (saith *Arnobius*, lib. 4. upon the Authority of *Sophocles*) *Mars* was brought up; and (as *Homer*, *Odys.* 8.) as soon as he was free from *Vulcan's* Fetters, he went thither. As to the fertility of the Countrey, though deny'd by *Mela*, *Euripides* much commends it (in *Hecuba*) for both these qualities.

—Quitting the Trojan Strand,
At Thracian Polymestor's Seat did land;
Who the fat Glebe of Chersonesus
till'd,
And o're stout Martial Men the
Scepter wield.

(e) King of Thrace, Contemner of the Gods, and particularly of *Bacchus*, fierce and eager of VVar.

(f) Most Interpreters here understand *Ænus*, a Town built by *Æneas* in Thrace; for (according to *Pliny*, 4.11.) there was the Tomb of *Polydore*. Some refer the allusion to another City built by *Æneas* in Macedonia, mention'd by *Livy*, l. 40. who calls it *Ænia*; adding, that there every year they sacrific'd to their Founder *Æneas* with great Solemnity.

(g) *Æneas*, saith *La Cerda*, is frequently induc'd sacrificing by the Poet; according to the Custom of the Antients, with whom the Priestly Office was not seldome discharg'd by the Prince. See *La Cerda*, by whom this is observ'd.

By Auguries of the Gods; and Ships provide
Near to *Antandros*, under *Phrygian Ide*;
Uncertain where to plant, or what course run;
Our Force we muster: Scarce the Spring begun;
When old *Anchises* to set sail commands.
Weeping I leave the Port, and Native Lands,
Where *Troy* once stood, transporting through the Seas
My Friends, my Son, Lars and great Deities.

Far off the *Thracians* plow a VVarlike Land,
O're whose vast Plains once stern *Lycurgus* reign'd:
An antient League, and Household Gods conjoyn'd,
They held with *Troy*, till Fortune us declin'd:
Hither I came, and led by spightfull Fate,
Built on curst Shores my first unlucky Seat,
And it *Æneum*, by my own name call.
I sacrifice to *Venus*, and to all
Those Gods that did our Enterprize approve;
And slaughter'd a white Bull to mighty *Jove*.

By chance a Hill was nigh, whose swelling Brows
Cornell and Mirtle crown'd with armed Boughs:
To rifle Groves so flourishing, I hast,
That th'Altars might with verdant Leaves be grac'd;
When a most wondrous Prodigie I view:
For, from the Plant which first from Earth I drew
With broken Roots, Drops of fresh Blood distill'd,
And trickling Gore in blushes stain'd the Field.
Surpriz'd with Deadly Fear, I trembling stood,
Horror to Ice congeal'd my curdled Blood.
Again I pluck'd another tender Bough,
Abstruser Causes to discover now;
And from this also flows a Stream of Gore.
Much troubled, I the Rural Nymphs adore,
And *Mars*, Protector of the *Thracian Land*,
This VVonder might for a blest Omen stand.

On

On a Third after my whole strength I try,
And with my knees, on Earth did strugling ly:
Shall I go on, or not? a Grone I hear (Ear:
From under ground, and these words pierc'd my
Why rend'st thou me *Æneas*? dead men spare,
And to prophane thy pious hand forbear;
I born in *Troy*, no stranger was to thee;
Nor flows this purple from a senseless Tree.
Me, slaughter'd here, this crop of Javelins hides,
And sprouts with pointed Lances from my sides:
Fly then, ah! fly this avaritious shore,
Fly cruel Coasts, for I am *Polydore*.
But then I was surpriz'd with sudden fear,
Nor could I speak, erected stood my Hair.
This *Polydore*, with mighty summes of Gold,
Unhappy *Priam*, secretly of old
Sent to the King of Thrace: who, when he found
Our strength decay'd, and *Troy* beleaguerr'd round;
How with our wealth our Fortune us declin'd,
With conquering Arms and *Agamemnon* join'd,
All Laws of Nations breaks, the Prince destroys,
And so by unjust Right the Gold enjoies.
What dares not impious man for 'curst Gold!
My fear once ore', this Miracle I told
My Father, with some few, and Counsell crave:
All vote as one, those impious Shores to leave,
And from foul breach of trust, with fair Winds fly.
A Monument for *Polydorus*, high
We raise with Earth, and to the *Manes* plac'd
Altars, with purple wreaths, and *Cypress* grac'd,

(i) Amongst the Laws of the 12. Tables was this, *Defuncti injuria ne afficiuntur: do no injury to the dead*. And one of *Solon's* Laws was, *Let no man deface the Sepulchers of the dead, or violate them: let no man take out their bones, or cast down their Graves, or digg out their Ashes*.
(k) *Polymnestor* was of kinn to *Priam* and the *Trojans*. *Plutarch* in his *Parallels* calls him *Priami pater*, Son in Law. But in *Socrates* words he was *ἑταῖρος* and *ἰσχυρὸς*, more nearly alli'd to *Wealth*.
(l) *Servius* derives this expression from an old custom of the *Gauls*, and particularly the *Massilians*; who when their City was infected with Pestilence, caus'd some poor man to offer to the Gods, and to sacrifice: him for a whole year after they fed at the publique charge, then putting him on consecrated Vestments, and stuck with *Vervain*, they carri'd him quice through the City, accompanying him with curses that all the mischief might fall on him; hence sacred is taken for execrable; not as being really so, but that he who is sacred to the Gods is suppos'd to bear the Execrations of men.
(m) The Ghost of him who was not with all due Rites buried, was suppos'd to wander up and down; Hence *Æneas* not content with the first interment of *Polydore* (for he was rather overwhelm'd than buried) makes him a Sepulcher, and renews his Rites of Funeral, that his Ghost might be at rest. Thus *La Cerda*; confirm'd by what follows *Animamq; Sepulchro condimus*, as if then his Soul were buried, and not before.
(n) This was the First of the Rites; The greater the *Tumulus* (or Hillock of the grave) the more Honor to the dead: as preserving them more securely.
(o) He intends two Altars, as *Turnebus* here observes, and *La Cerda* upon the fifth Eclogue.
(p) Women (saith *Servius* *Damialis*) are said to use blew Garments when they mourn: Blew is by the Antients taken for Black: But blew *Viita* (Filllets) in neer Funerals, especially of the Son of the Family, are us'd; So here *Polydore's* Funeral as a Child was such.
(q) A Tree suppos'd under the tuition of *Dis* and *Proserpine*; *Servius* saith, because being once cut it never grows again, as a man once dead can by no means be restor'd: for which reason they us'd to strew the Bodies of the Dead with the Boughs thereof. *Varro* gives another Reason, because of the great smell it hath being burnt, which took away that of the dead Body, when cast into the Fire.

Hh

Round



*Dardanida, duri, quæ vos
Prima tulit tellus;
Accipiet reduces: anti
Hic domus Æneæ cune
Et nati natorum, &
Richardo Benet de Kew*

Tabula merito



*à stripe parentum
eadem vos ubere Leto
quam exquirite matrem,
tis dominabitur oris,
qui nascentur ab illis.
in Com. Surr Arm.*

votiva

Round *Ilian* Dames with Hair dissheveld stood;
Cups flowing with warm Milk and sacred Blood,
We, as the custom, offer, then did lay
The Soul in tomb, and loud his last Rites pay.

Soon as the Seas and Winds Cessation made,
And whispering *Auster* softly did perswade
To trust the Deeps, we lanch, and fill the Strands,
And sail from Cities and retreating Lands.
Dear to the Mother of *Nereides*,
A sacred Country, guarded round with Seas,
Lies in *Ægean* *Neptun's* lov'd imbrace;
Which floating Isle, fleeting from place to place,
Phœbus twixt *Mycon* and *Gyarus* binds,
Made firm to dwell in, and condemn the Winds.
Hither I came, and this most pleasant Land,
The weary, in safe Harbour, entertaind.
Entring, we honour *Phœbus* City, when
Anius, *Apollo's* Priest, and King of men,
A Diadem and Lawrel on his Brows,
Met us, and his old friend *Anchises* knows,
And hand in hand him to his Court convey'd.
In the old Temple of the God I prayd;
Great *Phœbus*, rest, to weary Pilgrims, grant,
An everlasting City let us plant;
To build new *Troy*, ah let those few survive,
Whom *Greeks* and stern *Achilles* left alive.

Whom shall we follow? whither go? vwhere rest?
Let one cleer Omen ease our troubled breast.
Scarce I an end of this short Praier did make,
VWhen all the Temple suddenly did shake,
The Mountain trembled, and *Apollo's* vvreath,
And bellowing *Tripods* thundred from beneath;

us'd by the Devill in imitation of that shaking which seiz'd the Earth at the sight of the Lord. *Psalm. 114. 7.* (c) The *Tri-*
pod was very large, cover'd with this which they call *Cortina*, a covering *La Cerda* saith of Brals, others of Gold, from beneath
which came the Voice; *Varro* derives it a *Cordis*, because within it the Heart of the Prophetes was inspir'd, *Scaliger*, à *Corte*, a *Penn*
or Coop, from the shape.

Hh 2

VVe

(r) By some referr'd to the old
custome; As if the *Trojan* women
stood round about the Tomb wail-
ing, whilst the Rites were perfor-
ming; By *La Cerda*, to another, of
placing Statues about the Sepulcher,
in a morning Habit and Posture. Con-
sult him.

(s) Blood and Milk, *Servius* saith,
are very acceptable to the dead in ob-
lation, because with the one we
were nourish'd, the other we did
nourish. *Virgil* joins them likewise
in the Funeral of *Anchises*.

(t) *Delos* is the most famous
Island of the *Cyclades*, renown'd for
the Temple of *Apollo*, and the tra-
ding of the *Greeks*. It was call'd so,
because it rose suddenly out of the
Waters. *Pliny* saies it was call'd
Pyripile, because Fire was first found
there.

(u) *Neptune* is so nam'd from
the City *Æge* in *Enboea*, and thence
likewise the Sea; Or as *Pliny* 4. 11.
from a Rock betwixt *Tenedus* and
Chios, shap'd like a Goat leaping
out of the Sea.

(x) *Calius Rodig. 7. 15. Sta-*
phylus the Son of *Dionysius* had a
daughter nam'd *Rhea*, with whom *A-*
pollo lay, which coming to her Fa-
thers knowl'g, he shut her up in
a close Bark, and committed her to
the mercy of the Sea; she by Di-
vine guidance brought to *Enboea*,
was there deliver'd of Boy, whom
she nam'd *Anius*, from the much sor-
row she underwent; *Anius* was car-
ried over to *Delos* by *Apollo*, where
he married *Dorippe* by whom he
had *Oeno*, *Spermo*, and *Elais*, to whom
Dionysius gave this property, that
whatsoever they touch'd should turn
into Wheat, Wine, and Oil, whence
call'd *Cenotrope*.

(y) On the Altar of *Apollo* at
Delos Blood was never shed; The
God only there was implor'd with
Veneration and Prayer, which *Ma-*
crobis (not without just applause
of *Virgil's* learning) observes upon
this word.

(z) *Thymbra* saith *Strabo* 13.
is a field through which runneth
the River *Thymbrius*, and falls into
Scamander at the Temple of *Apollo*.
Æneas here calls *Delian Apollo*,
Thymbrean, in memory of the *Tro-*
jans misfortunes, and to beget thereby
compassion in the God.

(a) *Brissonus lib. 1. form.* ob-
serves, that these two verses compre-
hend some Formes of the Augures,
who us'd to pray and wish that they
might receive certain and prosperous
Signes from Heaven.

(b) This shaking of the Earth,
Heinsius proves to be different from
that *tripudium sonivium*, with which
La Cerda and other Interpreters con-
found it: In *Nov. Testam.* but was

(c) The *Tri-*
pod was very large, cover'd with this which they call *Cortina*, a covering *La Cerda* saith of Brals, others of Gold, from beneath
which came the Voice; *Varro* derives it a *Cordis*, because within it the Heart of the Prophetes was inspir'd, *Scaliger*, à *Corte*, a *Penn*
or Coop, from the shape.

We terrified fall prostrate on the ground,
When to our ears approach'd this dreadfull found.

That Land, bold ^d *Dardans*, did your Sires maintain,
The same with joy shall cherish you again:
Seek your old Mother, ^e there the *Trojans* shall
For endless Generations govern all.

Thus *Phœbus*; then with joy they all demand,
And Noise confus'd, where was that happy Land
Apollo to the Wanderers had design'd.

My Father then calling old things to mind,
Dear friends, he said, your hopes now entertain.

^f *Foves* Birth-place, *Crete*, lies ^g circled in the Main,
There is Mount *Ide* the Nursery of our Race;
A Hundred Cities hath this wealthy place:

Our Grandfire first, hath not my Memory faild,
Teucus, from thence to *Rhoetian* Confines faild,
To plant new Kingdomes; *Ilium* yet unbuilt,
And *Pergam* Tow'rs, they in rich Vallies dwelt.

Chorybantian Sounds for ^h *Cybel* he ordaind,
And silent Rites in *Idas* Grove maintaind:
The Ladies Chariot is with Lions drawn.
Therefore, where Heaven commands, let us go on:
Implore the Winds, for *Gnosfan* Kingdomes steer,
Which are (if ⁱ *Fove* our voiage favour) neer;
Wee the third Morn may ride in *Cretan* Rodes.

This said, he paies due Honors to the Gods;
Neptune ^b a Bull, a white Bull *Phœbus* Right,
To Storms a Black Sheep, and Fair VVinds a White.
Idomeneus from his fathers Seat

Drove by his Subjects, had fortaken *Crete*,
And, as they fam'd, no Foe possest the Land,
But empty Palaces neglected stand.

^k *Ortygian* Ports forsook, we plow the Floods,
By viny *Naxus*, and ^l *Donyfan* Woods,

Olearus

(d) The knot of the Oracle (unobserv'd by *Anchises*) lay in this word; For saluting them *Dardanians*, it pointed them to *Italy*, from whence came *Dardanus*, not to *Crete*, whence *Teucer*. See *Macrobius Somn. Scip.*

(e) This Prophecy of the continuance of *Aeneas* his Empire (borrow'd from *Homer*) is much admir'd by Interpreters, as being in force still in the Remains of that Empire in *Germany*, and the house *Austria*.

(f) Either in the *Mediterranean* Sea, or far from the Continent, or in the midst as we may say of many Seas; for according to *Solinus* it cannot be prov'd in what Sea *Crete* lies, part lying on the *Libyan*, part on the *Ionick*, part on the *Aegyptian*, part on the *Achaick*.

(g) Wife to *Saturn*, Mother of the Gods.

(h) *Brissonus* from the Authority of *Plutarch* shews, that a Bull us'd to be sacrific'd to *Neptune*. See also *Agellius* 13. 25. & *Macrobius* 3. 10. A Bull saith *Homer's* Interpreter, alluding to the roughness of the Sea, black in respect to the deepness, which makes the waters thereof of that colour. Nor is a Bull an improper sacrifice to *Apollo*, who is said to have kept the Herds of *Admetas*. To the First, *Aeneas* sacrifices for his Voyage; to *Apollo*, for the direction of his Oracle.

(i) *Delus* so first call'd saith *Solinus* from the many Quails first seen in it, which the Greeks call *delus*.

(k) *Servius* saith, from the colour of the Marble thereof, as *Paros*, in the same respect is presently after call'd white.

Olearus, Chalkie *Parus*, pass through Seas
Sow'd thick with Isles, and scatter'd *Cyclades*;
The Sailors cheerfull cry our people cheer,
Wee must for *Crete*, our Grandfires Kingdom, steer;
When on our Stern attends the rising Gale,
And we at last this antient Country sail;
Where I did build our long'd-for Citie's wall,
And our new Town did *Pergamea* call;
The Name our people pleas'd, whom I advise
To build fair Houses, and to Sacrifice.

And now our Ships lay dry upon the Sands,
Our Youth wed, plow; I gave them Laws and Lands;
When on the sudden a most sad disease,
By Heavens corrupted influence, did seise
Our people, Corn was blasted in the Ear,
Fruit in the Bud, a most contagious year:
Either they dye, or walk in lingring pain.
Then scorching *Sirius* burns the steril plain,
And the parch'd Earth denies the sickly Food.
My Father bids remeasure back the Flood,
To th' Oracle of *Delphos* did perswade,
And there once more to beg great *Phœbus* aid,
When he would end their toyls, where his command
Bids them they should address, and where to Land.

Twas night, and Sleep each where did Mortals
When ^l sacred forms of *Phrygian* Deities, (seise,
Which off I brought through *Trojans* flames and foes,
Appear'd to me then laid to take repose,
A clear full-orbed Moon gave me the sight, (light,
Which through the windows showr'd a stream of
Who in these words vouchsaf'd to ease my care:
VVhat *Phœbus* at *Ortygia* would declare,
Lo! here he sings, and sent us to thy Gates;
Who through *Troys* flames thee follow, and thy Fates,
We

(l) These Gods (saith *Servius*: *Danielus*) were Brought by *Dardanus* out of *Samothracia* into *Phrygia*, and by *Aeneas* from *Phrygia* to *Italy*: Therefore in the Opinion of some induc'd by the Poet advising him in sleep; For by their advice in the same manner he enter'd into League with *Latinus*, and *Latinus* with him: And he profess'd to see them sometimes in sleep, and to be advis'd by them.

We have with thee measur'd the swelling Seas,
And to the Stars thy Progeny shall raise,
And give thy City Rule; great Walls prepare
For greater things, flight, nor long labour spare.
Change Seats; Apollo not advis'd these Lands,
Nor yet to plant in Crete the God commands.

There is an antient and a fruitfull Soil,
Whose warlike Realms the Greeks *Hesperia* stile,
By *Oenotrians* till'd; Posterity, they fame,
Since call'd it *Italy*, from their Princes name,
There seek establish'd Seats, where *Dardan*, first
Of all our Princes, was with *Jasius* nurs'd.
Rise, let thy aged father understand
These Truths, and sail thou for th' *Ausonian* Land;
For *Jove* in *Crete* grants thee no fixt aboads.

I lay amaz'd to see and hear the Gods,
Nor did I sleep, I knew what Pow'rs they were,
By their Celestial looks and veiled hair.
And then I in a cold and trickling Sweat
From scarce warm Couches suddenly did get,
Lifting my Voice and Hand unto the Skies,
I paid Propitiatory Sacrifice.

Due Rites perform'd, the business I unfold,
And every circumstance *Anchises* told.
He knew the double Stock, and doubtfull Race,
And his new error of the antient place.
Who said, Dear Son busied in *Troys* affair,
These things *Cassandra* did to me declare.
Now I remember she of Realms foretold
Belong'd to us, and oft *Hesperia* would,
Of *Italy* name, but who could then believe
Trojans must *Latium* seek, or credit give
To what th' inspired Prophetess did say?
Take the best Counsel, and the God obey.

Thus

(m) The Story of *Dardanus* receive as collected by *Mariana* Author of the Spanish History. 1. 11. *Siculus* King of Spain, Son of *Atlas*, his father going thence and shortly after dying, succeeded him in the Kingdom; came into Italy, as well to see the Kingdom where his father died, as to keep together the remainder of his father's Army, and to reconcile the differences of *Jasius* and *Dardanus*, who strove for the possession of *Hetruria* after the death of *Corinus*; *Jasius* who had the stronger Title and the weaker Arm, having solicited him by letters. Arriving there, he wrought *Dardanus*, who had a strong Army of the Aborigines, to lay down his Arms, and commit himself to his Uncle's power (for *Electra* was the daughter of *Atlantis*, sister to *Siculus*, mother of *Jasius* & *Dardanus*, & wife to *Corinus* King of the *Hetrusci*) trusting in his own innocency and the equity of *Siculus*, by whose authority a League was made betwixt the Brothers, which *Dardanus* broke by killing *Jasius*. *Siculus* to revenge this injury overthrowes *Dardanus* in a great Battail, and drives him into *Samothracia*; whence passing the Hellespont he built *Ilium* in Asia. The Kingdom of Italy was deliver'd to *Coribantus* the Son of *Jasius*.

(n) A Town in *Hetruria*, so nam'd either from *Corinus* the father of *Dardanus*, or according to *Servius* *Danielis* from the Greek word signifying a Helmet. *Dardanus* being beaten by the Aborigines, and losing his Helmet, staid to recover it, and by that occasion his men refusing courage reingag'd with the Enemy, and got the Victory Whereupon he gave the Town, where he lost his Helmet, that name.

Thus having said, all follow his Commands,
And joyfully forsake new planted Lands;
Some few being left, we hoise our Sails again,
And plow with hollow Oke, the boisterous Main.

After our Ships so far had left the Coast
Till all the world, but Sky and Sea was lost,
A sable Cloud with Night and Tempest rose;
And th' Ocean rough with horrid darkness grows;
Inraged Winds make raging Waves more fierce,
And through vast Floods us every way disperse;
Whilst fleeting Tempests muffle up the Day,
All Heaven becomes to gloomy Night a prey,
Perpetual lightning breaks from broken Clouds.
Drove from our course, we wander through dark
Nor *Palinurus* knows, in such a Sky, (Floods,
Day from the Night, or whither he should Ply.
Three Sun-less Daies, as many Nights we were
Wandering through dismal Fogs, without a Star;
But the fourth Dawn, we rising Land behold,
And far off Hills, which misty Clouds infold.
Sails struck, we row, our lusty seamen sweep
The azure Pavement of the briny Deep.
After I scap'd the danger of the Main,
First me the *Strophades* did entertain,
Isles standing in the great *Ionian* Seas,
And by the *Grecians* called *Strophades*;
Where dire *Celæno* other Harpies led;
When frighted they from *Phineas* Table fled.
No Monster like to these, no Plague more fell,
Nor sharper Vengeance Heaven ere call'd from Hell.
The Fowl have virgin faces, and hook'd Claws,
Still purging Bellies, alwaies greedy Maws
With Hunger pale.

convenience only, that the Rocks closing tore off her Tail; being presently parted again, the Argonauts follow with the same speed, and get through safe with the loss only of the Stern. Hereupon *Zetes* and *Calais*, winged youths, the Sons of *Boreas*, which were with the Argonauts in this Expedition, drive away the Harpies from *Phineas* to the Islands *Plotæ*. There being warned by Jupiter they left the pursue: and from their return those Islands were call'd *Strophades*. Thus *Eustathius* in *Odyss.* 12.

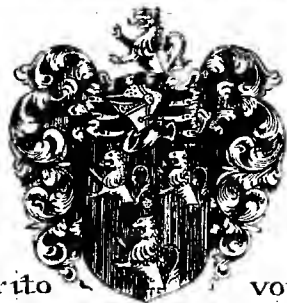
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(o) The Story of *Phineas* and the Harpies is thus related by *Eustathius*. When the Argonauts came to *Bithynia* they met with blind *Phineas*, King of that Province. The cause of his blindness was this: He had Sons by *Cleopatra* daughter of *Boreas*, who being repudiated, he married another, to which Stepmother he deliver'd his Sons by *Cleopatra* to be put to death by an Accusation. Jupiter, being angry, gave the King his choice, to live blind, or die; he chooses to be blind. *Phœbus* incensed sends Harpies to torment him with hunger, by snatching his meat from him. The Argonauts, who sail'd with *Jason*, knowing *Phineas* to be a wise man, desire direction of him how to Sail by the *Symplegades*. He promises to do it, if they would chase away the Harpies; to which they oblige themselves: He asks them how swift their Ship was; they answer, that she sail'd as swift as a Pigeon flies; he bids them take a Pigeon, and let her fly through the Rocks when they were parted from each other; when she was through they should without fear set sail: The Pigeon is sent through with this in-



Bellum etiam pro cede
Laomedontiade, bellumne
Et patrio insontes Har-
ibitis Italiam, portus
sed non ante datam
quam vos dira fumes
Ambesas subigat malis,

Thomæ Benet de Babram
Tabula merito



bom, fratique juvenis,
inferre paratis;
pyias pelleret regno:
que intrare licebit:
cinctis moenibus urbem,
nostreque injuria cedis
absumere mensas.

in Com Cantab: Arm:
votiva

The Port being entred, as we nearer drew,
Herds of fat Cattle in the Fields we view,
And shaggy Goats, no Herdsman in the way.
We draw our Swords, inviting to the Prey
The Gods, and *Love*; on pleasant Shores we rest,
And on high Beds magnificently feast.
But from the Mountains, with a speedy flight,
On thundrings Wings Harpies themselves invite;
Our Meat they seize, and with sharp Talons rend,
And from foul Lungs forth dismal Skreeches send.

In a Recess, again our Cloth we laid,
Guarded with Trees that cast a horrid shade;
Altars ⁷ once more with sacred Flames supply;
When from another quarter of the Sky,
A thundring Troop beleaguers round our Meat,
And with arm'd Talons, spoyl, and tear, and eat.
Then I command our Men to take up Arms,
War must be made with such pernicious Swarms.
They at the word obey, in Grassy Fields
Conceal their Swords, and hide their dazzling Shields;
When feather'd Troops from winding Shores resound,
Misenus Signal gave on higher ground.
Trojans with them in a new manner fight,
Bickering with horrid Sea-fowl in their flight:
But Steel soft plumage could not dis-compose,
Nor were their Bodies liable to Blows:
They wheeling off, swift through the Skies are born;
And with foul Prints forsake the Prey half torn:

Celæno then, perch'd on a lofty Rock,
That fatal Prophets thus silence broke.
Raise you *Laomedontians* a War,
For slaughter'd Cattle? and by Force prepare
Innocent Harpies from their Realms t'expell?
If so, what I shall say, remember well:

I i

What

(p) It was a Custom amongst the Ancients, to vow the tenth part of the Prey and Spoyl they should gain of their Enemies, to *Jupiter*, thence surnamed *Prædator*, and to other Gods. So did *Camillus*. *Levy*, lib. 5. This Military Custom the Poet brings here apply'd to hunting. See *Eclog.* 7.

(q) *Servius* and *Lilius Giraldus* (*Syntagm.* 17.) observe, that these words have reference to that kind of Sacrifice which they term'd *Succidaneum*, whereas the first *Hestia præcidanea* were not kill'd; but the second, *Succidanea*.

What *Jove* to *Phœbus*, *Phœbus* me foretold,
I greatest of the Furies now unfold.

That *Latium* which you seek for, you shall find,
And the Port enter with a favouring Wind:
But e're your City is with Bulworks fenc'd,
You for these Slaughters shall be recompenc'd
With *r* *Famine*, which shall make you Trenchers eat.

This said, on Wings to Woods she did retreat.

Cold Blood dis-animates with sudden Fears;
No more with Arms, but now with Vows and Pray'rs
Our heartless Souldiers seek to make a Peace,
Be they foul Birds, Furies, or Goddeffes.

Anchises then, raising to Heaven his hands,
Implores the Gods, and Sacrifice commands.

You Powers, call in your Threatnings, ah forbear,
And from such Punishments the Pious spare.
Then he gave order straight we should un-moor,
And loose our trembling Cordage from the Shore.

We with full Sails run through the fomie Seas,
That course, which best, Winds and our Masters please.

Woodie *Zacynthus* now from Sea arose,
Dulichium, Same, high-clift *Neritos*;

Ithacus Rocks, *Laertian* Realms we fled,
And curse the Shore cruell *Ulysses* bred.

Leucates Cloud-crown'd Mountains next arise,
And *Phœbus*, which the Sailor terrifies.

From thence, we tir'd, to the "small City hast,
And from our Prows, for safety, Anchors cast;
Where we at length land on a dangerous Shore,
And *Jove* with Vows and Sacrifice implore.

Naked our Youth practise on th' *Actian* Soyl
Their *Ilian* Games, and wrestle, steep'd in * Oil.

To pass so many *Grecian* Seats they joy,
Proud thus through Foes to have transported *Troy*.

Mean

(r) The story to which *Virgil* alludes, and afterwards mingles with Fiction, is thus mention'd by *Strabo*, lib. 12. Thence going into *Latium*, *Aeneas* continued there; being advis'd by an Oracle to dwell in that place where he should eat his Tables, which happen'd in *Latium*, near *Lavinium*; for there a great Loaf of Bread was accidentally brought in lieu of a Table, which, with the Meat set upon it, they eat. *Servius* also, upon the Authority of *Varro*, affirms, that this Oracle was receiv'd by the *Trojans* from *Jupiter* *Dodonæus* at *Epire*.

(s) Of this name there is a Mountain in *Ithaca*, and an Island, both mention'd by *Strabo*, lib. 10. The Original of the name thus deliver'd by *Didymus* (or rather by the Scholiast upon *Homer*, that goes under that name, for *Didymus* himself is there cited) *Odys.* 18. The Sons of *Perilaus*, *Ithacus* and *Neritus*, deriv'd from *Jupiter*, inhabit *Cephallenia*. Leaving their own Country, they pass'd over into *Ithaca*. Having beheld the situation of the place fit to be inhabited, because higher than the adjacent Countries, they came hither, and built *Ithaca*. Whereupon the Isle took its name from *Ithacus*, the Mountain from *Neritus*.

(t) See *Eclogue* 6.

(u) Not *Ambacia*, as *Servius* expounds it, but *Altium*, according to *Lavinus Torrentius*; a Town very little before the Colony induc'd by *Augustus*. The Games which follow, were those Quinquennial *Actian* Games instituted by *Augustus* (*Sueton. Aug.*) in honour of *Apollo*. This occasion the Poet takes to flatter his Prince.

(x) Implying particularly a kind of sports the *Trojans* us'd (not running, or throwing the *Discus*, or the like, but) wrestling, or that which is call'd *Pancratium*, properly a kind thereof, to which Oil was requisite. *La Cerda* further urgeth, that the Author alludes to the Primitive Custom of Wrestlers, who us'd onely Oil and Water mix'd, to make themselves slippery, that their Adversary might with less ease fasten hold on them: But afterwards they had a Composition of Oil, Dust and Wax, call'd *Ceroma*, from which *Virgil* distinguisheth this by the *Epithite Libens*.

Mean while the Sun his Annual Course performs,
And Icy Winter yext the Sea with Storms.

A Brazen^r Shield, which once huge *Abas* grac'd,
On sacred Walls, I consecrating, plac'd;
And what it signifi'd, this Verse explain'd,
From conquering Greeks these Arms *Aeneas* gain'd.
Then I command them row, and leave the Bay;
Our Rowers cuff the Waves, and sweep the Sea,
And straight *Phæacus* lofty Towers we hide;
Then by the barren Shores of *Epire* glide;
To the *Chaonian* Port our Course we bend,
And high *Buthrotus* lofty Walls ascend.

Here wondrous Tidings did my Ears invade,
That *Trojan* ^z *Helenus* in *Grecia* sway'd:
Andromache marry'd to a Prince of *Troy*,
Who did with *Pyrrhus* Queen his Crown enjoy.
I was amaz'd, and burn with strange desire
To see the King, and further to enquire;
And left the Fleet, where they in safety lay.

By chance sad Gifts, and Annual Rites, that day
Andromache paid *Afhes*, and implores
At *Hector's* ^a Tomb, near feign'd ^b *Simois* Shores;
Before the Town, in Consecrated Woods,
She rais'd his empty Monument of Sods,
And, to pay Sorrow at, two Altars rear'd.
When I to her in *Trojan* Arms appear'd,
And she beheld me coming, the strange fight
So wondrously her troubled Soul did fright,
That down she falls, all Heat did her forsake,
And long it was e're these few words she spake.

Is this thy Face? and dost thou still survive?
Liv'st thou, O Goddeffs Son? if not alive,
Where's *Hector*? then her Eyes with Tears she drown'ds,
And all the Grove with her Complaint resounds.

I i 2

(y) This was a Custom much taken up by the Antients, as appears by the Gladiators, who being made free, as we may call it (*Emeriti*) hung up their Arms consecrated to *Heracles* with an Elogy.

(z) *Andromache*, the Wife of *Hector*, was afterwards marry'd to *Pyrrhus*, by whom he had *Molossus*. *Pyrrhus* afterwards fell in Love with the Daughter of *Menelaus* and *Helenus*, before espoused to *Orestes*; and for that reason was slain by *Orestes* in the Temple of *Apollo* at *Delphos*. *Pyrrhus* dying, commands that *Andromache* his Wife should succeed in the Kingdom, and be marry'd to *Helenus* the Son of *Priamus*.

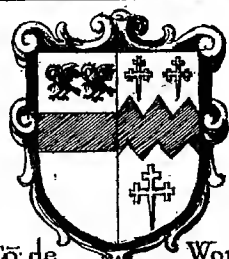
(a) The Body of *Hector* was not left in the Tomb at *Troy*, but carry'd to *Thebes* (as *Pausanias* attests) upon this Oracle.

You that inhabit *Thebes*, fam'd *Cadmus* Town,
If you wish Blessings would your Country crown,
Great *Hector's* Bones from *Asia* hither bear,
Where by *Heavens* King his Rites appointed are.

(b) The true *Simois* was a River at *Troy*; but *Helenus*, in remembrance of his Country, bestow'd many of the old *Trojan* names upon several parts of the Kingdom which he obtain'd in *Epyre*. So *Aeneas* call'd the City which he built in *Crete*, *Pergamea*. The same Custom is observ'd at this day in *America*; both by *Spaniards*, *French*, *Dutch* and *English*, that go to plant there.



*Vivo equidem, vitamque
Ne dubita; nam vera vides.
Heu quis te casus deiecit;
Excipit aut qua digna
Hectoris Andromache,
Deiecit vultum, &*



extrema per omnia duco,

*etiam coniuge tanto
fatis fortuna revivit:
Pyrrhin' connubia servas?
demissa voce loquuta est.*

Vir. Æneid. 1.5.

Nicolao Lectum de Hanley Ca: in Cō: de

Wor: Armigero; Tabula merito votiva.

I scarce to her, thus raging, answer give,
And hardly speaking, said, Behold I live,
And draw this Breath through all extremes of Fate;
Doubt not; true things thou seest.
But what's thy Fortune after such a Lord?
Can any worthy Chance one Smile afford?
Is Hector's Lady turn'd to Pyrrhus Bride?
With Looks dejected, softly she reply'd;
O thou of Priam's Daughters the most blest,
That under Troy's high Battlements deceas'd
On the Foes Tomb, not drawn by lot, nor led
Captive, to touch the Conquering Masters Bed.
We from our Countreys Flames, through all Seas born,
Felt the proud Youth's, Achilles Off-springs, scorn;
Who after fair *Hermione* did wed,
And, Fatal still, injoy'd a Spartan Bed:
And me to *Helenus* his Servant gave.
But him *Orestes*, who did strangely rave
For his lost Spouse, impatient, did pursue,
Surpriz'd, and at his Fathers Altar slew.
Thus *Pyrrhus* dead, part of the Kingdome yields
To *Helenus*, who call'd these *Chaon* Fields,
And from Troy's *Chaon* all *Chaonia* nam'd,
And in these Streights this *Ilian* Palace fram'd.
What Wind, what Chance, or rather favouring God,
Brought thee, so great a Stranger, to our Road?
Doth yet *Ascanius* breath ætherial Air?
Whom *Troy* to thee——

Of his lost Parent hath he any Care?
How doth his Fathers, or his Uncles Name,
Hector, his Soul to gallant Deeds inflame?
Weeping, she said, and spent much Tears in vain,
When from the City, with a stately Train,

(c) *Hermione* was the Daughter of *Menelaus* by *Helena*, Grandchild of *Leda*. *Pyrrhus* falling in Love with her, and understanding that she was given to *Orestes*, goes to *Lacedæmon* to demand her of *Menelaus* in Marriage; who took her from *Orestes*, and deliver'd her to *Pyrrhus*. *Orestes*, enrag'd with this injury, kills *Pyrrhus*, and regains his *Hermione*. The manner, according to *Euripides*, thus: *Pyrrhus* going to the Solemnities of *Apollo* at *Delphos*, *Orestes* likewise (unknown to him) went thither also, and whisper'd a report amongst all the Persons there, that *Pyrrhus* came onely to destroy the Temple; this suspicion takes effect; an Ambush is laid for him behind the Altar; whilst he is at his Devotions, the Arm'd men rush forth, and fall upon him weaponless as he was; he retiring, seizeth upon some Arms that hung up in the Temple, and therewith defending himself, demands of them what was the reason of their outrage, but is onely answer'd with Blows; at first he is too hard for them, but in the end, overcome with the Multitude, he falls, and is by them torn into pieces.

(d) *Patrias ad aras*, i. e. at the Altars of *Apollo*, at which his Father was kill'd. *Turneb. l. 17. c. 6*. Some interpret this of an Altar dedicated by *Neoptolemus* to his Father *Achilles*. Others refer it to *Apollo*, surnamed *Πατριος*, or *Gentivus*. *Servius* *Dan.* attests, that there was an Altar in the Temple of *Apollo* bearing this Inscription, ΠΑΤΡΙΟΥ ΑΠΟΛΛΩΝΟΣ.

(e) *Cressa*, not of his Country, as some interpret.

The

The Heroe *Helenus*, *Priam's* Off-spring, bends
His Course to us, acknowledging his Friends,
And over-joy'd, conducts us to the Wall,
Whil'st show'rs of Tears, at each word speaking, fall.
Then marching on, I little *Troy* did view,
And *Pergam* Tow'rs like to the Great ones knew;
I nam'd the narrower *Xanthus* as I pass,
And *Scæan* Gates religiously embrace.
In their Associate City *Trojans* rest.

Amidst the Hall the King receives his Guest:
Our Meat is serv'd in Gold, we chear our Souls,
In Royal Roofs, with Wine in Golden Bowls.

One day succeeds another, and fair Gales
First court, then pregnant make our swelling Sails;
When to the Prophet I my Sute preferr.
Inspired *Trojan*, Heavens Interpreter,
Thou *Phœbus*, *Tripods*,^b Laurel, thou the Stars,
'Birds Language knowst, swift Wings thy Augurers:
(Though all th'ambiguous Oracles agree
As one in this, our Voyage blest shall be;
And all the Gods in full consent perswade,
We *Latium* should, and Promis'd Lands invade;
Yet dire *Celæno* Iudgement doth presage,
Denouncing Famine, and Celestial Rage.)
Advise how we such Dangers may eschew,
Or else so great Opposings to subdue.

Here *Helenus*, as was the Custome, slays
Fat Steers, and, for the Gods assistance, prays;
Then takes his Fillet from his sacred Head,
And to thy Thresholds, me, great *Phœbus*, led,
Strangely with Reverential Fear dismaid;
When from inspired Lips the Prophet said;
Great Goddess Son, since thou must plow the Main,
This higher Powers make manifestly plain;

So

(f) *Xanthus* and *Scamander* are the same River, as is attested by *Aristotle*, who adds, that it was firnamed *Xanthus* by *Homer*, by reason of the yellow Sheep that were there bred. *Hist. An.* 3. 12. *Homer* observes this difference, that it was call'd *Xanthus* by the Gods, *Scamander* by Men. It is here said to be dry, as being but a small River, more for Delight than Navigation. *Lucan. lib.* 9.

*Inscius in sacco Serpentem pulvere
Transerat, qui Xanthus erat.*

(g) *Ciacomius* will have the Poet here allude to the Custome of the Antients, who plac'd their *Triclinia* in the midst of their Rooms, that the Attendants might have the more liberty.

(h) Either meant of the Laurel which grew in the midst of the Temple, and gave Oracles (mention'd before

—tremere omnia visa repente
Liminaq, laurusq, Dei.

by *Callimachus* also, *Hymn.* 2.) or a Laurel wreath which *Phœbus* himself, and the Priest that gave the Oracles, us'd to wear. *Clarus* is an Island sacred to *Apollo*, who was thence firnamed *Clarius*.

(i) This Verse is by Interpreters observ'd to include all the properties of Augury; as likewise that of *Ovid*, *Trist. El.* 1. 8.

*Linguaq, servata, pennave dixit
avis.*

The Birds that gave the signs by their note, were call'd *Oscines*; those that by flying, *Alites*; if their flying were fortunate, *Trapedes*. See *Agel. lib.* 6. cap. 6.

So Fate, and thus the King of Gods conclude,
And the firm order of Vicissitude;
Of many things, I must but little say,
That better thou mayst reach th' *Ausonian* Bay:
For Fates from *Helenus* the rest conceal,
Nor will great *Juno* suffer me reveal.

In the first place, that *Italy*, which thou
Supposest near thee, and art bound for now,
Long unknown Waves divorce, with longer Shores.
Before, *Sicilian* Floods shall bend thy Oars,
Ausonian Seas must by thy Fleet be found,
Th' infernal Lake, and the *Circæan* Sound:
Then in safe Lands thy City re-erect,
And this the Omen, which thou mayst expect:

When at an obscure Stream, much troubled, thou,
Under an Oke shalt find a mighty Sow,
With thirty Pigs new farrow'd, laid to rest:
A white Sow, a white issue at her brest:
There ends thy Toyl, thy City there erect.
Nor let thy eating Trenchers thee deject:
Fate and *Apollo* will, if thou implore,
Find out a means, but shun this neighbouring Shore
Of *Italy*, wash'd with our swelling Tide;
In all those Cities cruell *Greeks* reside;
Æaritions here have *Locrian* Bulwarks rear'd,
Lyctius^m *Idomeneus* Squadrons guard
Salentine Fields: there *Melibœus* small
ⁿ *Petilia* joyns to *Philoctetes* Wall.

But when your Ships transported reach the Bay,
And landing, you your Vows on Altars pay,
Spread o're your flowing Tresses Purple Hoods,
Left sacred Flame, in honour of the Gods,
Damp'd by some hostile Face, disturb the sign.
This pious use thou must impose on thine;

In

(k) *Turnebus, Adv.* 7. 14. affirms, that *Circe* was so call'd after *Homer's* example, from *Æa* a Peninsula in the River *Phasis*, where was once the chief City of *Colchis*; *Æa* (saith *Eustath.* in 1. *Od.*) is the same with *Colchian*; for *Æa* is a City of *Colchis*, according to *Lycophron*.

(l) Some say that *Lavinium*, not *Alba*, was built upon this Omen, and 30 years after (intimated by the Pigs) the Kingdom was transferr'd by *Ascanius* to *Alba*. Others, that the 30 Pigs design'd the 300 years before the Sovereignty was remov'd from *Alba* to *Rome*. *Messala Corvinus*, who bore a Sow in his Coat of Arms, said, That *Troia* amongst the first *Lavins* signifi'd a Sow, as the *French* at this hour, *Truye*.

(m) *Idomeneus* driven from *Crete*, planted himself in *Italy*. He was firnamed *Lyctian* from *Lyctus* a Town of *Crete*, whence he fled, mention'd by *Pliny*, 4. 12.

(n) *Petilia* was not first built, but inclos'd with a Wall by *Philoctetes*, the great Companion of *Hercules*, and Son of *Paan*; who going from *Melibœa* in *Thessaly*, leded himself in that part of *Italy*: *Strabo, lib.* 6.

In this thy chaste Posterity instruct.

When favouring Winds to *Sicily* conduct,
And straight *Pelorus* Bay shall dis-appear,
By lar-board Seas, and Shores, long Courses steer:
But to the star-board by no means be born.

These Coasts long since by a vast ruine torn,
(Such wondrous Changes Time hath brought to pass)
Divided were, Land that conjoyned was,
A huge Flood did with Violence divide,
Parting *Sicilia* from *Hesperia's* side;
Cities and Fields retir'd, with swelling Waves,
A narrow Sea their Margin interlaves.

° *Scylla* the right, *Charybdis* the left side
Inexorable guards; the swelling Tide
She at three foops doth from Hel's bottome drain,
Disgorging it against the Sky again, (Waves:
That Heavens bright Flames are storm'd with briny
But *Scylla* lurks, hid in obscuring Caves,
And sinks in rocky mouths up Ships distrest;
A Female, with a comely Virgins breast
Down to the middle, but beneath a Whales
Body, with Wolvish wombs, and Dolphins tails.
Better for thee to sail *Pahynus* Bay,
And round about with a long course delay,
Than once fierce *Scylla* in vast Caves descry,
Or Rocks refounding with her blew Dogs cry.

If *Helenus* hath Prudence, if you find
Apollo hath with Truth inspir'd his mind,
One special charge I prefs, O Goddess Son,
Again, again repeat, which must be done.
Great *Juno* move with Prayers, and her adore,
The powerfull Lady with frank Vows implore,
With humble Presents win, Conqueror at last;
Then steer *Italian* Shores, *Sicilia* past.

When

(o) The story of *Scylla* (in which there is some difference amongst the Relators of it) is thus told by *Ovid*, lib. 14. *Glaucus*, a Sea-god, loves *Scylla*, goes to *Circe*, that by the help of her, and Herbs, he might be lov'd by *Scylla*. *Circe* dissuades him from *Scylla*, woes him her self. *Glaucus* refuses *Circe*. She is angry with her that is prefer'd, provides Herbs, poisons that place of the Sea where *Scylla* us'd to wash: who comes, as formerly, and so soon as she touch'd the Water, sees her self surrounded with Sea-dogs. There she was turn'd into a Rock. The occasion of this Fable (according to the Scholiast of *Lycophron*) is, That at *Rhegium* in *Sicily* there is a Promontory shooting into the Sea, in the bottome whereof are many great Rocks, full of Cavities and Dens, Receptacles of Sea-monsters.

VVhen thou shalt reach to *Cuma's* sacred Floods,
And hear'st *Avernus* thundring through the VVoods,
A Prophetess inspir'd thou shalt behold
Down in a Cave, who long hath Fate foretold;
VVhich writ in Leaves, the Maid in order puts,
And to secure, in hollow Marble shuts.
They keep their Stations just as she design'd:
But the Door op'ning, with the smallest VVind,
The slender Leaves do every way disperse;
Nor more collecteth she the scatter'd Verse;
So they who come to be resolv'd of Fate,
Return displeas'd, and *Sybils* Mansion hate.

But suffer thou with patience this delay,
Although thy People murmur, and to Sea
Thy pregnant Sails invite, the VVind being fair,
And purchase Oracles of her with Pray'r.
Oh let her freely prophesy to thee
Ensuing VVars, and what th'*Italians* be,
And how such Toyls to wave, or else subdue;
And honour'd, let her grant Success to you.
These are the things I onely must advise;
Go, raise great *Troy* by prowess to the Skies.

After these hopefull words the Prophet said,
By his Commands they to our Fleet convey'd
Ivorie and Gold, and with a mighty mass
Of Silver, load our Ships, and *Dodon* Brass.
A Coat of Mail with Gold most richly wrought,
And a brave Helm with flowing Plumes he brought,
And, on *Anchises*, *Pyrrhus* Arms bestow'd,
Horses and Grooms;
Then did our Men with Oars and Tackling load.
Mean while *Anchises* bids prepare our Sails,
Left tardy, we should lose approaching Gales;

K k

To

(p) *Cuma*, a Sea-town of *Italy*, built by the *Cumæans* and *Chalcidians*, who went from *Eubœa* under the conduct of *Hippocles* and *Me-gasthenes*. But the Commanders had agreed betwixt themselves, that the City should be call'd by the one Peoples name, and the Colony by the others.

(q) *Gorop. Becan. ex Hispanicis*, lib. 4. *Virgil* (if any man else) most diligently vers'd not onely in *Homer*, but in all other Poets and Historians, sent down his own *Æneas*, whom he compos'd of *Achilles* and *Ulysses*, and adorn'd him with both their perfections; unto *Hell*, near to *Cumæ* and *Baix*, at the River *Avernus*; Where I have also enter'd the Cave of the Sibyl, and seen her Chapel, very admirable for its length and depth, in a Rock; at the furthest part whereof a hot Vapour was not a little offensive to those that enter'd. See of this more largely and exactly what *Mr. Sandys* hath said in his Journal.



Accipe & hac manuum
Sint, puer, & longum
Conjugis Hectorea: cape
O mihi sola mei super
Sic oculos, sic ille ma-
Et nunc aqali tecum
Guilielmo Wilde Arm.



tibi quæ monumenta mearum.
Andromachæ testentur amorem
dona extrema tuorum,
Asyanactis imago:
nus, sic ora ferebat,
pubesceret avo,
Tabula merito votiva,

Virg. Æneid. 1.3

To whom the Prophet highly honouring, said,
Thou, worthy to enjoy fair *Venus* Bed,
Sav'd from *Troy's* ruine twice by favouring Gods,
Sail to thy own *Ausonia* through the Floods;
But to the Offine ply, and leave these Lands:
Latium's far off, whither the God commands.
Blest with a pious Son, Farewell: why stay
I thus, and calling *VV*inds with talk delay?
But sad *Andromache* departing, brought
Garments with Golden Figures richly wrought;
Presents *Ascanius* with a *Phrygian* Cloke,
And honouring him with costly Gifts, thus spoke;
Take these Remembrances my own hand wove,
To testifie *Andromachæ's* long Love;
Receive these Trifles, made by *Hector's* *VV*ife,
Thou, my Son's Picture, pourtraid to the Life;
Such Hands, such Eyes, the self-same Look had He,
*VV*ho might in Youth have flourish'd now, like Thee.

Then I departing, thus with Tears begun;
May you live happy, you whose *VV*oes are done.
Stern Fates, to Fates more cruel, us constrain;
*VV*hil'st you, at rest, need plow no boysterous Main,
Nor alwaies seek *Ausonia's* flying Field.
You *Xanthus* see, and *Troy* your selves did build;
I wish it better Fortune and Success,
And what shall be less obvious to *Greece*.
If e're on *Tyber's* pleasant Banks I land,
And *VV*alls shall see, given me by Fates command:
Then Seats alli'de, Nations one Blood with us,
Having one Fate, and Father, *Dardanus*;
Latium and *Epire*, both one *Troy* shall be;
Nor shall our Off-spring change this firm Decree.
*VV*e pass *Ceraunian* Mountains through the Sound,
And a short Passage to *Ausonia* found.

K k z

*VV*hen

(r) He leaves this care of Concord betwixt the Cities of *Epirus* and *Hesperia*, to Posterity. This place, and the former, are excellently illustrated by *Nannius*, 7. *Miscell. ex Dionys. Halic. l. 1. Antiq. Dionysius* saith, that the *Trojans* and *Aeneas* had some *Epirotes*, Companions, and as it were Pilots, in their Voyage, even into *Italy* (the *VVriter* names especially *Patronus Thurinus*.) By these therefore the *Trojans* were in a manner handed into *Italy*, and refreshed by them. In memorial of this merit (these are the words of *Dionysius*) the *Romans* afterwards gave *Leucas* and *Anactorium* to the *Acamanians*, when they had taken them from the *Corinthians*, and gave them Commission to recover the *Eniades*, and hold the *Echinades Islands* in common with the *Etolians*. *Acamania* is part of *Epirus*. See the care of their Posterity in accommodating the *Epirotes* for the benefit conferr'd upon *Aeneas*.

When the Sun set, and high Hills cast a shade,
We, on the Earth's delightfull bosome laid,
Refresh our selves, and having ship'd our Oars,
Sleep's gentle Dew our weary Limbs restores.

When hour-wing'd Night had scal'd the middle Skies,
Then carefull *Palinurus* did arise,
And looks about, trying the Wind with's Ears;
Each Star observing glides in silent Sphears.
He did *Arcturus*, and the Kids behold,
Triones, and *Orion* arm'd with Gold.
After in Heaven he settled Peace surveys,
His Light hung out, our floating Camps we raise,
Out Canvass Squadrons are in order drawn.
Whil'st rouled Stars fly from the blushing dawn,
When low and obscure Hills far off we see,
At which *Achates* first cries, *Italy*;
A joyfull hail to *Italy* goes round.

Anchises here takes up a Goblet crown'd
With generous Wine, and to the Gods thus prays,
Plac'd on the lofty Stern.
Lords of the Tempests, ruling Lands and Seas,
Grant us a happy Wind, and prosperous way.
The wish'd-for Gale arose; and now the Bay,
The Temple, and *Minerva's* Tower appear:
Then striking sail, up to the Shore we steer.
Bow-bent, the Port lay to the Eastern Flood;
And wash'd with Brine, high Cliffs opposing stood,
Mongst towrie Rocks it doubled guarded lyes
Against all Storms; from Shore the Temple flies.

Here, our first sign, four 'Horses I beheld
Grazing about, whose whiteness Snow excell'd.
My Father said, Fair Soyl, thou War dost bear;
Horse are in Battle arm'd, and threaten War:

But

(f) Alluding (saith *La Cerda*) to the Custome of the Antients, who built the Temples, not onely of *Jupiter*, but of all other Gods, in high places.

(t) *Virgil* implies (in the opinion of *La Cerda*) that these Horses were consecrated to *Pallas*; according to the Custome of dedicating Beasts, which they mark'd with the name of that God or Goddess to whom they were made sacred.

But yet the Swift, in thundring Chariots joyn'd
With curbing Reigns, of Peace I Emblems find.

To the great power then of the armed Maid,
Who first receiv'd us, we devoutly pray'd.
In *Phrygian* * Veils we at the Altars stand,
With care obeying *Helenus* Command;
And Honours next to *Argive Juno* pay.
Our Vows in hast perform'd, without delay,
Brought to our Yards, our Sails we brace, then bore
From *Grecian* Fields, and leave that dangerous Shore.
Herculean * *Tarents* Bay (if Fame be true)

'Gainst which divine *Lacinia* we view;
Caulonia, and Tow'rs, a Wrack had rear'd;
* *Trinacrian Ætna* then from Sea appear'd:
And we from far could hear the mighty groines
Of battering Waves against the beaten Stones;
Where, with the swelling Tide upon the Shores,
And troubled Sands, a thundring Billow roars.

Anchises cries, This is *Charybdis*, hold,
These Rocks so dangerous, *Helenus* foretold.
Man well your Oars; all do as he commands;
And *Palinure* first to the Lar-board stands:
With Wind and Row'rs, so the whole Squadron stood.
On high Backs mounted of the swelling Flood,
At Heaven we tilt, then suddenly we fell,
Watry Foundations sinking low as Hell.
Thrice Marble Caves with dreadfull howls resound;
And thrice the Stars in briny Foam are drown'd.
Mean while the Winds forsake us with the Sun,
And to unknown *Cyclopi*an Coasts we run.

The Port was great, and calm, with sheltring Shores;
But near, from horrid ruins, *Ætna* roars;
There in black VVhirl-winds pitchy Clouds aspire,
VVith sparkling Cinders mix'd with blazing Fire,

And

(u) A kind of *Pallium*, nam'd (according to *Fulgentius*) *Tutulus*, wherewith the Priests, going to Sacrifice, us'd to cover their Heads: for that they us'd to sacrifice *operto capite*, may be evinc'd from *Es capia ante aras velamur*.

(x) *Aristotle*, amongst his recital of Nature's Miracles, reports, that *Tarentum* was call'd *Herculean* from *Hercules*, who subdued the *Tarentines*. To this relation (as fabulous) *Virgil* annexeth the Clause (*Si vera est Fama*) which in uncertain things he is observ'd by *Servius* alwaies to insert.

(y) *Juno* so call'd, as her Temple *Lacinium*; which, according to the report of *Strabo*, was antiently very rich. There was a heap of *Asses* upon the Altar of this Temple, which though it were constantly expos'd to the open weather, never was mov'd by any Wind, *Pliny*, l. 2. He adds, that the famous piece of *Zenoxes*, drawn from the five *Virgins*, was design'd for this place.

(z) *Sicilian Ætna*. *Sicily* is call'd *Trinacria* from the three Promontories, *Lilibæus*, *Pelorus*, *Pachynum*. Though *Eusebium* say, from *Trinacris* Son of *Neptune*, who reign'd there. It was first (saith *Strabo*) call'd *Trinacria*, afterwards *Trinacris*, for the Sound's sake.

And Globes of Flame high as the Stars are born;
 Out are the Mountain's Marble Entrails torn,
 Then upward vomited, and melted Stones
 Belch'd from his Stomack, hot with horrid Groines.
Enceladus with Thunder struck, they tell,
 Under the weight of this huge Burthen fell;
 Above him was the mighty *Ætna* laid,
 Who now breaths Fire, through broken trunks convey'd;
 And as he weary turns, a Thunder-crack
Sicilia shakes, and Heaven is hung with Black.

That Night, we sheltering in the Woods, did hear
 Dire Monsters skreech, not knowing what they were.
 No twinkling Fires to light Heaven, Night allow'd,
 But all the Sky was muffled in one Cloud,
 Midnight the Moon had with long Darkness veil'd.

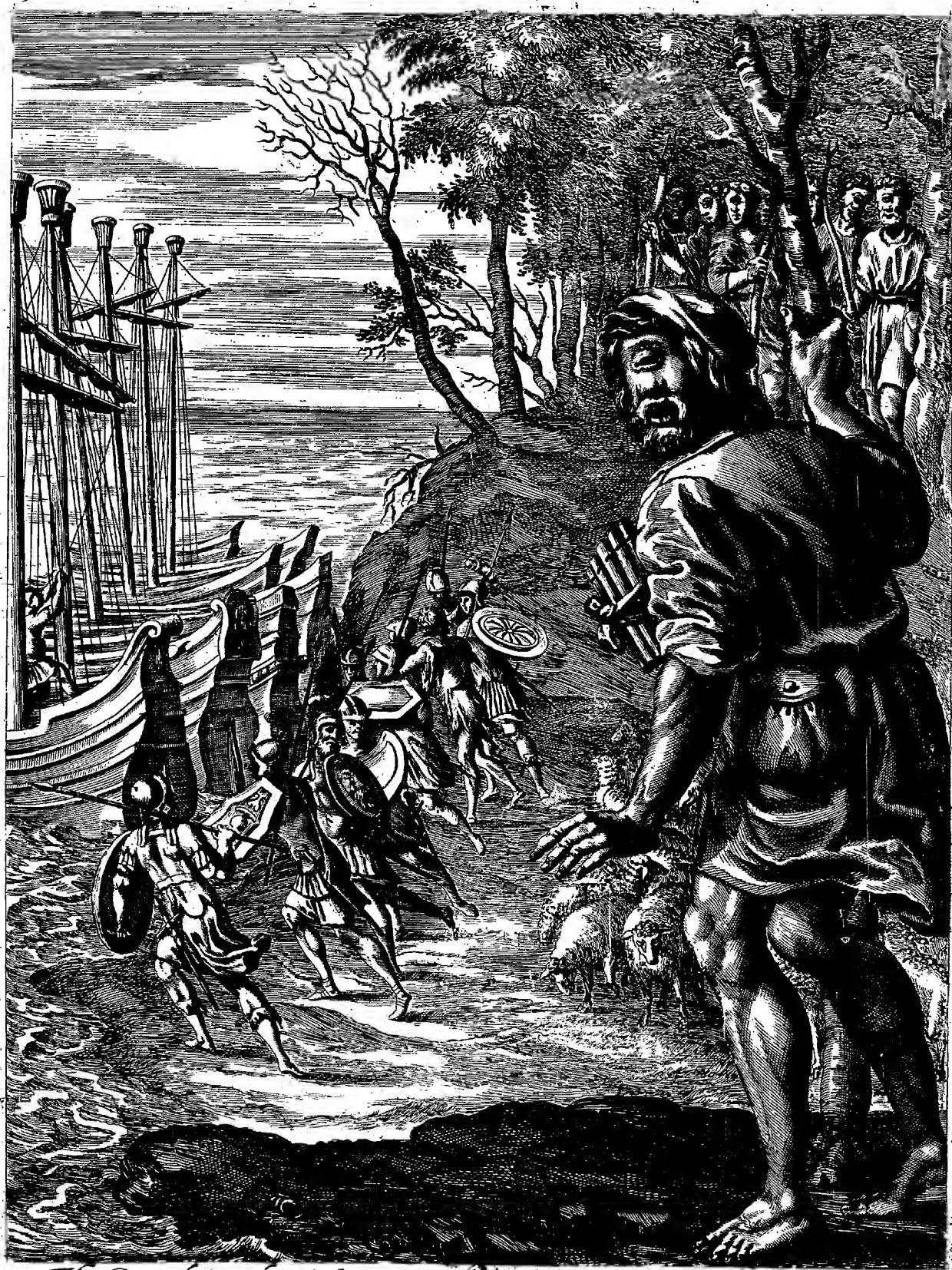
But now Daies Eastern Ports *Æurora* scal'd,
 And from the Pole dismiss'd the Gloomy Shade;
 When from the Woods an unknown Person made
 His course to us, lean, and extremely poor,
 And lifts his hands, a Suppliant, to the Shore.
 We saw dire Filth hang on his Beard, unshorn;
 And how his tatter'd Coat was pinn'd with Thorn;
 The rest a *Greek* did shew, who did employ
 Once Native Arms against beleagu'rd *Troy*.
 When *Dardan* Weeds and Weapons he espy'd,
 At the first sight something being terrifi'd
 He made a stand, then doubling all his speed,
 With Tears and Pray'rs did to the Shore proceed.
 And thus he said: Now by the Stars I pray,
 By all the Gods, and Heavens life-breathing day,
 You *Trojans*, carry me to any Shore.
 That I a *Grecian* am, and one that bore
 Arms at the siege of *Troy*, I not deny;
 But if th'offence seem of so deep a Dye,

In

In pieces torn, cast me in swallowing Seas,
 If by Mens hands I dye, my Death shall please.
 Thus having said, down falls he on his Knees,
 Imbracing mine: Of what descent he is,
 And what his Fortunes were, we bid him say;
 My Father his right hand without delay,
 The Pledge of Safety, gave the wofull man;
 Who, casting off all Fear, at last began.
Ithaca is my Countrey, and my name
 Is *Æchæmenides*; to *Troy* I came
 With my poor Father, under the Command
 Of *Ithacus*: Ah, had those Fates remain'd!
 Here my Companions me with Terror struck,
 In *Polyphemus* dismal Cave, forlook:
 The Den is strangely dark, and wondrous great,
 Painted with Gore, and pav'd with bloody Meat;
 But he so tall, he hits the highest Star;
 You Gods, let such Plagues be removed far.
 Cruell his Looks, uncivill are his VVords,
 Bowels of Men supply his bloody Boards.
 I saw when he two of our stoutest men
 Seiz'd in his mighty hand, and 'midst his Den,
 Laid on his Back, against a Pillar brain'd,
 And with foul Gore the sprinkled Pavement stain'd.
 He would devour Mens bloody quarters raw:
 I in his Teeth the warm Flesh trembling saw.
 But thus *Vlysses* took it not, nor yet
 His own, nor his Friends dangers did forget:
 For, as he, gorg'd with Wine and Meat, did lye
 In his huge Cave asleep, his Neck awry,
 Vomiting Gobbets mix'd with bloody Wine;
 VVe take our Chance, imploring Powers Divine;
 And round about beset him every where;
 Then pierc'd his Eye with a sharp-pointed Spear.

Midst

(a) *Namius* would have it *Agamemnidēs* (*Miscell.* 7.) from his long stay in the Cave of *Polyphemus*; *αἰὲς τὸ ἀγῶν ὕμνος*; whence *Agamemnon* (according to *Plato*, in *Cratyl.*) had his name likewise in relation to his long siege of *Troy*. But *Æchæmenis* is by *La Cerda* deriv'd *ἀντὶ τοῦ ἀχέειν & μῆνος*, because left in a sad condition by his Companions.



*Monstrum horrendum, informe,
Trunca manum pinus re-
lanigera comitantur
Solamenque mali, de
Gulielmo Iumper Londi: Gener.*



*ingens, cui lumen ademptum:
fit, et vestigia firmat:
oves, ea sola voluptas,
collo fistula pendet. Æneis 3.
Tabula merito votiva.*

Midst his stern Brow the Luminary lay,
Like a Greek Shield, or the great Lamp of day:
With this revenge we pleas'd our Friends sad Ghosts.
But fly, lost People, fly these dangerous Coasts,
Such and so huge a *Polypheme* doth keep,
And milks in dismal Caves his fleecy Sheep.
A hundred cruel *Cyclops* wander more
About these Mountains, and this winding Shore.
Three Moons their silver Horns with Light supply'd,
Whil' I in Woods and wild Beasts Courts reside;
And these huge Giants from a Rock survey'd,
At their dire Voyce, and thundring Feet, dismay'd:
Trees, a poor sustenance, Berries, Stonie Fruits,
Afforded me, with Herbs and gather'd Roots.
Looking about, I saw when first this Fleet
Came in, resolv'd to fall down at your Feet;
It is enough to scape these Monsters, now
Kill me, O kill me, 'tis no matter how.

Scarce said, when from the Summit, mongst his Flock,
Swain *Polyphemus*, like a moving Rock,
We might behold acquainted Shores to find,
A horrid Monster, huge, deform'd, and blind.
To ease his steps, a mighty^b Pine he bore
In his right hand, his fleecy Sheep before;
His Pipe, the onely comfort, and sole check
To rising sorrows, hung about his Neck.

After that he had touch'd the swelling Flood,
And from his lost Eye wash'd the putrid Blood,
Grinding his Teeth, he groans, then through the Tides
Stalks, whil' rough Waves scarce reach his ample sides.
From thence we fly, and the poor Suppliant put
Aboard with us, and silent Cables cut,
Brushing with lusty Oars the Deeps profound.
He turns that way from whence our Voyces sound.

L 1

But

(b) Hicet belongs what *Ber-
case*, and *Magin*, lib. 1. cap. 4. re-
port of the Body of a Giant found in
a Cave, with a *Stretcher* in his hand,
bigger than the Mast of any Ship,
the Lead whereof out-weigh'd 1500
pound.

But when perceiv'd his matchless strength was vain,
Nor could out-strip Waves of th' Ionian Main,
He set a Throat up with a dreadful rore,
Which shook all Italy from Shore to Shore;
The whole Sea trembles with affrighted Waves,
And *Ætna* bellow'd from resounding Caves:
When the *Cyclopians* from the Woods resort,
And from the Mountains fill the spacious Port.
We saw the Brethren stand with threatening Eyes,
Their lofty heads advancing to the Skyes,
Where they a horrid Convocation call;
So stand Cloud-kissing Okes with Branches tall,
Or Cone supplying Cypresses, or *Jove's*
High Places, or *Diana's* sacred Groves.
To make us cut our Cables, Fear prevails;
And the Winds fair with speed to hoist our Sails.

But nigh Death's jaws *Helenus* shew'd a way,
Which betwixt *Scylla* and *Charybdis* lay;
That course we careful with turn'd Sails pursue:
When from *Pelorus* Streights the North-winds blew,

' *Pantagia's* mouths of Living Stone I clear,
And by ^d *Megarum* Bay, and ^e *Tapfus*, steer.
^f *Ulysses* Souldier all these Towns did name,
As back with me he by those Countreys came.

In the *Sicanian* Bay there lyes an Isle
Gainst rough *Plemmyrium*, which our Grandfires stile
Ortygia: to this place (as they fame)
Under the Sea, through obscure Channels, came
^g *Alpheus*, which, O *Arethusa*, laves
Thy Margins, now mix'd with *Sicilian* Waves.
Having ador'd the Genius of the place,
Fennie ^h *Elorus* Fertile Soyl we pass,
Straight at *Pachinus* Rockie Cliffs we are,
And never to be mov'd, appears from far,

(c) A River, call'd, as *Servius* divines, from the *Noys*, q. *Patagia*.

(d) A Town near *Syracuse*.

(e) An Island hard by *Syracuse*, lying so low, that it is almost level with the Waters: Deriv'd for that reason by *Hortensius*, from *ἄνθραξ*, as if buried in the Sea.

(f) See *Eclog.* 10.

(g) This River (say the Interpreters) like *Nilus*, overflows its Banks, and makes the adjacent grounds fertile: The name impos'd by a King of the same, who made a Bridge over it; Or some *Elorians*, who going for *Argos*, were warn'd by the Oracle not to pass over a nameless River, which they neglecting, were here drown'd, and so gave it a name.

Camerina

^h *Camerina*, in fight *Geloia* came,
And ⁱ *Gela*, call'd so from the Rivers name.
High *Agragas* huge Walls discover'd are,
The breeder once of Horses fit for War;
Palmie *Selinis*, thee we left behind,
And *Lilybæus* Rocks and Shoals declin'd:
Next, me Port ^k *Drepanum* did entertain,
Drove by so many Tempests through the Main.
The ease of all my Care, on this sad Coast,
My dearest Father I, ^l *Anchises*, lost:
There my best Parent, weary, me forsook,
Alas, in vain from so great dangers took.
Not *Helenus*, who did sad Fates unfold,
This Loss declar'd, nor dire *Celæno* told;
Here his long Progress finish'd, and last Toyl.
From thence the Gods did guide me to your Soyl.

Æneas thus, whilst all attentive sate,
Declar'd Heavens pleasure, and the work of Fate:
His Voyage thus describ'd, then made a close,
And having done, he went to take repose.

observes, *l.* 17. c. 10.) from the Custom of the Antients of building Sepulchers of Excellent Men in several places; which he confirms by the very example of *Anchises*.

(b) There is both a Town and Lake of this name; by the Lake (as the story goes) the Air was corrupted, which occasion'd a Plague: Whereupon consulting the Oracle, they were answer'd, *Mh nives kapheira, axinl' & c.* Stir not *Camerina*, let it rest immovable. But they contemning the Oracle, dried it up: by which the Enemy passing over, reveng'd that contempt. Here are many quarrels rais'd against *Virgil* for making use of names which were not, at the time of the story he writes, in being. The same exceptions may be taken at the Map which we have prefix'd to the Book: but to vindicate the first, it is enough to remember that our Author is *Vates*, and may speak proleptically. As to the Map, if we should only have inserted the Names according with the Times for which it is intended, it must have been very thin; but the addition of later names gives much light to the placing of the more ancient.

(i) A City in *Sicily*, built (saith *Thucydides*) by *Antiphemus* a *Rhodian*, and *Entimus* a *Cretan*, who nam'd it from the River *Gela*.

(k) *Saturnus* having emasculated his Father, threw down the Sickle, which lighted upon that part of *Sicily* which was thence call'd *Drepanum*. *Apollon. Arg.* 4.

(l) Of the place where *Anchises* died, the Antients have spoken diversly. *Virgil* here says he died in *Sicily*; of which opinion were others, according to *Eusebius*. Some, that he died in *Phrygia*. *Pausanias*, in *Laconia*. *Cato*, that he came to *Italy*. *Muretus*, *Germanus*, and others, are large upon this subject. The difference arose perhaps (as *Rhodig.* observes, *l.* 17. c. 10.) from the Custom of the Antients of building Sepulchers of Excellent Men in several places; which he confirms by the very example of *Anchises*.

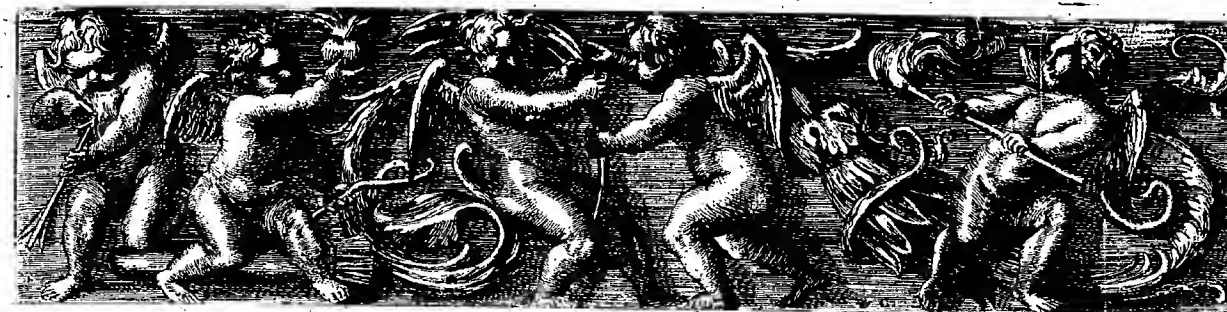


agnosco vete:
Sed mihi vel tellus op:
Vel pater omnipotens adi:
Pallentes umbras Erebi,
Ante pudor, quante violem,

Henrico
Tabula merito



ris vestigia flamma
tem prius ima dehiscat,
gat me fulmine ad umbras,
noctemque profundam;
aut tua jura resolvam.
Osborne Arm:
votiva



VIRGIL'S ÆNEIS

*THE FOURTH BOOK.

THE ARGUMENT.

Dido complains: Her Sister gives advice
To cherish Love, and offer Sacrifice
To favouring Gods. Juno craves Peace; her ends
Venus perceives, and smiling, condescends.
Æneas and the Queen to hunt prepare.
A Tempest. Juno thunders through the Air.
To one Cave Dido and the Trojan came.
Stoln Love through Libya spread by impious Fame.
Iarbas vexed, his Father Love implores.
Hermes commands Æneas from those Shores.
Eliza on the Trojan Sword expires,
Quenching Loves Flame in her own Funeral Fires.



Mean time the Queen wounded with
deep desire,
Bleeds inward, and consumes in
hidden Fire.
Much on his Birth, much on his
gallant Deeds,
His Looks and Language her sick Fancy feeds:

Nor

(*) This fourth Book, is observ'd by Macrobius to have been taken from Apollonius his description of the Loves of Jason and Medea; But so happily imitated by our Poet, that his Fiction hath gotten more credit than the true story.

Pygmalion, the eleventh King of Tyre from Hiram, murder'd Sichæus, the Husband of his Sister Eliza or Dido, to be Master of his Wealth; which Dido privately shipped away, and carry'd with some Friends into Aftick: There she purchas'd a piece of Ground of Iarbas King of the Maurusi, and built a Town which first they call'd Byria (that was the name of the Fort) afterwards Carthage. That Voyage of Dido was made in the 7 year of Pygmalion, as Josephus testifies from the Records of the Phœnicians. Carthage is said to be built in the 144 year after the Temple was begun, which is the 316 year after the destruction of Troy, and the 869 before Christ; Therefore Dido liv'd almost 300 years after Æneas. For although Carthage, according to some of the Antients, was built before the destruction of Troy, yet they did not take Dido, the Sister of Pygmalion, to be the Foundress thereof: Yet because generally believ'd to be so, Virgil asperseth in her, obliquely Carthage is self, an emulous troublesome Enemy to the Romans.

Nor can her troubled Thoughts admit repose.
Soon as the beauteous Lamp of Day arose,
And from the Pole had chac'd Night's dewie shade,
To her lov'd Sister, thus perplex'd, she said.

Dear *Anna*, what strange Dreams disturb my rest?
How great a Person is become our Guest?
How Valiant, Wife, of what a Noble *Mine*?
I think (nor without cause) of Race Divine.
Fear speaks degenerate minds: Ah, by what Fates
Hath he been tofs'd? what Battels he relates!
Were I not fix'd, did not my changeless Vow
All thoughts of second Marriage dis-allow,
Since my first Love by Death deceiv'd me; were
Not *Hymens* name offensive to my Ear;

I had perhaps with this one "Crime comply'd:
For I confess, since poor *Sichæus* dy'd,
Our Household-Gods by Fratricide distain'd,
This Man alone my staggering Soul hath gain'd.
I feel the Sparks of my old Flame revive.
But may the Earth first swallow me alive,
Or *Jove's* dire Thunder sink me down to Hell,
Where Shades, pale Shades, of Night eternal dwell,
Ere I with Shame, and those dear Ties dispense:
He who my first Love had, hath born it hence,
And in his Grave for ever let it rest.

With that a Flood of Tears her Speech suppress.

Anna replies; More lov'd than Light, thy Flow'r
Of Youth, shall Grief and Solitude devour?
Of Children and the joys of Love debarr'd?
This, think'st thou Dust intomb'd, or Ghosts regard?
What though thy sick Thoughts none would entertain,
Since thou leftst *Tyre*,^b *Iarbas* didst disdain,
And other Kings which this victorious Land
Hath bred; yet wilt thou pleasing Love withstand?

Forget'st

(a) She calls second Marriage (saith *Servius*) a Crime, in respect to the old Rite, whereby such were repell'd from the Priesthood. Idem. *Fortunam muliebrem non coronabant his nuptæ.*

Valerius, lib. 2. Of old those Women who were contented with once marrying, were honour'd with a Crown of Chastity; as believing that they who had the experience of more Marriage-beds, gave a testimony of a certain legal intemperance. Mart.

Qua nubit toties, non nubit, adultera lege est.

(b) *Iarbas* was King of the *Maurisians*, and Son of *Jupiter*, by whose permission *Dido* built her City; VVhen he understood the worth of the place, and of *Dido*, he sent Embassadors to treat with her of Marriage, and if she consented not, to threaten. The *Carthaginians* understand this first, and are troubled, knowing that the Queen hated Marriage since the death of *Sichæus*: By degrees they discover to her the intention of *Iarbas*; After some trouble and weeping, she answers, That she would go whither her own and her Cities Fates should call her. She desires three Months respite, wherein she builds a Pyre, as if she intended to appease her Husbands Ghost; VVhen that time was expir'd, she takes a Sword, and gets up the Pyre, kills her self, and deludes *Iarbas*.

Forget'st thou where thou art? on this side are
" *Getulians*, People never foyl'd in War;
To Desarts here and wild *Numidians* joyn'd,
There by *Barcæans* and parch'd Sands confin'd.
What need I mention^d War may come from *Tyre*?
Thy Brothers threats?
Sure some kind Powers, by favouring *Juno's* Aid,
The *Trojan* Navy to this Coast convey'd.
Oh Sister, what a City may'st thou see
By such a Match! what may these Kingdoms be!
The warlike *Trojans* once made our Allies,
To what a height will *Carthage* glory rise?
Go to the Gods, straight sacrifice and pray;
That done, thy Guest with curtesy delay,
Whil'st *Winter*, and *Orion* vex the Main,
And stormie Skies his crazy Fleet detain.
Thus did she fan her Sisters glowing Flame,
Sooth'd up her wavering Thoughts, and banish'd Shame.

First to the sacred Temples they repair,
And seek indulgence from the Gods by prayer;
Where chosen Cattle, they, by Custome due,
To *Ceres*, *Bacchus*, and great *Phœbus*, flew;
But before all, they Royal^e *Juno* move,
The great disposer of the Bonds of Love.
The fairest Queen in her fair hand turns up,
Betwixt a white Cow's Horns, the flowing Cup:
Or else she^g moves before the Marble Gods,
And with fresh Offerings smokie Altars loads;
Or in the Breasts of slaughter'd Cattle pries,
Consulting on th'inspected^h Sacrifice.
But ah the ignorance of Priests! can Prayer,
Blind Prophecies, or Offerings, ease her Care?
Whil'st gentle Flames upon her Spirits feast,
A secret Wound lyes rankling in her Breast.

Unhappy

(c) *Africk* was first (saith *Servius*) inhabited by the *Getulians*, and rough, uncivilized *Libyans*, whose Meat was Beasts Flesh, and Grass, as Cattle. They were rul'd neither by Civility, Law, nor King. Wandering and straggling, where the Night took them, they lay.

(d) *Pygmalion* (as the Writers of the *Spanish* Historie affirm) upon the death of *Sichæus* came into *Spain*, and at that part of the *Turduli* where the Town *Almunecar* is seated, built *Axix* or *Exix*. There having undertaken a Trade with those of the Province, and laden his Fleet with *Spanish* Goods, he return'd into his Country. Having made this Voyage thrice, he is said to have possess'd *Cales*. *Marian*. l. 1. 15.

(e) The Conjugal Deities are five, *Jupiter*, *Juno*, *Venus*, *Pitho*, and *Diana*. *Jupiter* and *Juno* (saith *Dionys. Halicarn.*) are the first conjunctive Deities: He is call'd the Father of all, she *Zygia*, because she joyns Man and Woman.

(f) They prov'd the Victim on this manner; which *La Cerda* affirms to be deriv'd from the Ancient Rites of the *Egyptians*. *Hered.* l. 2. That *Dido* here offers a Cow, *Nas-cimbergius* saith is in allusion to the Law of *Numa*, which (as *Plato* saith) forbid any Woman to marry within ten Months after her Husbands death: But those that would marry within that time, should sacrifice a Cow with Calf. white, for the better Omen.

(g) It was a *Roman* Custome for Matrons, holding Torches in their hands, to move before the Altars with a grave gesture, in the manner of a sober modest Dance. *Turneb.* 23. 2. *La Cerda* adds, that they did this in the persons of several Goddesses.

(h) This is agreeable to the *Roman* Custome, which was, to tear out the Bowels whilst the Beasts were yet alive and breathing, that they might be consulted before the Blood was cold. They thought there was some power in the Intrails, of declaring future things; and according to the constitution and colour of them, judgement was made of dangers or successes.



*Ipsa tenens dextra pa:
Candentis vacca media
Heu uatum ignare mentes,
Quid delubra juuant? est
Interea, & tacitum vi:*

*Dominæ
Tabula merito*



*Dorotheæ Osborne
Votiva.*

*teram pulcherrima Dido,
inter cornua fundit:
quid vota furentem,
mollis flamma medullas
vit sub pectore vulnus.*

Unhappy *Dido*, restless in her Mind,
Wanders the City, like a wounded Hind,
Which, unawares shot in the *Cretan* Groves,
By some sly Forrester in ambush, roves
Through vast *Dictæan* Woods, and Forrests wide;
Fast sticks the deadly Arrow in her side.

Now with *Æneas* to the Walls she goes,
Her rich, and her inviting City shews;
Begins to speak, then off abruptly breaks,
And stately Banquets, Day descending, makes;
Desires to hear *Troy's* War once more, then sips
Again sweet Poyson from th'Inchanters Lips.
When all were gone, and pale Nights conquering shade
Supprest the Day, and Stars did Rest perswade,
Laid on his yet-warm Couch, alone she mourns,
And sees, and hears, her absent Love's returns;
Or keeps *Ascanius* in her Arms, to prove
If Likeness can delude her restless Love.
Now Towers not rise, the Youth not muster'd are,
The Harbour and strong Battlements for War,
All those stupendious Works unfinish'd lye,
And 'Rampiers ready to invade the Skye.

Which when discern'd by *Æuno* from above,
And that the Queen neglected Fame for Love,
To *Venus* thus great *Saturn's* Off-spring saies.
You, and your Boy, sure purchase Noble Praise;
Eternal Fame, and glorious Trophies won,
That two such Gods one Woman have undone:
I know your Fears and Jealousies reflect
On *Carthage* lofty Towers, which we erect.
But why is all this difference? on what ground?
Let us, to settle Peace, a Match propound;
You to the height have feasted your desire,
And *Dido* burns in Love's tormenting Fire.

M m

These

(i) *Mina*, partes illæ murorum
in quibus sunt propugnatores, hosti-
busq; minantur; quæ ad emissionem
telorum fenestratæ sunt.

(k) *Servius* believes the Poet to allude to that kind of Marriage which was perform'd by Co-emption, whereby the Wife became so much subjected to the Husbands power, that she was in the condition of a Servant to their own Children.

These People we may rule with one accord,
And let the Queen obey a *Trojan* Lord;
Her wealthy ^kDowrie, *Tyrian* *Carthage*, take.
Venus perceiving on what drift she spake,
That she *Rome's* power to *Libya* might transfer,
Thus gave consent: Who could so strangely erre,
That would not War for happy Peace decline?
If Fortune please to favour your Design:
But who can tell, if Fate, if *Jove* will blest
These Propositions with desir'd success,
And to the *Tyrians* and the *Trojans* grant,
Though differing Nations, they one City plant?
Thou art his Wife, and knowst when to perswade:
I'll second thee. Then Royal *Juno* said;
Leave that to us; and how we may effect
Our great Design, listen, and I'll direct.
Aeneas and fair *Dido*, plung'd in Woe,
Resolve, a hunting in the Woods to go,
When early *Titan* first, with Golden Rayes,
The Duskie Body of the Earth displays:
Whil'st 'Nets they lay, and Horse the Thickets scowr
Commix'd with Hail, I'll raise a hideous Show'r,
All Heaven shall thunder, Lightning be their Light;
Their Troops shall fly, conceal'd in dismal Night;
The *Trojan* Prince, and *Dido*, take one Cave:
I will assist, and if I License have,
There *Hymen* shall the Royal Couple joyn
In sacred Wedlock, to be ever thine.
To her Desires, *Venus* assented straight,
But yet she smil'd, discovering the Deceit.
When from the Ocean rose the blushing Dawn,
To the Court Gates up Gallant Youth were drawn,
With Toyls, Nets, Spears, & strong Relays of Hounds,
And brave *Massylian* Horsemen scowr the Grounds.

The

(l) *Dum trepidant ala---*
The *Formido* was a large Line, compos'd of many colour'd Feathers, which frighted the Deer into the Toy, by their quavering with the Wind. Of which this *Verie* is a description; strangely mistaken by all the Interpreters. See the *Georg.*

The *Tyrian* Nobles in the Presence staid;
Whil'st in her Chamber the fair Queen delay'd:
Her Horse in Gold and Purple interknit,
Tramples the Ground, and champs the fomie Bit.
With a great Train, guarded she comes at last,
Her ^m*Tyrian* Habit a rich Border grac'd,
Her Quiver gilt, Gold did her Hair infold,
The Button of her Purple Vestment Gold.
The *Phrygian* Lords march with *Ascanius* on;
Then Prince *Aeneas*, parallel'd by none,
The Body files, and joyns his Troop to theirs.
Returning from cold ⁿ*Lycia*, so appears
Phœbus, when he to native *Delus* goes
His Progress, and revives neglected Shows;
^o*Dryopes*, *Crets*, py'de *Agathyrsians*, round
Altars in Anticks, make the Skye resound;
He walks on *Cinthus* Downs, soft Leaves infold
His flowing Tresses intermix'd with ^pGold;
His quiver'd Arrows at his Shoulder ring.
Such Majestie adorns the *Trojan* King. (Wood,
After they reach'd high Mountains cloath'd with
They might behold wild Goats, affrighted, scud
O're shelvie Rocks; on th'other side appear,
In open Champain, Troops of routed ^qDeer,
Who forc'd to quit their high-land Quarters, shroud
Their flying Body in a Dustie Cloud.
But glad *Ascanius* in the Valley prides
In his swift Steed, now these, now those, out-rides;
Wishing 'mongst timorous Beasts a salvage Boar,
Or else to hear a Mountain-Lion roar. (rebell,
When 'gainst Heavens Peace loud murmuring Clouds
And, mix'd with Hail, a sudden Tempest fell.
The *Tyrian* Nobles, and the *Phrygian* Train,
With *Venus* Nephew, scatter'd through the Plain;

M m 2

Seek

(m) *Tyrian*, either as brought from *Tyre*, or in respect to the colour; for amongst the *Tyrians* the use of Purple was first found. This habit which *Virgil* calls *Chlamydem*, is by *Pollux* describ'd a Venatory Garment; the use thereof being, that upon occasion it might be wrapt about the left hand, and serve for a Shield against the assaults of the Beast.

(n) The opinion was, that *Apollo* did many times make a Progress, and shift his Seats, as from the Island *Delus* to *Lycia* in *Asia*. *Servius* saith, that he us'd the six Winter Months to give Oracles at *Patara*, a City in *Lycia*, and the other six Summer Months at *Delus*.

(o) The *Dryopes*, according to the testimony of *Pausanias*, inhabited *Pernassus*, lib. 5.

(p) *Apollo* was believ'd to delight in Gold more than any other God. See *Callimachus*, *Hymn*. 2. *Virgil* here alludes to the *Roman* dress, who bound their Hair in with Golden Rings. *Marial*.

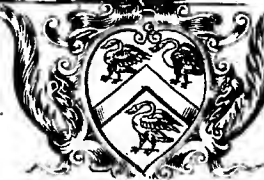
Unius de toto peccaverat orbe comarum
Annulus, incerta non bene fixus acu.

(q) *Virgil* is by some reprehended for supposing Deer in *Africk*; but may be justified by the Authorities of *Oppian*, *Cynog.* 2. *Philostrophus*, and others. Upon those words of *Pliny*, 8. 33. *Africk* is almost the only Countrey that brings no Deer, *Dalacamp* notes, Though *Aristotle*, as well as *Pliny*, affirm the contrary, yet it is well known that there is store of Deer in *Africk*.



*Speluncam Dido, dux et Trojanus eandem
Deveniunt*

GULIELMO SWAN Armigero
Tabula merito votiva.



*Gama malum, quo non aliud velocius ullum,
Mobilitate viget, viresque acquirit eundo.
Parva metu primo, mox sese attollit in auras,
Ingrediturque solo, et caput inter nubila condit.*

Seek several Shelters, Floods from Mountains rave:

The *Trojan* Prince, and *Dido*, take one Cave.

Earth, and contracting *Juno*, gave the sign,

Whilst Fire, and Air, in guilty Blushes shine.

The Mountain-Nymphs with skreeches this foreshow

Thy day of Death, and Fountain of all Woe:

For neither Form nor Fame did *Dido* move,

Nor counts she stoln Delights unlawfull Love;

Her Crime she justifies by Wedlocks name.

Through *Libya's* ample Cities straight flies Fame:

"Fame far out-strips all Mischiefs in her course,

Which grows by Motion, gains, by flying, Force;

Kept under first by Fear, soon after shrouds,

Stalking on Earth, her Head amongst the Clouds.

Vex'd by the Gods, th'all-parent Earth brought forth

This Sister last of the *Gygantick* birth;

The huge foul Monster, swiftly goes, and flies;

So many Plumes, as many watching Eyes

Lurk underneath, and what more strange appears,

So many Tongues, loud Mouths, and listning Ears.

Through dark mid-Regions of the Air she flies

Sounding by Night, soft Sleep near seals her Eyes:

By day, a Spie, on Princes Towers she lights,

Or Noble Roofs, and mighty Cities frights;

Busying the People still with something new,

Relating what is false as well as true.

Fancies, and Truths, alike by her are fung;

How one *Aeneas* from the *Trojans* sprung,

Dido vouchsaf'd to marry, and now spends;

In Luxury, long Winter, nor attends,

Took with foul Lust, the business of her Throne.

This every where had the dire Goddeffs blown.

Thence straight to King *Iarbas* Court she came,

And more did former Discontents inflame.

(r) The Criticks accuse our Author for leaving the Queen without any Attendant: but *Nascentius* vindicates him by the command of *Juno*, and *Aristotle's Poetica*.

(f) Why Earth gives the Sign, is not certain: She was believ'd to preside over Marriage, to whom Virgins upon their Weddings sacrific'd. Nor was any thing more ominous upon those occasions than an Earthquake. That she gives the first Sign here, is (according to *Germanus*) because she hath the priority amongst all that give Signs or Oracles; thence call'd by *Æschylus*, *πρόσημος*.

(t) Which *La Cerda* conceives to have been the Furies, whom the Lovers deceiv'd by their Marriage-joys thought Nymphs.

(u) With this celebrated description may be conferr'd that of *Ovid*, *Met.* 12.

Amid the World, between Air,
Earth, and Seas,
A place there is, the Confines to all
these;

Where all that's done, though far re-
mov'd, appear:

And every Whisper penetrates the Ear.
The House of Fame: who in the high-
est Tower

Her Lodging takes. To this capaci-
ous Bower

Innumerable waies conduct; no way
Barr'd up; the Doors stand open
night and day.

All built of ringing Brass throughout
resounds:

Things heard, reports, and every word
rebounds.

No rest within, no silence; yet the
Noise

Not loud, but like the murmuring of
a Voice:

Such as from far by routing Billows
sent

Or as Jove's fainting Thunder almost
spent.

Hither the idle Vulgar come and go,
Millions of rumours wander to and fro;

Eyes mix'd with Truths, in words
that vary still.

Of these, with News unknowing Ears
some fill;

Some carry Tales; all in the telling
grow;

And every Author adds to what he
knows.

Here dwells rash Error, light Cre-
dulity,

Dejected Fear, and vainly-grounded
Joy;

New rais'd Sedition, secret Whis-
pers

Of unknown Authors, and of doubt-
full things.

All done in Heaven, Earth, Ocean,
Fame surveys;

And through the ample World en-
quires of News.

Mr. Sandys.

(x) *Iarbas* was Son of the Nymph *Garamantis*, by *Jupiter Hammon* taken away from her Father *Garamas* (Son of *Apollo*) and ravish'd.

This

(γ) Either an uncertain number for a certain, or with respect to the great Myseries of the Centenary number.

(z) Plutarch. de defect. Or. Having been lately at Jupiter Hammon's Temple, he said, that he admir'd nothing so much as a Light perpetually burning, worth observation.

(a) Servius and Turnebus think the Poet alludes to the Epicureans, who were of opinion, that Jupiter did not send Thunder. Likewise amongst the Antients, by Lightning without Thunder was signified vain fear. Artemidor. 2. 8.

(b) Mitra is a bending Hat (as Servius describes it) by which hung a Covering for the Cheeks. The Lydian and Trojan Women onely us'd that fashion, it being infamous for Men, as effeminate. Hence it is that Paris is describ'd with a Hat here by Virgil, and by Coluthus; though at that time, as Eusebius attests, Hats were not worn by the Grecians.

This Prince, *Love's* Son, by ravish'd *Garamant*,
Could in vast Realms' a hundred Temples vaunt,
And Altars to Heavens King he had prepar'd,
With ~ Vigil fire, the Gods eternal Guard.
Slaughter the Ground made rich with Purple Show'rs,
The Porches flourishing with various Flow'rs.

He, vex'd extremely, at this bitter news,
Before the Altars raging, did accuse
His cruel Fates, and thus a Suppliant stands,
To *Love* complaining with erected hands.

Great King of Kings, whom *Mauritanian* Lords
Honour with Wine, feasting at stately Boards:
Behold'ft thou this? or Father, are our Souls,
When thou dischargest Thunder from the Poles,
Frighted in a vain? when dreadfull Lightning tears
Black Clouds with horrid Noyse, are fond our Fears?
A wandring Woman to our Confines tols'd,
Built a small City at a little cost;
I gave her Lands, for Love she gives me Hate,
Investing Lord *Aeneas* in her State.

This *Paris* and his Coward Crew hath got
Her with his powder'd Hair, and^b tottering Hat:
Whil'ft on thy Altars our Oblations flame,
And fondly we adore an idle Name.

Love heard him thus, holding the Altars, pray,
And looking down, the Palace did survey,
Where Lovers now did better Fame neglect.
Then *Hermes* calling, spake to this effect.
With all speed Son, take up the Western Wind,
And to the *Trojan* Monarch bear our Mind;
Who *Tyrian* *Carthage* now resolves to plant,
Not minding Cities which the Fates did grant.
This Message bear through Crystal Orbs, be gon:
His beauteous Mother not for such a Son

Engag'd

Engag'd to me, and past her honour'd word,
Him twice preserving from the *Grecian* Sword:
But for a Prince that should great *Latium* sway,
Groaning with War, expecting every day
Her Empires birth; from *Tenecer's* Loyns must spring
A Race, the World shall to subjection bring.
But if such Glory hath no power to raise
His meaner Thoughts, and if no sense of Praise
Moves him to high Attempts, yet why should he
Deny his Son the *Roman* Dignity?
What's his Design? what Hope invites his stay?
Or why 'mongst Enemies doth he delay,
His Stock forgetting, and *Hesperian* Lands?
He must hoyft Sail, and fly. Bear these Commands.

About his Father's business *Hermes* goes;
And first he buckles on his Golden Shoes,
With which being wing'd, o're Sea and Land he flies;
A swift Wind counterpoysing through the Skyes;
Then takes his charming^d Wand, whose power pale
Calls up, or drives to miserable Coasts, (Ghosts
Gives, and breaks Sleep, and^e opens Dead Mens Eyes:
With this he routs the Clouds, and clears the Skyes.
And now the craggie Tops, and lofty side
Of *Atlas*, which supporteth Heaven, he spi'de:
A Shath of fable Clouds the temples binds
Of Pine-crown'd *Atlas*, beat with Rain and Winds;
Snow cloaths his Shoulders, his rough Beard is froze,
And from the Old Man's Chin a River flows.

Here first, with fanning VVings,^f *Cyllenius* stood;
From thence descending, shoots down to the Flood;
Like Foul, that fishing, from the Rocks do sweep
The furrow'd Visage of the frowning Deep.
Thus from his Mother's Father, *Hermes* finds
A way 'twixt Heaven and Earth, and through the winds,

To

(c) Once from *Diomedes*, another time from *Achilles*.

(d) About his Rod, or *Caduceus* (saith *Macrobius*. Sat. l. i. c. 19.) are wreath'd two Serpents, knit together in the midst, from whence the upper parts making a Circle, meet with a kils at the upper end of the Rod. In like manner the Tails meet below with two Wings. VVhich arguments of the *Caduceus* the *Egyptians* draw to the Nativity of Man, saying, Four Gods concur therein as Presidents, The *Genius*, *Fortune*, *Love*, and *Necessity*. The two first are the Sun and Moon: For the Sun, Author of Breath, Heat, and Light, is the Author and Preserver of Humane life, and is therefore call'd the *Genius* or God of him that is born. The Moon is *Fortune*, for she is President of Bodies, which are tols'd with such variety of chances. *Love* is signified by the Kils, and *Necessity* by the Knot: VVhereto are added VVings, because we believe *Mercury* hath the power of the Mind.

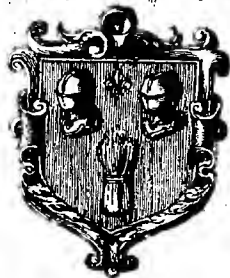
(e) Spoken from the *Roman* Custom, which was, to open the Eyes of the Dead upon the Funeral Pyre, which were shut at home. *Pliny*, l. ii. c. 37.

(f) *Mercury*, bred in *Cyllenius*, a Mountain of *Arcadia*. *Festus* derives the name from Eloquence, which doth all things without any force of hands; for such as do any thing without hands, are call'd *Kυλλαι*.



Fundamenta locas,
Extruis, heu Regni,
Ipse deum tibi me clavo
Regnator, calum &
Ipse hac ferre iubet

Guilielmo Cholmley. Arm.



Tu nunc Carthaginiæ alte
pulchramq; uxoris urbem
rerumque oblite tuarum:
demittit Olympo
terras qui numine torquet:
celeris mandata per auras,

Æneid. I. 4.
Tabula merito votiva.

To sandy *Lybia* a speedy flight.
Soon as the winged Deity did light,
Æneas near the Palace he could view
Raising Foundations, and designing new.
His Sword all Starr'd with sparkling Jasper shone;
Of *Tyrian* dye, a Mantle, loose upon
His shoulders hung, which wealthy *Dido* made,
And with fine Gold the Woof had interlaid.

And thus he suddainly accosts him; Thou
Who deep foundations for high *Carthage* now
A stately City lai'st, thy own affairs.
Ah! though a Crown, excluded from thy cares.
The great Director of the world, who swaies
All by his power, whom Heaven and Earth obeys,
Commanded me to cut the yielding Air,
And from the Sky to thee this Message bear:
Whats thy Design? what hope invites thy stay?
Why thus on *Libyan* Shores dost thou delay?
But if such Glory hath no pow'r to raise
Thy meaner thoughts, and if no sense of Praise
Mooves thee to high attempts, yet cast thine eies
On young *Ascanius*, and the hopes that rise
To him from *Latium* and the *Roman* Land,
Which Destinies design to his command:
Here breaking off, from thence *Cyllenius* flies,
To thin air vanishing from mortal eies.

Æneas, struck with Terror at this sight,
Stood speechless, and his hair did stand upright;
Now all on fire to leave thole happy Lands,
And pay Obedience to the Gods Commands:
What? shall he do, or with what Prologue win
A patient Audience from the raging Queen?
His active Soul a thousand waies divides,
And swift through all imaginations glides;
But this with wavering thoughts did best agree.
Mnestius, *Sergestus*, stout *Cloanthus*, he

N n

Bids

(g) Cic. Tusc. 1. There is not any swiftness which can compare with that of the Mind, which being incorrupt and like it self, must necessarily be so transported as to penetrate and divide Heaven. This was first the Assertion of *Thales*. See *Plutarch*: in his Banquet of the seven wise men.

Bids private rig the Fleet, with Arms be stor'd,
Pretend some cause, and get their men aboard:
Himself, whilst noblest *Dido* did not hear,
Nor Breach could in so great Affections fear,
Would visit her, and for a Licence move,
At some soft time Auspicious to Love.
Of these Commands nothing undon they leave.
But *Dido*, who a Lover can deceive?
Building suspicion on the smallest ground,
Their Plot discovers, at first motion found
Their whole Design, then impious Fame declar'd
The Navy ready, they to sail prepar'd.

Through all the Town, distracted *Dido* goes,
And raging, like incens'd *Thyas* shews,
When the Gods Statues shake at frantick Rites,
And dire Triennial *Bacchus* loud invites,
Cithæron thund'ring with ^b Nocturnal calls.

At last th'inrag'd, thus on *Æneas* falls:

And could'st thou hope, perfidious, to deceive
Me thus? and secretly our Kingdom leave?
Could Love, nor plighted Troth, nor *Dido* neer
A miserable end, detain thee here?

Rigg'st thou thy Fleet in ^c Winter? and the Main
False man, wouldst thou trust, when Winds and Tempests
What if no foreign Land, or unknown Seat (reign?
Thou hadst been bound for? if old *Troy* stood, yet
Wouldst thou seek *Troy* through Storms? or flit thou
Now by these Tears, by this Right hand I thee (me?)
(Who now unfortunate can boast no more)
By our late Vows, our Nuptial Rites implore;
If ere I did oblige, if ever please,
Take pittie on a falling House; And these
Designes, if Praier may yet find rome, lay by.

Of ^k *Libyan* Peers, and of my Subjects, I
For thee am hated, for thee quitted Shame,
My Reputation, and Star-climbing Fame:

(b) Alluding to the Rites of *Bacchus* call'd *Nyctelia*, because perform'd in the Night in the Mountain *Cithæron*; For the mythologicall reason whereof consult *Anon. Clar. in leg.*

(c) *Brissotius* supposeth the Author to allude to the Roman custom, who, after the Calends of *November* never put to Sea, as conceiving the Season not fitting for Navigation, and the Sea to be shut up.

(k) The *Nomades* or *Numide*, a People of *Africa* so call'd *am rē* *quoniam* from feeding; for they had no certain place, but wandred along with their Flocks: their Houses were Tents and Fents.

To whom me dying leav'st thou oh my Guest?
Since now for Spouse that name doth only rest;
What must I stay untill *Pygmalion* sack
My Town, or me *Iarbas* Prisoner take?
Yet hadst thou left a Child, and in my Court
Could I but see a young *Æneas* sport,
Resembling thee in nothing but his look,
I should not seem so lost, or quite forsook.

But with fix'd eies he *Jove's* Commands obey'd,
And, his Rebellious love suppressing, sayd:

Great Queen, I not denie the summ'd-up Charge
Of all those Favours your Deserts enlarge;
And whilst a Soul supports this mortal Frame,
I never shall forget *Eliza's* name;
But to my Cause; Think not that my intent
Of leaving thee, to hide I ever meant.

I nor thy ^l Husband am, nor made thee Vow;
For if the Gods would some release allow
To that Disquiet which my Life attends,
Then *Troy*, and the poor Remnant of my friends
I would restore, and *Priam's* Tow'rs rebuild:
New *Troy* should Harbour to the vanquisht yield.

But *Phœbus* me for *Italy* enjoins,
Me *Italy* the ^m *Lycian* Lot assigns;

This is my Love, my Country; if the Site
Of *Carthage*, though a *Tyrian*, thee delight;
Why may not *Trojans* on the *Latian* Shore
Their dwellings plant, and Foreign Lands explore?
Oft, as on Earth Night her moist shadow spreads,
And Heavens ⁿ bright Fires desert their waterie Beds,
My Fathers troubled Ghost disturbs my sleep;
And from his destin'd Realms my Son I keep;
And but just now, cutting the liquid Air,
From *Jove* himself, the Gods Interpreter
With these severe Commands did visit me.

^o I swear by both our lives, the Deities

Nn 2

(l) Five Torches were carried before the married couple; which office amongst the *Grecians* was perform'd by their Mothers. The reason *Varro* gives, is, because Mariages were celebrated in the Night, and afterwards when they chang'd the time, they retain'd the Custom.

(m) *Antipater* the Stoick writes, that *Apollo* was call'd *Lycius* *ὡς τὸ λευκὸν ὡς τὸν λύκον*, because all things look white when the Sun shines. This Appellation *Diodorus* refers to one *Lycus*, who when he came into *Lycia*, built a Temple to *Apollo* neer the River *Xanthus*. Otherwise *Pausanias* in *Corinth*. *Danaus* call'd *Apollo* *Lycius* for this reason; when he was come to *Argos* he strove for the Kingdom with *Gelanor* the Son of *Sthenelus*, and when both of them had spoken many probable things to the people, and such as were agreeable to Law, the cause was defer'd to the morrow, because what *Gelanor* said seem'd not less just. The next day, as soon as it was light, a Wolf (amongst a Herd of Cattel feeding without the Town) sets upon a Bull. The *Argives* compar'd *Gelanor* to the Bull, and the Wolf to *Danaus*: because as a Wolf is a Creature no way similar with a man, so neither had *Danaus* been with them; wherefore when the Wolf had killed the Bull, the *Argives* adjudg'd the Rule from that event to *Danaus*. Then he conceiving that the Wolf was sent by *Apollo*, built a Temple to *Apollo* *Lycius*. Thus *Pausanias*. That Oracles of old were given by way of Lot. See *Alciatus* *Parerg.* 5. 22.

(n) The Stars are by the major part of Philosophers in *Diogene. Laertius* suppos'd to be of a fiery Nature; whose temperate commistion gives birth to all things upon the Earth, and thence they believ'd them fed with Exhalations out of the Earth, as the Sun by Vapours out of the Sea, the Moon by Springs and Rivers: In pursute of this opinion, some averring, that when this Moisture shall be consum'd, the whole World shall be set on fire: and in this respect is *Apollo*, *Dens* *maleficus*, *Agell. Vexovis, Apollo Toror* (i.e. *Gabalus*) worshipp'd at *Rome*, *Sueton.* 2. 70. *Palaphernus* saith the same of him, *Quid Mundi hujus apparatus consumet humorem auferendo, et densitatem ac conspersionem substantie extendendo ac dissolvendo.*

(o) *Jupiter* and *Mercury*: others expound *utrumque caput*, *meum et tuum*. Nor was it unusual to swear by the Heads of men. See *La Cerda*.

I saw within these Walls, his Voice did hear ;
Longer to vex thy self, and me, forbear;
I seek not *Latium* willingly .

Rowling her scornfull eyes, as these he said ,
A more exacter view of him she made
With silent looks: then thus th'inrag'd begun.

Thou art not *Venus* nor *Anchises* Sonn ,
Thee *Caucasus* on Marble did beget ,
And fed, perfidious, at some *Tigers* Teat.
Why am I mild? why thus from Passion keep ?
For more disdain? Sighs he to see us weep ?
Or turns his eye, or vanquish't sheds one tear?
Or to a wofull Lover bends his ear?

What shall I say? great *Juno* from the Skies,
Nor *Jove* beholds our Cause with equal eies.
True faith is lost. To him in extreme want,
Cast on our shore, I did my Kingdom grant;
His Ships from fire, his friends from Death did save,
Ah how transported, I with Furie rave!

Now *Phœbus*, *Lycian* Lotts, now angry *Jove*
Sent the Gods Emiffarie from above :
Yes, sure those Pow'rs all convocated are,
And the Dead vext in ordering your Affair.

I will nor force, nor yet perswade thy stay ;
Go to your promis'd Kingdom through the Sea ;
Sure (if the Godshave any Pow'r at all)
Split on a Rock, thou shalt on *Dido* call,
Whilst I make ready my revenging Fire:

And when my Soul shall in cold Death expire,
Ile⁹ haunt thee wretch; thy Tortures I shall know ,
By Fame convey'd me to the Shades below.

Thus 'midst her Speech, she falling off withdrew,
And sick, removes herself from Publique View,

Leaving

(p) Here (saith *Servius*) is mention of the Ceremonies induc'd. It was a Custome among the Ancients, that the Priest and Priestess should marry by Consecration: They had two Chairs linked together, and covered with the Skin of the Sheep which was sacrific'd; There they sat with their heads cover'd in Consecration. This *Dido* alludes too, complaining that she was forsaken by *Aeneas* contrary to the Law of Wedlock *Regni demens in parte locavi*: For a Wife is said to be *Locata* when she sits with her Husband at the Consecration.

(q) *Socrates* in *Plato's Phædo* affirms, that impure polluted Souls, for some time after their parting with the Body, wander about it, and haunt the Sepulcher; The Reason perhaps of this Opinion is, because they conceive it unwilling to leave the Body, to which it hath so particular an affection, all her delights being Sensual and Corporeal: Whereas other Souls, that desire in life nothing more than this separation, and imitate it by Philosophy, retire willingly to their place of rest. Some ground from hence Natural Magick takes for Suffumigations, in which they conceive the Soul of a man violently kill'd (for some time after) may be seen: But a better Reason *Aristophanes* gives in *Nub. Smoak* and Clouds are form'd into any shape the beholder fancyeth.

Leaving him much amaz'd, whilst he at large
Was forming of his Answer to her Charge :
Her Women to the Marble Chamber led
The swooning Queen, & laid her on her Bed.

Pious *Aeneas*, though he wisht relief
Might be imparted to her desperate Grief,
Vollying out Sighs, almost with Love ore-swai'd,
Yet to his Fleet he went, and *Jove* obey'd.
The busie *Trojans* toyl, to Sea they got
Their gallant Navy, well-caulk'd Vessells float;
Oars green with Leaves, Oke knotty as it grew ,
Mad to be gon, they bring.
Each where thou mightst removing *Trojans* view.
So cheerfull^r Ants plundring a heap of wheat,
And minding Winter, to their Granges get;
The black Bands march; a Convey guards the Spoil
Through narrow Tracts, some with join'd forces toil
To bear one pondrous Grain, whilst others beat
The tardy Troops; all paths with Labour heat.

What thoughtst thou *Dido* in that dismall hour ?
How many Sighs, when from a lofty Tow'r
Thou mightst behold the Sea, and all the Shore,
Vext with lowd clamouring Mariners to rore?
Dire Love, to what dost thou poor Mortals force!
Again to Tears and Praiers she hath recourse,
Suppliant again Loves Fetters to receive,
Lest ought she dying unattempted leave.

Anne, seest thou how they hasten to the Shore
From every part? their Sails fair winds implore;
Their lofty Sterns with joifull Garlands^s crown'd,
Sister, had I the least suspicion found
Of this sad chance, it better had been born :
This one request grant me, thus much forlorn ;

From

(r) *Germanus* ingeniously observes, that as Bees resemble or rather are a Monarchical estate, *Pismires* are a Popular. *Arist. lib. 1. de Hist.* affirms they are *ἀνὴρ ἡγούμενος* without a Leader.

(f) That they us'd to crown the Poop of their Ships before they put out to Sea, is eminent from *Plato's* description of the Solemnity of the Ship which went yearly with an Offering to *Delos*: till the return whereof no condemn'd person might be put to death: In *Phædo*. *La Cérda* observes that they were crown'd both at going forth, and at their return home.

From the false Wretch thou didst great favour find,
To thee he hath unbosomed his Mind :
Thou when he is most pliable dost know .
Sister petition thus the haughty Foe.

I never swore at *Aulis* to destroy
The *Trojans*, nor ere sent one Ship to *Troy*,
Nor from *Anchises* * Tomb his Bones did tear:
Why stops he then to my complaints his ear ?
Let him this last, a wofull Lover grant,

Then may he not fair Winds nor Passage want;
Nor sue I former Contracts, which he brake;
Let him fair *Latium* have, and Kingdoms take;
A little time I ask, a short Reprieve,
Whilst my own Fortune teach me how to grieve;
Which if thou dost, I shall contented die,
And leave to thee a gratefull Memorie.

Too and again her wofull Sister bears
These her Complaints; but he's not mov'd with tears,
Nor yields to any Arguments of Love;
His willing Ears are stopt by Fate and Love.

As when loud Tempests their whole furie spend,
Drawn from all quarters, some old Oke to rend;
At once the loud-mouth'd thunders charge her round,
Strewing, with boughs & scatter'd Leavs, the ground;
Fix'd on a Rock to heaven her Branches shoot,
And down to Hell extends her spreading Root:
So daily she the *Trojan* Prince invades,
Now with these Reasons, now with those perfwades;
Though his great Soul felt Love's unequall'd pain,
Yet fix'd he stands, and Tears are spent in vain.

Troubled at Fate, sad *Dido* plots to dye,
And now abhors to view the arched Skye;
To which these Omens stirr'd her more: when they
On smoking Altars did sweet Incense pay,

She

(*) At *Aulis* a City in *Boeotia* the Greeks upon their expedition against *Troy*, made a solemn League and Conjurat[i]on (saith *Pausanias*) that they would never give over the quarrell, but either ruine the City, or lose their Lives in the *Atlion*. *Hor.* *Od.* *l.* *15.*

Quam multo repetet *Gracia* militis
Conjurat[i]o rumpere *Nuptias*.

(u) *Servius*, citing *Varro*, conjectures, that *Virgil* alludes to the injurious Act of *Diomedes*, who digg'd up the Bones of *Anchises* in *Phrygia*, and carried them along with him; Yet soon after being warned by the Oracle, and many Calamities, restor'd them to *Aeneas*; *La Cerda* interprets it only verbally, it being esteem'd the greatest impiety to violate Sepulchers: Believing that the Manes or Ghosts of the dead *Heroes* rested with the Bodies in the Tombs, and those being taken out and torn, the Souls suffer'd the same.

She saw the Sacred Milk grow Black, and, strange,
The purple Wine to sable Gore did change.
None, not her Sister, heard of this a word.
Then in the * Temple to her former Lord
Of Marble built, which she with high respect (deckt,
Honour'd with Wreathes, and snow-white Fleeces
She heard, when Nights black Carpet spread the
Her Husband calling with a dolefull sound; (ground,
And on the Roofs the Owl alone complains,
In death-presaging, and sad Funeral strains.
Besides the many Prophecies of old,
Which to th'affrighted, dreadfull things foretold;
Cruell *Aeneas* troubles her in Dreams;
And alwaies to be left alone she seems,
In a long Progress, her Attendants lost,
Seeking the *Tyrians* on a desert Coast.
So Troops of * Furies raging * *Pentheus* shuns,
Amaz'd to see two *Thebes*, two dazling Suns;
Or like *Orestes* flying ore the Stage,
To scape his Mothers persecuting Rage,
Arm'd with black Serpents, and a blazing Brand,
Revenging Furies at the Entrie * stand.
Rage, and her Sorrow's instigations, great,
Resolv'd to dye, the time and manner set;
To her sad Sister cheerfully she went,
And veil'd, with joyfull looks, her sad intent;
Sister rejoice, for I have found the way
To free my self from Love, or force his stay.
Neer the Sun's setting and the Oceans Bound,
There is a place in *Æthiopia* found,
Where mighty *Atlas* on his shoulders bears,
Adorn'd with golden Stars, the glittering Sphears.
I of a Priestess heard, in those Realms bred,
Who, President of ^b th' *Hesperian* Temple, fed

The

(*) *Nomius*, *Gisanius*, and others take this Temple for a Sepulcher, upon the Authority of *Varro*, who affirms that any place was call'd a Temple: Which Sepulcher of her former husband, *Dido* bedeck'd with white Fleeces and Boughs; that is, as *Nannius* tells us *Miscell.* *l.* *7.* Wool wrapp'd about Boughs, wherewith they honour'd their Gods. Others think he means a chapel. *Turneb.* *l.* *22.* *c.* *12.* & *l.* *24.* *c.* *26.* I think (saies he) *Virgil* here had respect to the custome of the *Romans*, who Deifi'd their *Cæsars*, and honor'd them with Priests and Flamens. They were wont to adorn the doors of their Temples and Altars with woollen Fillets; Which *Virgil* touches, although *Servius* hath refer'd it to the Solemnity of their Marriages.

(y) The Furies, so call'd by *Orestes* after he had appeas'd them by the advice of *Minerva*. See the Argument of that Tragedy of *Æschylus*.

(z) *Pentheus* (according to the relation of *Pausanias*) speaking many reprochfull things against *Bacchus*, and committing other insolencies, the last wherof was to get up into a Tree, and overlook the Rites of the *Bacche*, being discover'd, was by them torn in pieces. By the *Greek* Tragedians, he was suppos'd, before his death, to run mad; particularly by *Euripides*, who makes him speak thus (to which our Author alludes)

And now me thinks two *Suns* I see,
I see two *Thebes*.

(a) *Orestes* being tormented by Furies, for killing his Mother *Clytemnestra*, his only remedy was, to go to the Temples, into which they not daring to enter, staid for him at the Porch, to seize upon him as soon as he should come forth. *Germanus* and *Turnebus* adde, that the Author alludes to the Tragedy of *Æschylus* entitled *Eumenides*, wherein *Orestes* is suppos'd to be besieg'd by the Furies in the Temple of *Apollo* at *Delphos*, to hinder him from going to the Temple of *Minerva*: whither (by *Apollo's* direction) he was to go to expiate his Crime. *Alciat* saith, that this is an allusion to the custome of Offenders, flying to Temples for Sanctuary.

(b) The *Hesperides* were daughters of *Hesperus* Brother of *Atlas*. They had a Garden, in which were Golden Apples consecrated to *Venus*, which *Hercules*, being sent by *Eurystheus*, having slain the watchfull Dragon, took away.



F. Clouet sculpit. Bombart sculpsit. Londini.

super exuvias.
Effigiemque toro locat,
stant aræ circum, et
sercentum tonat ore deos.
Tergeminamque Hecaton,
Honoratiss. Domine MARGARETÆ
Baroni de Wormelayton. Tabula merito
ensemque relictum,
haud ignara futuri.
crineis effusa sacerdos
Erebumque, Chaosque,
tria virginis ora Dianæ.
SPENCER filie Gulielmi Spencer,
votiva.

The Dragon, and the sacred Tree did keep,
With Honey mixed Poppy causing Sleep:
Who boasts what Minds she please to free from Care,
But others to arrest with sad Despair;
Floods to their Fountains, Stars to make retreat,
And raise Nocturnal Spirits from their Seat.
Earth thou shalt see, struck with her Feet, to grone,
And Okes from Mountains march in order down.
By Heaven, thy self, dear Sister, and thy Love,
Know, I'm inforc'd of Magick to approve.
In the back Court a Pile in secret make,
The Sword, and Garment from my Chamber, take,
Which there the Impious left; then place the Bed
Above them all, in which I perished;
For this direction the Magician gave,
Nothing of that most impious man to save.
Thus saying, Palenefs did her Cheeks possess,
Nor did her Sister under new Rites guesse
The raging Queen did Funerals provide;
Nor fear'd worse things, than when *Sichæus* dy'd;
Therefore did her Commands.

But *Dido*, the huge Pile being finish'd, round
With Funeral wreaths, and Cypress branches crown'd;
The Picture, Cloths, and Sword, which he forgot,
Laid on the Bed, too mindfull of her Plot.
The Priestess at the Altars with loose Hair,
Loud thunders, to three hundred Gods, her Prayer,
To *Chaos*, triple *Hecate*, and Hell,
And call'd the three-fac'd Virgin with a Spell;
Sprinkling, with feign'd *Avernian* Dew, the Ground.
Herbs, cut with brazen Sythes, by Moon-light found,
They did with juice of deadly Poyson brew;
Th'excrecence which on a Colt's forehead grew,
And Love snatch'd from the Dam.

O o

Dido

(c) It was a Custom amongst the Antients to keep the Bed wherein their Marriage was first confirm'd, with a religious care, as a Monument and Pledge of their Wedlock. They call'd it *Lectum jugalem*, from their conjunction; *Genialem*, à *generando*; *Adversum*, from the position, for they plac'd it over against the Dore. See *Lips. Eleth. l. 1. 17.*

(d) Garlands of Flowers were us'd almost in all solemn Rites, especially (which most concerns this place) about the Dead. *La Cerda* adds, That they us'd to crown the Bodies with Garlands when they brought them forth to burial. So *Dido* here the Pyre prepar'd for her Funeral.

(e) Not, as some would have it, out of love she bore to *Aeneas*, doth she here bring his Picture to look on dying, but in a Religious Ceremony to burn together upon the Pyre with her all that belong'd to him, Sword, Cloths, &c. *Scaliger* saith, It is in allusion to the Custom of Witches, who make certain Statues, and bind them with Fillets and Ribbands, when they go about to bewitch or curse any one. See *Eclog. 8.* which is confirm'd by the description of the Priestess with dishevell'd Hair, according to the habit of Witches in *Apollonius, Ovid, Horace, &c.*

(f) Triple *Hecate* (the same with *Diana* immediately following) because she us'd to be painted in three Shapes, and delighted in the names of three kinds of Beasts, a Bull, Dog, and Lion. Others say, from a triple Head; the right, of a Horse; the left, of a Dog; the middle, humane. *Alcumæus* was the first who amongst the Athenians made such an Image of her. Enough of this amongst the *Mythologists*.

(g) Not to deceive her Sister, who knew the Water was not of *Avernus*, but to preserve the Custom of sacred Solemnities, where, if any thing could not be had that was necessary to the Ceremony, they us'd others, believing the Counterfeit to have the same virtue with the True.

(b) Well enough known are those sacred Rites, call'd *Nudi-pedalia*, because perform'd barefoot. *La Cerda* proves, that they us'd to sacrifice with one foot naked (which was the left) believing the Gods commonly went so.

Dido with Leaven in her purer hands,
One Foot being bare, before the Altar stands
In flowing Robes, and dying, invokes
The Gods and Planets, conscious of her Fates,
Imploring all that's great and just above,
And that consider ill-requited Love.

'Twas Night, when gentle Sleep weak Mortals blest,
The murmuring Groves, and raging Sea at rest,
When half-nights Starrie Ensign up was furl'd,
And Silence held her Empire o're the World;
Beasts, Wild and Tame, and gaudy Fowl, which take
In Wood-lands pleasure, or the Crystal Lake,
In Sleep, by quiet Night protected were,
Of Toyl forgetfull, and Heart-eating Care.
But then no Rest unhappy *Dido* found,
Her Eyes ne're clos'd, her Sorrows more abound:
Rebellious Love now desperately engag'd,
And with a Deluge of mad Pasion rag'd,
When to her self she said: What shall I do?
Shall I now scorn'd, my former Suters woo?
Make overtures some *Libyan* Prince to gain?
Lovers whom I so often did disdain;
Or shall I venture in the *Ilian* Fleet?
And to the *Trojans* proud Commands submit?
Since they for my assistance prove so kind,
And my late Favours bear so well in Mind.
Grant I were willing, who would give me leave?
And, me neglected, in proud Ships receive?
Ah, hast thou not sufficiently known
The perjur'd Race of 'false *Laomedon*?
Shall I alone with churlish Seamen sail,
Or try if by my power I may prevail?
And those who scarce I could perswade from *Tyre*,
To venture to the Sea again desire?

(c) From *Laomedon*, who perjuriously broke his word with *Apollo* and *Neptune*, she calls the whole Race of *Trojans* perjur'd.

No

No Wretch, as thou hast well deserved, dye,
And with a Sword conclude thy Misery.
Won by my Tears, thou Sister, first with Woe
Didst load the Furious, and let in the Foe.
And why like wild Beasts, faultless, might not we
Live without Marriage, from such Troubles free?
But to *Sichæus* Dust I promise broke.
In such Complaints she her full Sorrow spoke.

But in the lofty Stern *Æneas* lay
At rest, yet ready and resolv'd to weigh.
Again the God in the same likeness stands
Before him, new enjoyning old Commands;
Like *Hermes* voyc'd, such Symetry did grace
His Youthfull Limbs, such Golden Curls his Face.
Fair *Venus* Off-spring, are thy Slumbers found?
Nor see'st what ready Dangers thee surround?
Nor hear'st fair Winds inviting thee to go?
Resolv'd to dye, she plots thy overthrow,
With boiling Anger desperately inrag'd:
Fly'st thou not hence before thou art engag'd?
Thou shalt behold the Sea to foam with Oars,
And cruel Brands shall lighten all the Shores,
If here *Aurora* thee delaying find.
Fly; Still inconstant is a Womans mind:
Thus saying, he mingles with Nights gloomie shade.

Æneas at this 'Vision much dismay'd,
Starts from his Sleep, and hastily did call:
Awake Sirs, take your Oars, up, quickly all
With speed hoyst Sail; from the ætherial Sky
A God again bids Cables cut, and fly.
Who e're thou art, blest Power, we thee obey;
And joyfully once more Obedience pay;
O be our Convoy, and fair Winds afford.
Thus having said, he drew his glistering Sword,

O o 2

And

(k) Interpreters suppose the Poet to allude to a certain kind of wild Beast, which losing its Mate, never couples with any other. *Servius* (citing *Pliny*) affirms it to be a Lynx. *La Cerda* understands the words, of many Beasts, *Quæ horrida ac separata à suorum consortio*.

(l) *Umbra* here seems to mean the Image or Apparition which was not the Deity himself: Though *Nasimb.* ingeniously observes, that when any God appear'd in Sleep, the place shone extremely; which Light retiring with the Vision, the succeeding Darkness and Shade was the more terrible.

And cut the Haufers with his sharp-edg'd Steel ;
 All pull, and hale, and the same ardour feel.
 The Shore they leave, and cover all the Deep,
 And Silver Foam from Azure Billows sweep.
Aurora now had early Dawning spread,
 And weary, left old *Tithon's* Golden Bed.
 The Queen from a high Tow'r, soon as the Day
 Mix'd Eastern Darkneſs with a brighter grey,
 Saw *Trojans* with full ſail to th'Offſide ſtand,
 Nor one Ship left on the forſaken Land.
 Her Snowie Boſome, trembling with Deſpair,
 Enrag'd ſhe beats, and rends her Golden Hair;
 Crying aloud, O *Iove*, and ſhall he go?
 And ſhall this Foreiner affront us ſo?
 Shall not the City arm, and all purſue?
 And from their Harbours launch our Navy too?
 Run, Fly, bring Fire, Sail, Row; what iſ't I ſay?
 Or where am I? what Folly I betray!
 Do Impious Facts now hapleſs *Dido* touch? (much
 Would, when thou gav'ſt a Crown, they'd done as
 This is the man of Truſt, this He, they ſay,
 Did through the Foe his Countrey-Gods convey,
 And on his Shoulders did his Father bear.
 Why did not I the Traitor piece-meal tear,
 And ſtrew'd 'mongſt ſwelling Waves? nor did with Steel
 His deareſt Friends, and dearer Off-ſpring kill,
 And diſh'd him, for his Father's Table, dreſt?
 But Chance of War is doubtfull, 'tis conſeſt.
 Whom fear I dying? Brands I ſhould have thrown
 Among their fleeting Towers, and floating Town;
 Son, Father, Root and Branch deſtroy, and laſt
 My ſelf o're all a ſad Triumpher caſt.

Bleſt Sun, whoſe Eye views all the Worlds Affairs;
 And *Iuno*, conſcious of wrong'd Lovers Cares;

And

And thou ^m Nocturnal *Hecate*, whoſe cryes,
 Where three waies meet in Cities, pierce the Skyes;
 Revenging Furies, and you Gods that are
 Dying *Eliza's*, hearken to my Prayer,
 And on his head deſerved Vengeance caſt.
 If *Iove* confirming what Heavens counſel paſt,
 To Lands decreed the Impious Wretch muſt bear,
 Let him be vex'd with a bold People ⁿ there;
 By force of Arms drove from his landing place;
 Driv'n to ſeek Aid, far from his Sons embrace;
 Then, ſlaughter'd, ſee his deareſt Friends deceaſe;
 Nor when he ſigns to a diſhonour'd Peace,
 May he deſired Life, nor Kingdome ſave,
 But make the Sand, by ſudden Death, his Grave.
 This laſt requeſt I with my Blood deſire.
 Then practice Cruelty, you Men of *Tyre*;
 And all your Race, and to our Duſt enact;
 Ne're to make Leagues, nor Marriages contract:
 Then from our Bones ſhall ſome Revenger riſe,
 To perſecute the *Trojan* Colonies
 With Fire and Sword, both now, and whenſoe're,
 With ready Power, Occaſion ſhall appear;
 Shores, Shores oppoſe, Seas, Seas, State againſt State,
 Through Generations War, I imprecate.

This ſaid, her buſy Thoughts ſhe did imploy,
 How beſt ſhe might her loathed Life deſtroy.
 To *Barce* then, *Sichæus* Nurſe, ſhe ſaid,
 (In Native Duſt her own long ſince was laid)
 Hither, dear Nurſe, quickly my Siſter bring,
 Let her be ſprinkled with the Living Spring;
 Lead thou the Offerings to the place deſign'd,
 And with a ſacred Wreath thy temples bind:
 Thoſe Rites which I to *Stygian Jove* prepare;
 I mean to finiſh, and conclude my Care;

(m) For the Infernal Deities
 were ſuppos'd Preſidents of Venge-
 ance and Torments.

(n) Theſe Prophetick Curſes of
Dido are moſt of them fulfill'd in
 this Poem; Vex'd with War, againſt
Turnus and his Allies, lib. 7, &c.
 Exil'd from his Son's embrace, when
 he went to *Evander* and *Tarchon* for
 aid, lib. 7, & 8. A diſhonourable
 Peace made, lib. 12. that *Latinus*
 ſhould give the Name and Language
 to both Nations; which Condition
 was beneath the Fortune of a Con-
 querour. Nor did he enjoy it paſt
 three years, then being loſt in a
 Battail againſt *Mexentius*, drown'd
 in the River *Numitius*, where he
 lay a while uninterr'd, the Sand his
 Grave, his Body half above the
 Water. The laſt Curſe alluding to
 the Infidelity of the *Carthaginians*,
 who envying the Roman greatneſs,
 alwaies broke League with them, ter-
 minates in *Hannibal*; the Revenger
 that purſued them with Fire and
 Sword.

(o) i. e. *Pluto*. Theſe Sacrifices
 were call'd *Strygialia* and *Cocytia*.
 She therefore ſacrifices to the *Iſſeri*,
 becauſe they were believ'd to diſſolve
 Cares and Loves. See *Turneb.* l. 21.
 c. 22, & l. 25. c. 6.

Fire

Fire must the *Dardan* Monument deface.
 This said, away she went an old Wives pace.
 But *Dido*, hastning her dire Enterprize,
 Outragious growing, rows her bloody Eyes,
 Her trembling Cheeks, spot, pale with Death's presage;
 And to the inner Court, now wild with Rage,
 Rush'd, and ascends the lofty Pile, then draws
 The *Dardan* Sword, not left for such a cause.
 Here when the *Ilian* Garments she survey'd,
 And saw the Bed, ah too well known, she made
 Truce for a while, then down on it she lay,
 And, mix'd with Tears, these her last words did say.
 Sweet Spoils, whilst God and Destiny did please,
 Receive this Soul, and me of Sorrow ease.
 I liv'd, and my own Fortune did attend;
 Now under Ground must my great ^p Shade descend:
 I saw my Walls, and a fair City built,
 Reveng'd my Lord, punish'd Fraternal Guilt:
 Happy, ah I had been too happy, had
 No *Trojan* Fleet e're touch'd our Shores; then said,
 Kissing the Bed, Dye unreveng'd shall I?
 But welcome Death; thus, thus 'tis sweet to dye.
 The cruel *Trojan* by these Flames shall know
 At Sea our Death, the Omen of his Woe.
 Thus saying, her fall'n upon the Sword they spy'd;
 Which bloody blush'd, her Hands in Crimson dy'd.
 Clamour distracts the Royal Palace, Fame
 Furiously through th'affrighted City came;
 The Roofs rebound with Skreeks, and Female Cryes,
 And Lamentations eccho through the Skyes;
 As *Carthage* had been took, or Antient *Tyre*,
 The Seats of Men and Gods involv'd with Fire.

Her

(p) See the first Book, ver. 292.

Tenuis sine corpore vitas.

Her frighted Sister, hearing, to the place;
 Beating her Breast, disfiguring her Face,
 Full of amaze and horror, breaks through all,
 And to the dying by her name did call.
 Did I this Pile for this, O Sister, raise?
 For this Design made I these Altars blaze?
 On what shall I, forsaken, first complain?
 Didst thou in Death my Company disdain?
 Thou should'st invited me thy Fates attend,
 Our Lives and Sorrows so at once to end.
 With my own hands this stately Pile I made;
 And to indulging Gods devoutly pray'd,
 That cruel I should leave thee thus alone?
 Thy self, thy Senate, People, and thy Town,
 And me, thou Sister ruin'd, by thy death.
 Water to bathe the Wound, if any Breath
 Wander, my Lips shall gather it the while.
 Thus saying, she ascends the lofty Pile,
 And laid her dying Sister in her Lap,
 Striving the Purple Rivolet to stop.
 To raise her heavy Eyes in vain she try'd,
 The Crimson Fountain bubbling in her side.
 To ease her self, three times she strove to rise,
 And thrice sinks down, then seeks with dazling Eyes
 Heaven's glorious Light, and at the finding groan'd:
 But *Iuno*, who her Misery bemoan'd,

And the Greek Epigrammatist cited by *Germanus*;

*Thy Lips to mine apply, and at one Draught
 Drink up my Soul—*

And

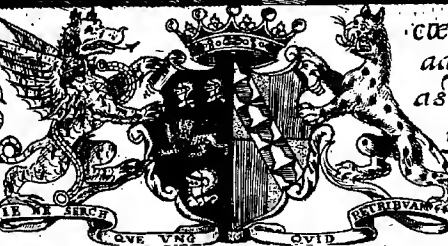
(q) It was a Custom when any
 dyed, for the Kinsmen or Friends to
 sit by, and embracing them, to joyn
 their Mouths to theirs, as to receive
 their last breath: Of this amongst
 Latine Authors instances are fre-
 quent; amongst the Greek, *Bion*,
Epitaph. Adon.

—Adonis stay,
 Hapless Adonis stay but till I twine
 Thee in these Arms, and mix my
 Lips with thine;
 Adonis wake so short a while, to give
 A dying Kiss, but whilst a Kiss may
 live;
 Thy fleeting Spirit to my Breast be-
 queath,
 And I will suck Love's Nectar in thy
 Breath;
 Thy Love I'll drink, and in Adonis
 stead
 Will keep that Kiss, when thou un-
 kind art fled.

Mr. Stanley.



Ergo Iris croceis per
 Nille trahens varias
 Devolat, et supra caput
 Sacrum iussa fero, teque
 Honoratissima Dom
 Northampton Tabula



caelum roseida pennis,
 adverso sole colores,
 astitit. Hanc ego Diti
 isto corpore solvo.
 Dom. Isabella Com.
 merito votiva.

And lingring Death, sent *Iris* from the Pole,
 To loose Life's bonds, and free her struggling Soul.
 Since neither Death deserv'd, nor doom of Fates,
 But sudden Rage her Time anticipates;
 Nor *Proserpine* her Golden Hair did take,
 Dooming her head down to the *Stygian Lake*.

From Heaven then dewie rose-wing'd *Iris* flew,
 And with Sun-beams a thousand Colours drew:
 When hovering near, I bear this sacred Charge
 To *Pluto's Court*, and thee from Flesh inlarge.
 With her right hand, thus saying, she cuts her Hair,
 And Vital Breath mix'd with ætherial Air.

of the contrary, he allegeth these Verses of *Enripides*;

*She to the Court of Pluto must repair,
 Whom following with this Sword to sacrifice,
 I thus shall hallowed make (her Strength) this Hair,
 Sacred to the Infernal Deities.*

(r) The belief of the Ancients was, that such as were near death had first their Hair cut by *Proserpine*, as the initiation into the lower World, and *primitia* offer'd to *Or-cus*; untill which were done, they could not dye. *Canerus* adds, that this Custome depended upon another opinion of theirs, that the Strength of every man consisted in his Hair, which being cut, he became subject to the power of another: VVhence it is that VVirches are thought unable to compass their ends untill they get some of the Hair of the Parry. *Cornelius* is reprehended by *Alacrobins* for accusing *Virgil*, as if this were his invention, in justification



*Advocat Aeneas, timor
Dardanida magni, genus
Annus exactis comple-
Ex quo reliquias, diu
Condidimus terra, me*

Honorati Dñō: D: Iacobo.
Elighi & Glentrahen,



*lique ex aggere fatur:
alto à sanguine divum,
tur mensibus orbis,
nique ossa parentis
stasque sacravimus aras.*
Æneid L. 5.
Ogilvio, Comiti de Arley
Tabula merito votiva.



VIRGIL'S ÆNEIS

THE FIFTH BOOK.

THE ARGUMENT.

*Dido's ascending Flames the Trojans see.
Storms drive Æneas back to Sicily.
Anchises Rites renew'd. The Annual Games.
Iris, from Juno, stirs the Trojan Dames
To burn the Fleet. Æneas prays; a Showr
Prevents the Mischief, quenching all but four.
Trojans set Sail. Venus of Neptune craves
Safe passage for their Navy through his Waves.
The God assents. Somnus with Stygian Boughs
Besprinkles watchfull Palinurus Brows:
O're Board he falls; the Loss Æneas spies,
And weeping, at the Helm his place supplies.*



Is Course resolv'd, mean while,
Æneas sails,
Cutting through dreadfull Waves
with Northern Gales;
When, looking back, he saw poor
Dido's Walls

Bright in the Flames of her own Funerals;

P p 2

The

The cause had kindled such a Fire unknown:
But what a desperate Woman carry'd on
With Rage might do, whom raging Love oppress,
By this sad Sign the pitying *Trojans* guest.

When they had sail'd till Land appear'd no more,
When onely Sky and Billows were their Shore,
A black Cloud, big with Night and Tempest, rose,
And th' Ocean rough with horrid Darkness grows:
Then from the Stern loud *Palinurus* cries,
Ah! what a Tempest muffles all the Skyes?
What mean'st thou Father *Neptune*? Soon as spake,
He bids his Men stand stoutly to their Tack,
And ply their tough Oars with a lusty stroke;
So bearing to the Windward up, thus spoke. (Wind

"Great Prince, though *Jove* should promise, with this
I should despair *Italian* Shores to find;
Gusts rising shift, the black West grows more loud,
And the whole Air condens'd into one Cloud;
Our Labour is in vain, we make no way:
Therefore since Fortune conquers, let's obey,
And where her pleasure will command us, steer:
Sicilian^b *Eryx* friendly Shores are near;
We may to the *Sicanian* Harbour sail,
If I not in my Computation fail.

Then spake *Aeneas*: I observ'd long since,
The Wind did shrink, and vain thy diligence:
Stand Roomer then, what Land is more desir'd?
Where would I rather rest our Navy tir'd,
Than in that Soyl where kind *Acestes* reigns,
Whose Lap my Father's sacred Bones contains?
Thus having said, straight for the Port they sail,
Spread Canvass swelling with a gentler Gale;
Their brazen Prows the fomie Waves divide,
Till they with Joy in well-known Harbours ride.

When

(a) In these words (saith *Sealiger*) *Palinurus* presag'd his own death, which happen'd before their arrival into *Italy*. *Servius* observes, that like a good Pilot he had first made trial of all means (in the precedent Distick) before he would declare the danger they were in.

(b) He calls *Sicily* the Shores of *Eryx*, because he had reign'd there. He was Son of *Venus* and *Butes*: *Butes* was Son of *Amycus* King of the *Bebrycians*, who were overcome by *Pollux* at VWhirl-bats, in the expedition of the *Argonauts*. Therefore *Butes*, when his Father was slain, fled into *Sicily*, where for the Loveliness of his Person being beloved of a Noble Harlot, he begot his Son *Eryx*. This *Lycaste* is said for her excellent Beauty to have been afterwards call'd *Venus*. Thus the Interpreters, especially *Hortensius*.

When far off, from a Mountain's lofty crown,
Wondring to see the *Trojan* Navy, down
Acestes comes, whose Arms most dreadfull were,
Clad in rough Spoils of a huge^c *Libyan* Bear;
Crinisus got him on a^d *Trojan* Dame.
He, mindfull of the House from whence he came,
Congratulates their safe return, and feasts
Kindly with rural Cates, his weary Guests.
Soon as the blushing Dawn with Eastern light
Had put Nights glittering Regiments to flight,
Aeneas summon'd then from all parts round
The *Trojans*, and thus spake from rising Ground.

Bold *Dardans*, sprung from the high Blood of Gods,
A Year hath finish'd Monthly periods,
Since here the sacred Relicks we interr'd
Of my blest Father, and sad Altars rear'd.
The Day draws nigh, which alwaies must by me
(So Heaven hath order'd) mourn'd, and honour'd be;
VWere I to drowthy^f *Getule* banish'd, these
I would perform, or taken on the Seas,
A Captive were in *Greece*, due Rites I'de pay,
And heap'd-up Offerings on his^g Altars lay.
Now we are present at my Father's Dust,
Nor without special Providence, I trust,
Riding at Anchor on a friendly Shore;
Let us all sacrifice, and Winds implore:
This he commanded when our Walls were laid,
In consecrated Temples should be paid.
Acestes, of the *Trojan* Off-spring, gives,
Of his own Bounty, every Ship two Beeves;
Call then the *Dardan* Gods unto your^h Feasts,
And those^e *Acestes* worships make your Guests.
If theⁱ Ninth Day produce a Glorious Morn,
VWhose Beams shall Earth discover, and adorn,

(c) *Libya*, abounding in wild Beasts, affords the richest Skins. *Herodotus*, *ἡρμα λίβυον αἰε κέρδιον*, *Pliny* affirms, that there are not any Bears in all the Country, 8. 35. 58. *Lipstus* confirms his assertion, and in defence of *Virgil* saith, that he is not to be understood of a Bear, but a Lion; it being common with the *Romans* to give to Foreign Things improper Names.

(d) *Hippotes* fearing lest his Daughter *Egesta* should be devour'd by the Sea-Monster which *Neptune* sent for the destruction of *Troy* in revenge of perjur'd *Laomedon's* fraud, whose rage could not any other way be appeas'd but by a *Trojan* Virgin offer'd daily to his devouring Jaws, put his Daughter into a Bark, and commended her to the mercy of Sea and VVinds; whom the Gods so favour'd, that she arriv'd safe in *Sicily*, where *Crinisus* was taken with her Beauty, and on her begat this *Acestes*.

(e) The Solemnities of the Dead were Anniversary. *Tibull.*

Annua constructio sarta dabit tumulto.

See *Homer's* Celebration of the death of *Patroclus* by Games; and *Papinius Statius*, 6. *Theb.* of *Archemorus*.

(f) There are two *Syrtes*, the greater and lesser, near *Africk*, in the *Mediterranean* Sea. The *Getulians* were the most ancient Inhabitants of *Africk*, eminent for cruelty and fierceness. *Salust.* in *Jugurth.*

(g) VWhich, according to the Custom, were two; See *Ecolg.* 6. Some expound this of the Tomb, but less properly.

(h) Those Suppers which they us'd to make in memory of the Dead were commonly call'd *Silicernia*, *Cana serales*. Of a higher sort were those which were made in remembrance of such as were Deified (as *Anchises* here was) nam'd *Leisti-fernia*.

(i) Alluding to the Custom of the *Romans*, who kept the dead Body seven Daies, during which they prepar'd all Necessaries for the Funeral; the eighth they burnt it; the ninth they instituted Ceremonious Solemn Rites, call'd *Novendialia sacra*.

I

(k) *Ore favore*, is no more, properly, than to be silent, which was usually proclaim'd before any Religious Ceremonies were begun. *Seneca, de vita beata, c. 26.* It is not deriv'd from favour, as most conceive, but it commands silence, that the Solemnity may be duly perform'd.

(l) There is no cause for any one to think that the Myrtle was unbefittingly attributed to *Augustus* by *Virgil*, as a Venercan, weak Tree, and not enough Imperial; Which, as you may see in *Pliny, l. 15.* was consecrated to *Venus*, Mother of *Aeneas*. For the Myrtle hath insinuated into *Variike* Affairs. Whence *Pliny* tells us, That *Posthumus Tubercus* in his Consulship (who first of all entered the City triumphing, because he had managed his business mildly without Blood) went crown'd with the Myrtle of Victorious *Venus*, and made his Enemies ambitious of the Tree. Hence afterwards it was the Victor's Crown. He call'd it his Mothers Myrtle, in favour of the *Julian* Family, which took its Original from *Venus*, that it might also favourably preface *Augustus* to be *Venercanus*, *imperatoris*. Thus *Germanicus*.

(m) Two Goblets, to signify the two parts of Man, Soul and Body. *Carchesia*, kinds of Cups that are tall, about the middle press'd close in, and having Ears that descend from the Top to the Foot.

(n) They sacrific'd *Diis inferis* with Milk and Blood, the Milk signifying the purity of the Heavenly Soul, Blood, the Mortality of a Man.

(o) Alluding to the Natural Observation, that Serpents are bred out of the back-bone of a Dead Man. *Ovid, Met. 15.* In this manner a Serpent glided out of the Tomb of *Charlemain* King of *France*.

(p) The God that was President of the place; for they assign'd not *Genii* only to Men, but to Cities, and all other Places.

I shall the swiftest Ship with Prizes grace,
And those on Foot who conquer in the Race,
And who presume either in Strength or Art
To shoot swift Shafts, or throw the nimble Dart,
Or with a *Cestus* valiantly dares fight;
Come all, and Palms receive, the Conquerour's right;
And ^k Silent, veil with Leaves your Brows. This said,
His Mothers ^l Myrtle did his temples shade.
Thus *Helymus*, thus old *Acestes* did,
Ascanius, and his youthfull Troop with speed.
Environ'd round, from thence *Aeneas* went,
With many Thousands, to the Monument;
And ^m pours two Bowls of rich ⁿ Wine on the Floor,
Two of new Milk, and two of sacred Gore,
Strewing the place with Purple Flow'rs: Then said;
Hail blessed Father, hail Paternal Shade,
And Dust preserv'd in vain; Heaven would not grant
That I with thee the Promis'd Land should plant,
Nor *Tyber* (whatsoever it is) be sought.
When a huge ^o Serpent from the dreadfull Vault,
With seven vast Coyls, seven times infolded, glides,
And, the Tomb wreathing, by the Altars slides;
His chequer'd Back with Gold and Purple deck'd,
And burnish'd Scales did sparkling Beams reflect.
Such the great Bow *Sol* pensils with his Rayes,
And on't a thousand various Colours layes.
Aeneas wonders, whilst the Serpent rowls
(Tasting the Banquets, and the standing Bowls)
Long Wreaths about the Cups, so harmless went,
Down from the Altars, to the Monument.
Here he his Father with fresh Gifts did grace,
Supposing this the ^p *Genius* of the place,
Or else his Servant, slaughtering five fat Swine,
Five Sheep, five Steers, and turns full Bowls of Wine;

And

And great *Anchises Manes* next implores,
With Ghosts remitted from the *Stygian* Shores.
Then all his Friends of their own Plenty paid
Peace-offerings, and slain Steers the Altars lade;
Some spit their Meat, huge ^q Kettles others place,
And broyl fat Inwards, sitting on the Grass.

Th'expected Day now came, and the Ninth dawn,
With *Phaetons* Steeds in all her Glory drawn;
Glad Troops from all parts fill the Shore, by Fame
Invited, and renown'd *Acestes* name.

Some came to see, others their skill to try.
Amidst the ^r *Cirque* the stately Prizes lye;
Palm for the Conquerors, sacred ^s Tripods, Crowns,
With glorious Arms, rich Robes, and Scarlet Gowns,
Gold, Silver Talents; when th'appointed Games
A Trumpet from the Glorious Heap proclaims.

First from the Fleet four Ships of equal size,
With ponderous Oars, contend to gain the Prize;
In the swift *Priflis* stout-oar'd ^t *Mnestheus* came,
Mnestheus, who gave the *Memnian* House a Name;
The vast *Chimera* valiant *Gyas* row'd,
Whose mighty Vessel like a City shew'd,
Which lusty *Trojans* carry'd in three Ranks;
Raising three tire of Oars, on triple Banks;
In the great *Centaur* next *Sergestus* came,
From whom the *Sergian* Stock receiv'd the name:
The well-pitch'd *Scylla*, bold *Cloanthus* drives,
Whence *Rome's* *Cluentius* thy fam'd House derives.

Against the fomie Shores a high Rock stood,
Which oft was drown'd with the Tempestuous Flood,
When Storms involv'd the Stars; and seen again,
When a soft Calm doth overspread the Main,
To Sea-fowl a most gratefull Station now.
Here Prince *Aeneas* fix'd an Oken Bough,

The

(q) Not to boyl Meat, but for Water to wash, and to drink, if *Lipstus* be not mistaken (*Elest. l. 4.*) as *La Cerda* endeavours to prove.

(r) *Cirque*, a Shew-place, so nam'd in after times, in *Rome*, where they exhibited Games and Plays to the People.

(s) So *Hesiod, in Scuto Herculis*, makes a Tripod the Victor's reward; and *Athenaeus, lib. 5, & 6.* *Horat. Od. 8. 4.*

Donarem tripodas premia fortium.

A long Story there is of a Golden Tripod taken up by the *Milesian* Fishermen, for which some *Ionian* Youths, who bought the Draught of them before it was drawn up, contended; referring the business to the Oracle, they were answer'd thus:

*Com'ft thou Milesian to consult my Shrine?
The Tripod to the wisest I assign.*

Whereupon they presented it to *Thales*, from him it pass'd to another of the Seven, so round about till it came to *Thales* again, who sent it to the Oracle, acknowledging the God the wisest. *D. Laert.* Thus we see that Tripods were much us'd of old as Rewards and Presents.

(t) Who seated himself in *Italy*, and these are brought in, with antiquity to honour the Families of the *Memmii*, the *Sergii*, and *Cluentii*.



*Nec lacrymis caruere
Oblitus decorisque sui,
In mare præcipitem
Ipse gubernaculo rec:
Hortaturque viros cla-*

*genæ: segnemque Menæten,
sociumque salutis,
puppi deturbat ab alta
tor subit; ipse magister:
vumque ad litora torquet.*

Armd. Tabula merito votiva.

IOHANNI BENET de Abingdon Com Cantabr:

The Sailors mark, the way directing where
They should bear off, and in long courses steer.
They draw for place; on lofty Sterns, the bold
Captains far off in Scarlet shine and Gold;
The rest, their Shoulders bright with * Oil, in ranks
With * Poplar crown'd, fate firmly on their Banks:
Their Arms and Oars stretch'd out, the Sign th'expect,
Whil'st their insulting Hearts are countercheck'd
With trembling Fear, and rais'd with love of Praise.
Thence, as the Trumpet sounds, without delays
All start, the Sea-mens shouts the Skyes ascend,
Whil'st with long strokes they fomie Billows rend.
All plow the Waves, the gaping Ocean feels
Their wounding Oars, and force of crushing Keels.

More furiously not swiftest Chariots are
Drove through the Champain, thundring from the Bar;
Nor Charioteers bending their Bodies strain
More at a loose, shaking the flowing reign.
Confused Cryes, of favouring Parties, round,
Mix'd with loud Clamours, make the Woods resound.
The Shores imprison'd Voyces rowl about,
And the struck Mountains eccho every shout.

First *Gyas* swiftly through the Billows glides;
Cloanthus next, with better Oars, divides
The bounding Waves, whose Ship lost way, being slow;
And next to him *Pristis* and *Centaur* row
Who shall get foremost with an equal Oar.
Now *Pristis*, now great *Centaur* is before;
And now together they their Fore-decks joyn;
Whil'st their long Keels plow up the shallow Brine.
Now they drew near the Rock, the Goal they make;
When *Gyas*, who was foremost, then bespake
Menætes at the Helm, * Why dost thou steer
Thus to the Star-board? love the Shore, lye here;

Q q

Fan

(*) To strengthen and make pliant their Arms. *Augustus* asking a man that was above a 100 years old, by what means he had preserv'd the strength and vigour of his body, he answer'd, *Imus Mulso, foris Oleo*; Anointing my self within with Wine, without with Oil.

(x) As sacred to *Hercules*, the never-wearied Victor. See *Ecolg.* 7.

(y) Us'd in the *Circus* as the Signal for the Horses to start, to which *Virgil* alludes; as afterwards to the loud Cryes of the Cirque; of which see *La Cerda*.

(z) *Scalig. Post.* 3. 16. upon these words takes occasion to commend the Art which *Virgil* useth in describing the manners of several people, observing of Sea-men, that they are the worst of People, laughing at God in a Calm, cursing him in a Storm; stubborn and pertinacious as *Menætes*.

Fan Lar-board Cliffs, let them stand off, he said.
But still *Menoetes*, of hid Rocks afraid,
Bore to the Sea. Where goest thou? *Gyas* here
Cry'd out again; these Cliffs, *Menoetes*, steer.
When close behind him he *Cloanthus* spies
Shaving the Lar-board Rocks, and inward plyes
Betwixt the founding Tops, and *Gyas* Ship,
And suddenly the foremost did outstrip,
And the Goal passing, to safe Waters came.

Then Rage the Young Mans Bosome did inflame,
Nor Tears did want; whil'ft he *Menoetes* sends
(Honour forgot, and safety of his Friends)
From the high Stern, headlong into the Flood;
And at the Helm, Pilot and Master stood.
Then to the Shore, chearing his Men, he steers:
When old *Menoetes* buoying up appears
From the deep Seas, laden with Garments wet,
Labouring for Land, then on a dry Rock set.
The *Trojans* at his fall, and swimming, laugh;
And, at him vomiting salt Water, scoff.

Mnestheus, *Sergestus*, here fresh hopes perswade,
(Though the two last) to conquer *Gyas*, staid;
Up to the Goal *Sergestus* foremost bore,
But gain'd not his Ships length a-head before;
A part was prest by emulous *Pristis* Beak;
When *Mnestheus*, thus, chearing his Men, did speak.

Bold *Trojans*, now your Oars try, you are those
At *Troy's* destruction I Companions chose;
Now let that Strength and Courage be apply'd,
Which you among *Ionian* Billows try'd,
And where *Getulian* Sand with breaches raves,
Or cruel *Malea's* persecuting Waves.

Mnestheus

(a) A Promontory of *Laconia*,
where the Seas are very dangerous.

Mnestheus not strives that first he should come in,
Nor Victory seeks, (O though!) but let them win
On whom, great *Neptune*, thou conferr'st the place;
But to be last, ah wipe out that Disgrace,
Abhor the Shame. Their Strengths re-double now,
That with huge Strokes they shake the brazen Prow,
Dividing Waves, whil'ft short breath shook their sides,
Drowth clams their Mouths, and Sweat in Rivers glides:
Fortune her self the Man wish'd honour brought:
For whil'ft too near the Rock *Sergestus* sought
An inner course, a Fatal space betwixt,
Unhappy, on the Cliffs, he running, fix'd;
The Craggs being struck, and Oars contending rung
On the sharp Rock, and the struck Fore-ship hung:
The Sailors rise, and, with a mighty cry,
Their pointed Poles, and Steel-tipt Staves apply,
And gather in the Sea their broken Oars.

But *Mnestheus*, joyfull of Success, implores
The Winds, and with his lusty Sailors stood
Through safe Seas, gliding to the open Flood.

So swiftly from her Seat a Pidgeon flies,
Whose lov'd aboads in hollow Pumice lyes,
Her dark Roofs flapping with resounding Wings,
Amaz'd, into the Field at randome springs;
Till with a slide, to calmer Air she comes,
And cuts it, without moving of her Plumes:
So *Mnestheus* carries *Pristis*, so his Ship
Did utmost Waves divide, and all out-strip.
And first *Sergestus*, left 'mongst Rocks, delay'd
On breaking Shoals, in vain imploring Aid,
And practising their broken Oars to use.
Next *Gyas* in *Chimæra*, he pursues;
She having lost her Master, falls a-stern.
Onely *Cloanthus* now he could discern:

To him he bears, and strangely put him to't.
 But then you might have heard a mighty Shout;
 All the Spectators chearing him so nigh,
 Whil'ft Cryes and Clamours thunder through the Sky.
 These, their new Glory, and got Fame, despise,
 Unless they keep it; and to gain the Prize
 Would sell their Lives; Success feeds them, they may,
 Because they think they can, obtain the Day.
 They for the Goal with equal Prows had stood,
 But that *Cloanthus* pray'd unto the Flood, (Vow.
 And made with ^b stretch'd-out hands those Gods this
 You Powers who rule the Sea, whose VVaves I plow;
 A ^c Snow-white Bull I freely shall before
 Your Altars sacrifice, upon this Shore;
 Casting the trembling Entrails in your Brine;
 And Vows performing, pour out purest VVine.
 This said, the Troops of the *Neriades*,
 And ^d *Phorcus* heard him from the deepest Seas;
 And old ^e *Portunus* with his mighty hand
 Shov'd him along; Swifter he flies to Land
 Than nimble VVinds, or feather'd Arrow glides;
 And, in the Bosome of the Harbour, hides.
Aeneas by the ^f Herald, all being there,
Cloanthus did the Conquerour declare,
 And with a verdant Laurel crowns his Brows;
 And to each Ship three Steers, with VVine allows,
 And a ^g great Silver Talent, then presents
 Their Captains with especial Ornaments.
 A Golden Vest he to *Cloanthus* gave,
 Edg'd with rich Purple in a double wave;
 There *Ganymed* was woven as he drove
 The flying Deer through the *Idæan* Grove,
 Seeming to pant, whom *Jove's* swift Eagle bears
 Up to high Heaven, truss'd in his hooked Sears.

(^b) *Eustathius* observes, *Il.* 7. that the Heroes us'd when they pray'd to *Jupiter* and Celestial Deities, to hold up their hands; when to Sea-gods, to stretch them out; when to Infernal, to strike the Ground with their hands. See *Brissonius*.

(^c) A Bull, as a proper sacrifice to *Neptune*; on the Shore, in *honorem Dei litoralis*; VVhite, in token of Victory.

(^d) *Phorcus* was Son of *Neptune* and *Thetis*, a Sea-Nymph, King of *Corfica* and *Sardinia*, overcome and overwhelm'd in a Sea-fight by *Atlas*; wherefore his Men gave out that he was a Sea-god. He was Father of the *Gorgons*.

(^e) The same with *Palaemon*, a Sea-god; but *La Cerda* here understands *Neptune* himself, who sometimes was call'd by that name.

(^f) Alluding to the Customs of the Olympick Games, where the Victor was declar'd by a Herald; for some have observ'd, that Heralds were us'd onely by the *Grecians* in their VVars, not by the *Romans*.

(^g) *Talentum* singly is understood of the lesser *Attick* Talent, in value 60 *Minae*, 600 *Ducati aurei*, 6000 *Drachmae*. *Magnum Talentum* implies the great *Attick* Talent, a third part more, viz. 80 *Minae*, 800 *Ducati aurei*, 8000 *Drachmae*, which *Virgil* here means.

In

In vain th'old Guardians raise to Heaven their Eyes,
 And loud-mouth'd Dogs intrage the troubled Skyes.
 To him whose Virtue got the Second place,
 A Coat of Mail, which Gold did interlace,
 (Took from *Demoleus*, by Victory due,
 When him he under lofty *Ilium* flew,
 Near *Simois* murmuring Streams) he did present,
 Both for a Safety and an Ornament.
Phægeus and *Saguris*, which his Servants were,
 Could scarce the Coat on their joyn'd Shoulders bear:
 But, arm'd with these, *Demoleus* in times past,
 With mighty speed the straggling *Trojans* chac'd.
 Two brazen Caldrons to the Third they brought,
 And two fair Cups, with Silver richly wrought.
 And now all proud with Honours thus assign'd,
 Their temples they with ^b Rosie Garlands bind;
 When from the cruel Rock, with much adoe,
 Hardly got off, *Sergestus* with a few
 Rowers, his Oars being broke, and lost, appear'd,
 And his ^c scorn'd Ship, in, without Honour, steer'd.

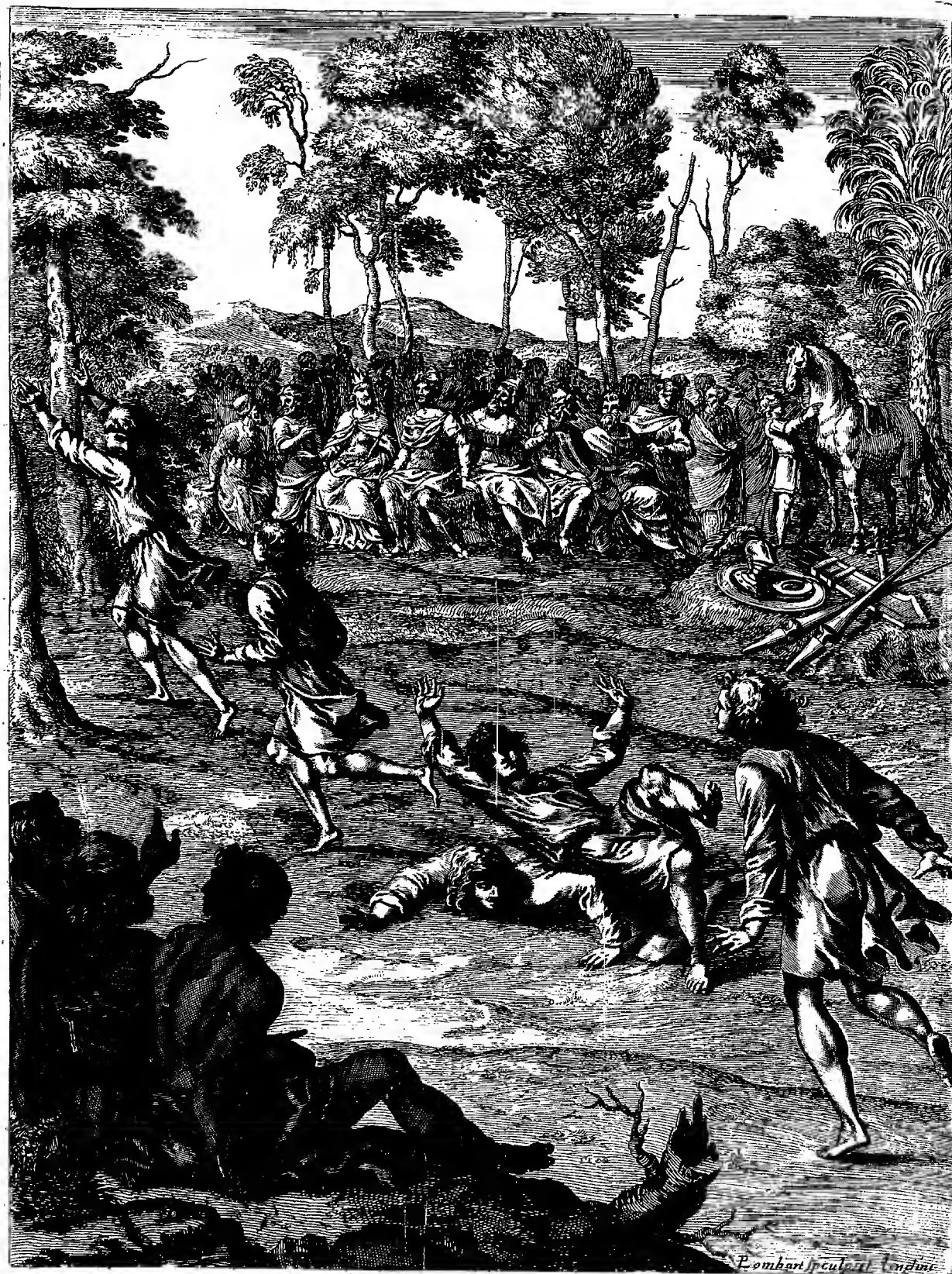
Like to a Serpent, over whom hath gone
 A Chariot-wheel, or wounded with a Stone,
 Left by a Traveller in deadly pain,
 Crawling, with long contorted wreaths, in vain
 To scape away; part fierce, with Fiery Eyes,
 Advancing hissing Crests unto the Skyes;
 Part, with the Maim arrested, knits in links,
 Folding it self up in its own Precincts.
 With such a rowing his slow Ship made way,
 Yet fail'd, and with full Sails posselt the Bay.
 The Prince the ^k promis'd Gift *Sergestus* gave,
 Glad he his Ship and Men so well did save;
Pholoe, a *Cretan*, who great skill profest
 In *Pallas* Arts, Twins hanging at her Breast.

(^b) *Punica tania*, *vitta* *rosea*; *Servius* expounds *Corona lerniscata*, Crowns with Labels, made of Flowers and divers-colour'd Ribbands.

(^c) The Poet is suppos'd the rather to cast all the disgrace upon *Sergestus*, in relation to *Catiline*, who was descended from *Sergestus*, whose Actions were fresh in the memory of *Virgil's* time.

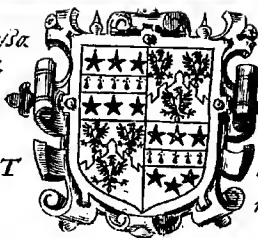
(^k) Such as *Aeneas* is here suppos'd, was *Belisarius*, whom an uncertain Author in *Suidas* commends, That he was of all Men most munificent towards his Souldiers; for, those who had fought unsuccessfully, he requit with Money, and paid them the price of their Wounds; the Victorious Party he rewarded with Bracelets and Chains.

Like



*Hæc juvenis jam victor ovans vestigia pressa
Haud tenuit titubata solo: sed pronus in ipso
Concidit, immo dogue fimo, sacroque cruore.*

STEPHANO PENKERST
Tabula



*Non tamen Euryali, non ille oblitus amorum.
Nam sese opposuit Salio per lubrica surgens
Ille autem spissa jacuit revolutus arena.*
de Bucksted in Com: Suß: Armig:
merito votiva.

This Sport being finish'd, Prince *Æneas* led
Where trending Hills inclos'd a pleasant Mead,
Amidst a Vale, with shadie Groves confin'd,
The Circle of a Theater design'd;
Hither the *Trojan* Heroe did repair,
And seats himself mongst many Thousands there.
Here he invites all those could swiftest run;
And with encouragement of Prizes won:
From all parts *Trojans* and *Sicanians* met,
But *Nisus* and *Euryalus* first;
Euryalus in his Flow'r, and wondrous fair,
To whom bold *Nisus* dear affection bare;
After these follow'd *Priam's* Royal Race,
Princely *Diores*; *Salus* next took place
With *Patron*; one, the *Acaranian* Earth;
Arcadia boasts to give the other Birth;
Next *Helymus*, and youthfull *Panopes* stood;
Sicilians both, who love the shadie Wood;
Both old *Acestes* Friends; many beside,
Which obscure Fame, and Time's long distance, hide:

Then thus to them the Prince *Æneas* said;
Hear now, my frank Proposals, and be glad;
Not one of you shall unpresented go;
Two polish'd *Gnosian* Spears I shall bestow;
And with a Silver Hilt a two-edg'd Sword:
On every one this Honour I afford.
To the first three these Prizes are design'd,
Who shall their Brows with yellow Olive bind.
I to the first a brave Horse, furnish'd, yield;
The next an *Amazonian* Quiver, fill'd
With *Thracian* Shafts, the Belt a Golden one,
Fast with a Button of a polish'd Stone.
This *Grecian* Helmet shall the third content:
Thus having said, each to their Stations went.

The Signal heard, straight from the Bar they came,
Like a swift Show'r, and at the Goal they aim.

(1) The *Circusian* Games, which in the height of the *Roman* Empire were celebrated with much Pomp, seem to have begun with running, which was one of the *Pentathlon* the five *Olympick* and *Isthmian* Games; the other four being the *Castus*, the *Discus*, *Leaping* and *Wrestling*. For the Race they made choyce of a circular place, in the middle whereof was the *Meta*, which, with other circumstances, *La Cerda* proves imply'd by our Poet. This kind of running, as *Pausanias* attests, was first instituted by the *Eleans*. See upon this subject *Petri Fabri Agonistica*, and *Hieron. Mercur. de re Gymnast.*

(m) *Sicilians*; which name, with her first Inhabitants, *Sicily* receiv'd from *Spain*: Consult *La Cerda*, who to honour his Nation allegeth many testimonies hereof.

(n) The gift of *Penthesilea*, or some of her *Amazons*, who came in the aid of *Troy* against the *Greeks*.

(o) Either suppos'd to be taken in fight from the Enemy, or in respect to the distinctive marks of *Helmets*, which were different betwixt the *Grecians* and *Trojans*, as appears by the story of *Chorabius*, lib. 2. *La Cerda* observes, that *Æneas* and his Followers brought *Greek Arms* into *Italy*, taken from the *Foe* as Spoils.

(p) Which *Servius* describes; *Regulam aut signum de Creta factum*, a stake or mark made with Chalk; which *La Cerda* proves consonant to the *Circus*.

First

First *Nisus* got the start, and all out-flies,
Swifter than Winds, or Lightning through the Skyes;
Salius, but at more distance, follows next,
And after him, a handsome space betwixt,
Euryalus third.

Euryalus, *Helymus* pursues, next whom
Diores hafts; now side by side they come,
Strike ¹ foot by foot, and had there been more space,
He had or won, or doubtfull left the Race.

Now near the end they drew with bated speed,
When *Nisus* foot unfortunately slid

On sprinkled Gore that fell from Bullocks slain,
Which did the verdant Grass with Purple stain.

For the brave Youth, as up he Victor came,
Could by no means his tripping step reclaim;
But in foul Mud and Gore he falls. Who yet
Did not his dear *Euryalus* forget:

Rising, he trips up *Salius* in his way,
And tumbling on the Ground, together lay.

Euryalus, by his Friend assisted, flies,
And out-strips all, with joyfull Shouts and Cryes;
Helymus after, and *Diores* next.

But here, with mighty Clamours, *Salius* vext
The whole Assembly to regain his Right,
And Honours lost, defrauded by a slight.
Beauty, and comely Tears, *Euryalus*, save,
Good Parts, with lovely Looks, more value have.
Diores helps him, and aloud he cries,
Who had in vain sweat for the last rich Prize,
If the first Honour *Salius* should obtain.

Then said *Aeneas*; Firm your Gifts remain;
None shall remove the Palm from what w'intend;
But I may pity my unhappy Friend.
A Lions skin on *Salius* he bestow'd,
Which a thick Fur, and Golden Claws did load.

Then

(q) Scalig. upon these words;
In running (saith he) equally, the
direct line was so even betwixt both,
that their heels touch'd one another.
And indeed, when we run a Race,
we never follow any one; for we could
not out-run one that is before if we
should tread in his steps: but we con-
tinue our course by the side, as we
stood at the starting place. Neither
if both be of the same swiftness,
would one dare to take the line of the
others course: for so by a crooked
line he must run more Ground, to
his great hazard.

Then *Nisus* spake, If Gifts for vanquish'd be,
And that thou pitiest Fallers, what for me?
Who with applause had the prime Honor got,
Had I not met with *Salius* spitefull Lot.
Thus saying, he his Limbs and Face, defil'd
With foul mud, shew'd. The best of Princes smil'd,
And bids them bring the Shield so rarely wrought
By *Didymaon*, and from *Grecia* brought,
Sacred to *Neptune*; this the Prince presents,
And, the bold Youth, with a ^r brave Gift contents.

(r) Not as of due, but by fa-
vour.

After the Race was done, and Gifts dispos'd,
If any now there be that hath inclos'd
Within his breast a Soul that Valour warms,
Now let him try for Palms, victorious Arms;
This said, two Honours for the Fight are plac'd;
A Bull, the Conquerors Prize, with Garlands grac'd,
A Sword and Helm, to cheer him got the worst.
Strait, from the Throng, out boisterous *Dares* burst,
And his vast Limbs, with great applause, were shewn;
He us'd with ^s *Paris* to contend alone,
And mighty ^t *Butes*, at great *Hector's* Tomb,
Who did of old from King ^u *Amycus* come,
He overthrew, and with his conqering hand
Left stretch'd in Death's Convulsions on the Sand.
For the first fight out such a *Dares* goes,
And his head lifting, his broad shoulders shews,
Tossing his stretch'd-out Arms alternatly,
Fencing with Winds, and battering the Sky.
His match is sought, not one of all that Troop
Dares meet the man, and take a ^x *Cæstus* up:
Therefore he confident to bear away
The Palm from all, impatient of delay,
Before the Prince *Aeneas* standing, laid
Hold on the Bull's left horn, and vapouring said;
Great Goddess-Son, if no man dare resist,
Why stand I here? command I be dismiss,

(s) *Paris* was a strong man at
Arms, as well as a wanton Lover: In
the Trojan solemn Games, he fought
with *Hector* himself, and foil'd him;
wherefore *Hector* disdaining to be
overcome by a Shepherd, as *Paris*
then profess himself on mount *Ida*,
where he was brought up by Shep-
herds, would have slain him, to
prevent which mischief, *Paris* dis-
cover'd himself to *Hector*, that he
was his Brother.

(t) Not the same *Butes* before
mention'd, King of *Sicily*, but one of
the same name and Race.

(u) *Amycus* was King of the
Bebrycians, Son of *Neptune*, famous
for Buffeting, with whom *Pollux*
contending, slew him. An excellent
description of him *Theocritus* gives
in *Diole*.

(x) In this sport of the *Cæstus*,
they first us'd only their Fists bare,
afterwards for guard of the hand they
had a leather Thong made fast to the
Elbow and Shoulder, to which was
sewed a weighty piece of iron or
lead. *Scaliger* derides those who sup-
pose this *Cæstus* a Staff wound about
with the *Lora*, and Plummets at the
end: *Poet. lib. 1.*

R r

And

And grant the Prize; with a great clamour all,
To give the Champion promis'd Presents, call.

Here old *Acestes* chides *Entellus* as,
Next him he sate on Beds of verdant Grass.
In vain once valiant *Heroe* stil'd, if thou,
Untri'de, such Gifts so patiently allow
Him to enjoy; who hath of *Eryx* heard,
Our God and Master with a slight regard?
Where is thy praise which through *Sicilia* rung,
And all those Trophies in thy Palace hung?

Then he repli'd; not the desire of Fame,
Nor Glory, fails in me, by Fear o'recame;
But me Cold blood, with resty Age detains,
And wasted forces frozen in my veins.
Had I that youth which with such insolence
He triumphs in, from me long parted since,
Gifts should not draw me, nor would I regard
A beauteous Prize, nor stand upon reward.

Then cast he in two Batts of mighty weight,
With which the cruel *Eryx* us'd to fight,
Raising the heavy Arms above his head,
Seven huge Bull-hides, sew'd stiff with Iron and lead.
All were amaz'd; *Dares* to fight denies;
The mighty weight great *Anchises*,
And immense foldings here and there did rowl,
Whilst in such words the old man spake his Soul;
If any great *Alcides* Club had seen,
And dreadfull Battell on this very Green? (smear,
These Arms thou seest, which Blood and Brains be-
Thy valian Cofin *Eryx* once did bear;
With these he mighty *Hercules* withstood;
With these I Plaid, whilst Youth bred better blood,
Ere spitefull Age had silver'd o're my brow.
If *Dares* shall refuse our Weapons now,
If so *Aeneas*, and the King think fit,
Wee'll play on equal terms, these I'll remit;

Fear

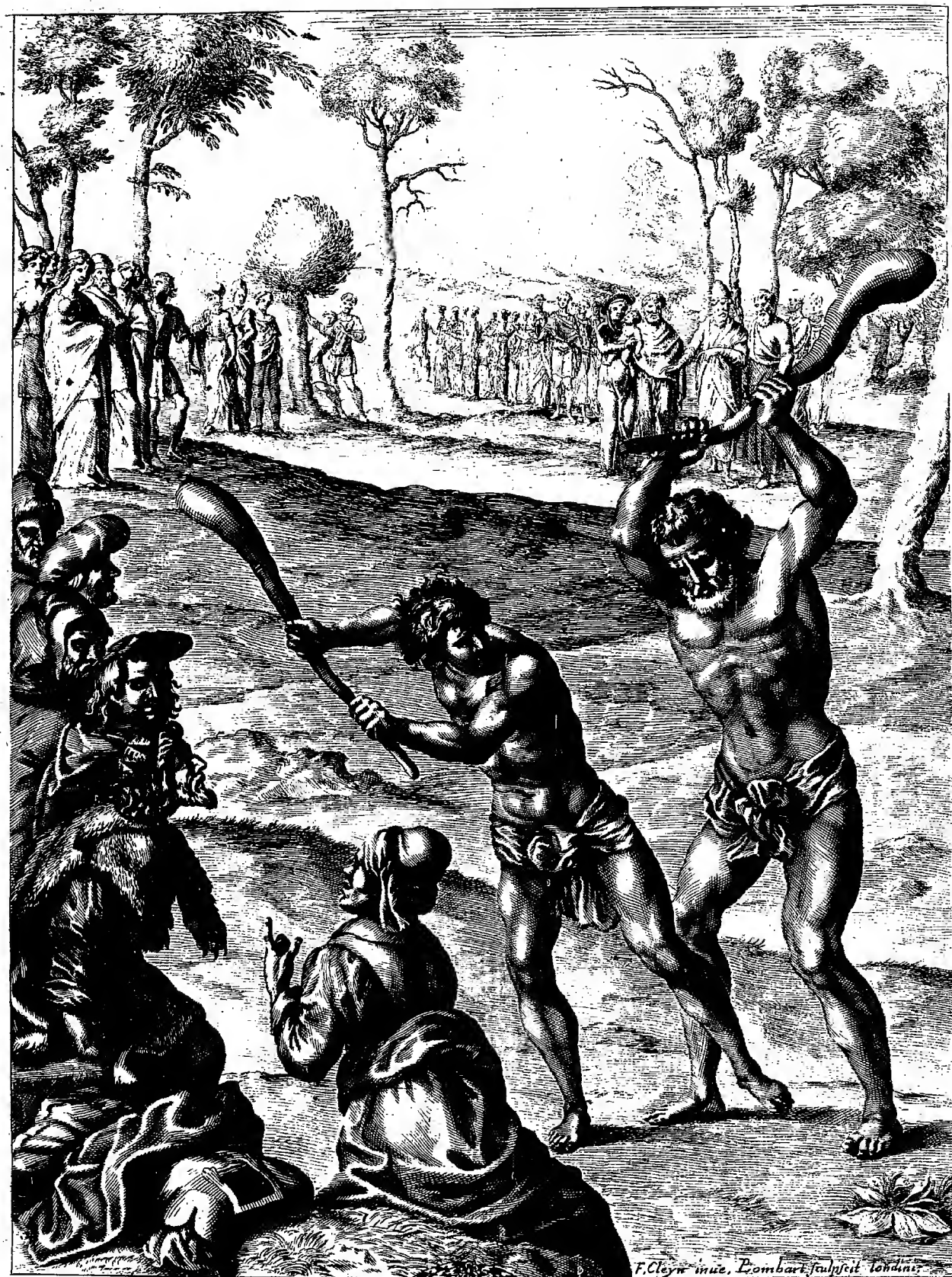
Fear not, and lay thy *Trojan* weapons down;
Thus saying, off he throws his thick lin'd Gown;
His Muscles, Bones, and brawnie Arms are seen,
A mighty Champion standing on the Green.
Then Prince *Aeneas* equal Clubs commands,
And puts match'd Weapons into both their hands;
Each on his tipto stands, prepar'd, and high,
Their Arms advancing boldly to the Skie;
Far back they draw their tall heads from the stroke,
And Blows, engag'd in Batell, Blows provoke.
This, trusting Youth, best traversed his ground:
Th' other in Strength and Size advantage found;
But his slow Knees, those weak supporters, slide;
And short-breath'd pantings shake his manly side.
Many Bouts past, which no advantage bring,
Their hollow sides resound, their bosomes ring;
About their Ears and Brows, a swift hand goes,
And their Cheeks rattle under cruel blowes.
Unmoov'd *Entellus* stands upon his Guards,
And with a watchfull eye his body wards;
Whilst *Dares* shews like one a City storms,
Or mountain seat beleaguerr'd round with Arms;
Now here, now there he scales, and strives in vain
The Fort, by strength, or stratagem, to gain.
But here *Entellus*, rising on his Toe,
Rais'd his right hand high for a mighty blow;
He from above perceiv'd the coming wound,
And voids, with nimble Traversing his ground.
Upon the Winds *Entellus* spends his strength,
And down his huge bulk tumbles at full length.

So rooted up, from *Erymanthus* crown,
Or lofty *Ide*, an old Pine tumbles down.
The *Trojans* from their Seats began to rise,
And the *Scicilian* shouts ascend the Skies,

R r 2

When

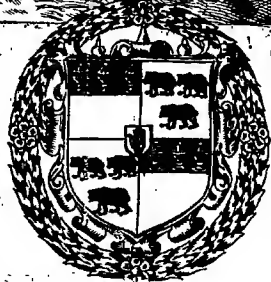
(y) *Eryx* was King of *Sicily*, to whom this Sport was hereditary, as being Son of *Butes*, *Butes* of *Amycus*. *Entellus* learnt it of *Eryx*.



Stat gravis Entellus: nixusq; immotus eodem.
Ille velut cessam oppugnata; molibus urbem;
Nunc has, nunc illos: aditus: omnemq; pererrat

Domino OLIVERO

Tabula



Corpore tela mouens, atq; oculis vigilantibus exit:
Aut montana sedet circum Castella sub armis:
Arte locum, & varijs assultibus irritus urget.

BOTELER Baronetto

merito votiva

When first *Acestes*, pitying him, breaks forth,
And his Contemporary ² rais'd from Earth:
But th'Heroe this retards not, nor affrights,
He Fiercer grows, and Rage fresh strength excites;
Then Shame & well-known Valour, Force revives,
And headlong *Dares* every where he drives;
Now did his right, his left hand now assail,
And no Cessation made; as Storms of Hail
Rattle on Roofs, so thick he Stroaks bestowes;
And falls on *Dares* with a show'r of Blowes.
Here Prince *Aeneas* stops *Entellus* Rage,
Not suffering farther furie should engage,
But ends the Fight, and *Dares* thence convey'd,
And to the wearie, comforting, thus said:
Unhappy man, what folly made thee blind?
Didst thou not more than Human forces find?
Yield to the God; thus he the Combat ends.

But, *Dares* to the Fleet, his neereſt friends
Brought, trailing feeble knees, toſſing his head,
Caſting thick blood, which ſtain'd his teeth with red.
The promis'd ^a Sword and Helmet they receive,
And the Prize-Bull to bold *Entellus* leave.
Proud of the ^b Palm, the Conqueror rais'd with joy,
Thus ſpake; Know Goddeſs Son, and you of *Troy*,
What mighty Force I in my Prime might have,
And from what death you reſcu'd *Dares* ſave;
Thus ſaying, as he before the Steer did ſtand,
Poſſing his cruel *Cæſtus* in his hand,
Betwixt the Horns, a blow he takes him full,
And beats into his batter'd Brain his Scull;
Dead he falls down, trembling on th'Earth he lay.
And thus much adds, *Eryx* to thee I pay
This better Soul than *Dares*, and here part,
A Conqueror, both with my Arms and Art.

Æneas

(²) *Germanus* obſerves, that according to the Laws of this Sport, the thrown perſon might be, by the aſſiſtance of others, rais'd from the ground; otherwiſe by the fall of *Entellus* the Victory ſhould have been to *Dares*. This is confirm'd by the Authority of *Theocritus*, in his deſcription of this kind of Fight.

(^a) *Dares*, though vanquiſht, receives a Prize of more value than *Entellus* the Viſtor: To ſhew (ſaith *Franciſc. Modius Ep. 56.*) that Virtue is a reward to it ſelf; Therefore the Laws puniſh Vice, but aſſign no reward to Virtue.

(^b) *Turnebus* 26. 17. underſtands *Palm* here, not only of the Victory, but literally of the Tree, which *Plutarch* ſaith was a Reward common to all Games, though there were others particular beſide.

Aeneas straight, all those would exercise
 The nimble Shaft, invites, and plac'd the Prize;
 Then from *Sereftus* Ship, with a great Troop,
 A statly Mast he brings, and lets it up;
 And on the Top, a Pigeon by the Foot
 Ties with a Cord, at which they were to shoot.
 All met, a brazen Helm receives the Lot:
 First place, with joyfull shouts, *Hippocoön* got;
 Next *Mnestheus* for his Naval Victorie crown'd
 With Olive Wreaths; third place *Eurytion* found,
 Thy Brother, noble *Pandarus*, who first
 Amongst the *Greeks*, provok'd by *Pallas*, durst
 To break off hop'd-for Peace, his Javlin cast;
Acestes from the bottom drew the last,
 And, bold, in youthfull Games will yet contend.
 Then with great strength their mightie Bows they
 And from their Quivers each his Arrow drew; (bend
 First, from *Hippocoön's* founding bowstring flew
 His nimble Shaft, and through the cleer air past,
 Untill it fix'd in the opposed Mast. wings,
 The tall Firre shakes, the scar'd Dove shook her
 And every part with loud applauses rings.
 After bold *Mnestheus* stood, and took his aim,
 His Eye exactly with the Arrow came;
 Though he was not so happy, with the shot
 To hit the Pigeon, yet he broke the knot
 Which ti'd her feet to the high Mast: she flies,
 Before the Wind, and cuts the gloomy Skies.
 Then strait *Eurytion* did his Shaft prepare,
 And to his Brother made a hasty Prayer;
 As thence the Dove, on wings expanded, flew (flew:
 Through Heavens broad Tracts, under a Cloud he
 Her Soul she leavs amongst the Starrs, being slain,
 And falling, the fix'd Shaft returns again.

(b) The Story is *Iliad* 3. & 4. It was agreed by the *Greeks* and *Trojans*, that *Paris* and *Menelaus* should fight a Duel; the Victor should have *Helena*, and put an end to the War. But the Gods having decreed the ruin of *Troy*, nullified this Agreement. Whereupon *Pallas* interposing, perswaded *Pandarus* to strike *Menelaus* with a Dart, which broke the Agreement, and all return'd again to their Arms.

(d) *Higinus* de proprietatibus Deorum, speaking of Stars and Constellations, saith, that Birds ought to be sacrific'd to them; Learnedly therefore *Virgil* saith, that the Soul of the Bird remain'd with those Deities to whom she was ordain'd a Sacrifice. *Macrobius*. lib. 3. Sat. cap. 8.

Acestes



*Amisa solus palma superabat Acestes:
 Qui tamen aetherias telum contorsit in auras,
 Ostendans artem pariter arcumq, sonantem
 Domino OWENO WYNN de Gwedur in Com:
 Carnarvon Baronetto.*



*Namque volans liquidis in nubibus arsit arundo,
 Signavitq, viam flammis, tenuisque recessit
 Consumpta in ventos: caelo cen saepe refluxa
 Transcurrent, crinemq, volantiâ sacrâ ducunt.
 Tabula merito votiva.*

Acestes left alone, although no Prize,
 Yet he directs his Arrow through the Skies,
 Boasting at once his skill, and sounding Bow;
 Here suddainly, what great things did foreflew,
 A wond'rous fight appear'd, the Sequel told,
 What Prophecies, and dreadfull Signs unfold.
 For, flying through moist Clouds, the Arrow fires,
 And, chalking out a way with Flame, expires:
 So shoots a burning Meteor through the Air,
 Or blazing Comet with a Bush of hair.
 All are amaz'd, in Pray'r both Nations join,
 Nor Prince *Æneas* did dislike the Sign,
 But in his arms did pleas'd *Acestes* take,
 And loading him with wealthy presents, spake:
 Since Heav'n's almighty Ruler thee enjoyns,
 To take Gifts unallotted, by these Signs,
 This Cup enchac'd with Figures, thou must have,
 Which *Thracian*^e *Cisseus* old *Anchises* gave;
 He to my Father did this Gift present,
 Both, of his love, the Pledge and Monument.
 This said, he binds his Brows with verdant Baies,
 And gives *Acestes*, before all, the praise.
 Nor good *Eurytion* did such Grace envy,
 Though he the Bird brought from the lofty Skie.
 Next he rewards him cut the Cord, and last,
 Who fix'd his winged Arrow in the Mast.

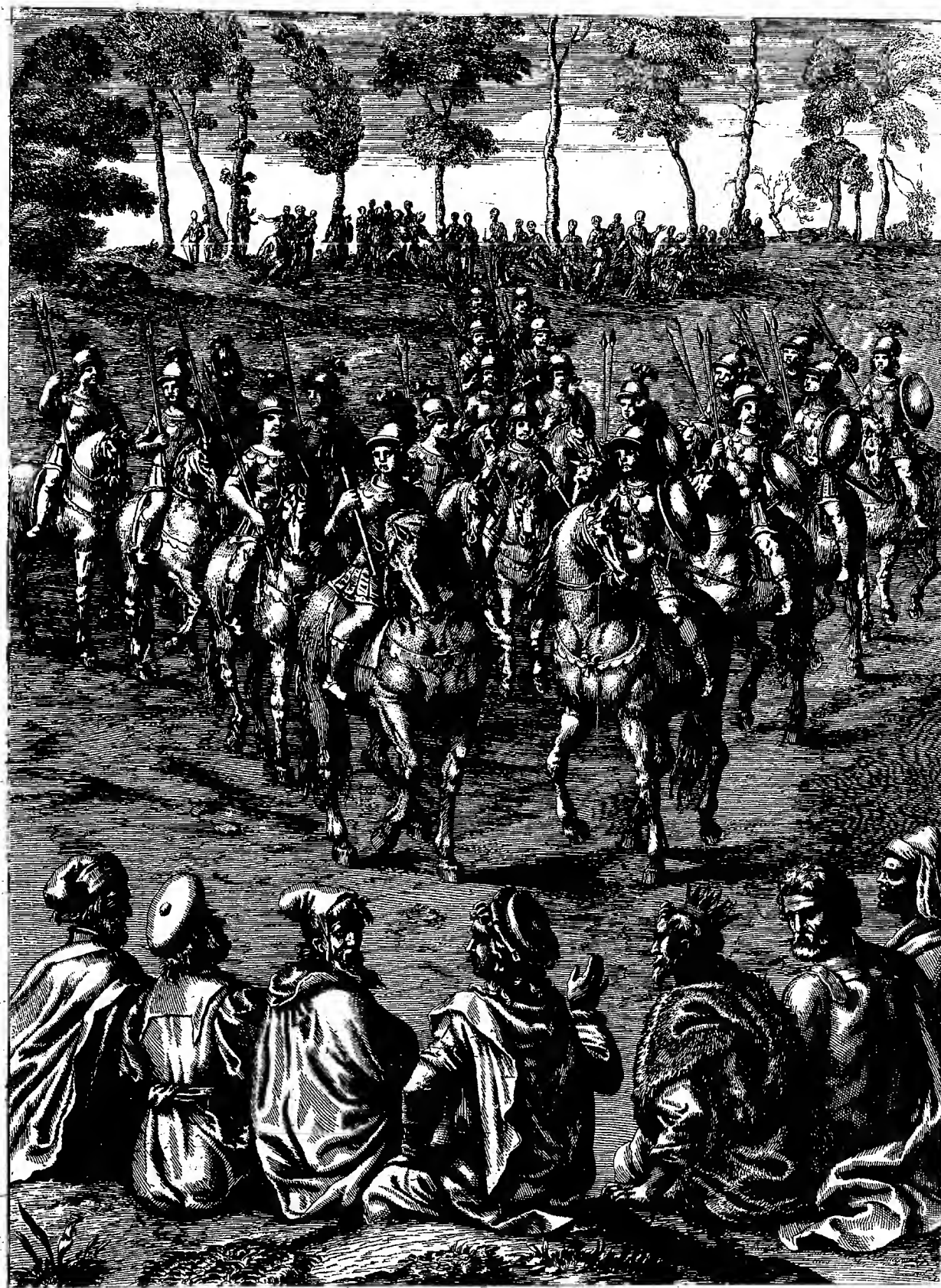
But Prince *Æneas*, scarce this sport being don,
 Calls for *Epitides*,^f Tutor to his Son,
 And these words whisper'd in his faithfull ear,
 If that the Childrens Squadron ready were,
 The Horfe well train'd, bid strait *Ascanius* come,
 And in Arms muster at his Grandfires Tomb;
 Then straight commands the throng'd-in people cleer
 The Circk, that th'open Champaign may appear.

Manag'd

(e) King of *Thrace*, father of *Hecuba*, wife of *Priamus*.

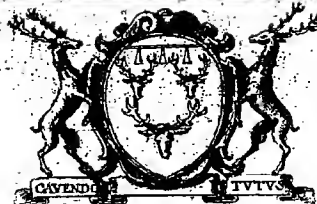
(f) A preparation for the last Games, which are *Hippomachia*, *ludus militaris*, a counterfet Fight on horsback. *Ascanius* first instituted it, and in memory of his native *Troy*, call'd it *Ludus Troje*, and the Tilters *Agmen Trojanum*.

(g) From the custom of the Roman *Militia*, amongst whom every young Souldier was appointed his Guardian.



Accepit roma: & patrium
Troiaq; nunc pueri tro-

Guilielmo. Dñō. Cavendish



hinc maxima Porro
seruavit honorem,
ianam dicitur agmen.

Very fine. L. 8

Tabula merito votiva.

The Children march, and, in their Parents view,
On manag'd Horses make a gallant shew;
To see their order'd Ranks and Files drawn out,
Sicilians all admire, and *Trojans* shout.

They dazling Helmets on soft Tresses wore,
And, tipt with Steel, two Cornel Javelins bore;
Some Quivers had, and Chains of purest Gold
Hung on their Breasts, and did their Necks infold.

^b Three Troops of pretty Horsemen march about,
Led by as many Captains, in, and out;
Twelve Children following each, in equal Bands,
Obey their little Officers commands.

Young *Priam* first, honour'd with's Grandfire's name,
Up with a gallant Squadron bravely came;
Polites, thy blest Progeny, whose Seed
Must *Latium* multiply; a *Thracian* Steed
Dappled with white, and two white Feet before,
A ^k Star on's Crest, in stately manner, bore.

Next *Atys*, whence *Rome's Atys* boast their Race,
Small *Atys*, whom *Ascanius* much did grace.

Ascanius, far before all others, fair,
On a *Sidonian* Steed, brought up the Rear;
Which beauteous *Dido* did to him present,
Of her dear Love the Pledge, and Monument.
The rest were mounted on *Sicilian* Horse
Of old *Acestes* Breed.

The *Trojans* shout as they th' ambitious view,
Who with much joy their antient Parents knew.

After their Fancies they had satisfide,
And seen, with great delight, the Squadrons ride,
Epitides gave the Sign from distant Ground,
Making his ^m Switch, to them prepar'd, resound.
They all at once disband, and those that lead,
About the Cirque, their broken Squadrons spread;

S f

And

(^b) According to *Servius*, these three Troops allude to those three Centuries of *Roman* Horsemen under *Romulus*, the *Rammenses*, *Tatienses*, and *Luceri*; of whom *Livy*, lib. 1.

(ⁱ) Who is said to have built *Politorium* in *Italy* in memory of his Father slain by *Pyrrhus*; which City was burnt by *Tullus Hostilius*.

(^k) So the best Interpreters render *frontem albam*.

(^l) He is nam'd to honour *Augustus* his Mothers Family with antiquity, whom *Atia* or *Attia* he would have descend from a *Trojan* Ancestour.

(^m) *Flagello*, i. *Virga*, *qua sonat in morem Flagelli*. This *Turnebus* observes to have relation to the *Roman* Custome; amongst whom the Magistrate that was President of the Games, gave the Signal from a high place when they should begin.

And at the Word draw in again, and bear,
Each, in well-order'd Ranks, a cruel Spear:
They march, and counter-march, and to their place
Return, observing equal-distant space;
Rings they in Rings infold, in several Forms,
And, as in Battel, bravely use their Arms;
And now they fly, now fiercely turn their Lance;
Now, Peace being made, together they advance.

(n) See Lib. 6.

As in high Crete the " Labyrinth of old
Had thousand waies, where Walls did Walls infold,
Which did no sign unto the Wanderer leave,
But with perpetual Errour did deceive:
So they in Mazes wheel, wide, long, and short,
Mixing Retreats, and gallant Fights, with Sport.
As Dolphins, who the swelling Waves divide
In Libyan Seas, and wanton with the Tide.
Ascanius, when long Alba he did frame,
Did first renew these Customes, and this Game,
And taught th' old Latines this to celebrate:
What he and Trojan Youth did, th' Alban state
Their Off-spring shew'd, and greatest Rome from thence
Receiv'd, and kept those Honours ever since;
The Sports call'd Troy, the Boyes now Trojan Knights:
Thus he perform'd his Father's annual Rites.

Here first inconstant Fortune chang'd her Face.
Whil'ft they the Tomb with various Objects grace,
Juno sent Iris to the Ilian Fleet,
Born on the Winds, her old Displeasure yet
Unsatisfi'd, unseen the Virgin flies
Through the great Bow, which thousand Colours dyes:
She a great Concourse saw, and did survey
The Port and Fleet, as they neglected lay.
But Trojan Dames far off, and all alone,
With plenteous Tears, Anchises loss bemoan;

And

(o) In sola alta. The Latine word deriv'd from *altus*, properly understood of a craggy rough place, and (by consequence) solitary; So interpret we those Verses of *Posidippus* cited by *Dicaearchus*, where he implies, that *Plataea* is neither a great City, nor populous, but *ut plurimum deserta*, as *Cicero* of his Brother's silence; *Non loco, sed litus atque aer, & solitudo mera*.

And deep Seas viewing, thus lament themselves;
Ah! must we pass so many Seas and Shelves,
Worn out with Toyl? they with one Voyce complain;
A City grant, they loath the dangerous Main.

Inur'd to Mischiefe, in 'mongst these She prest,
Laying aside her Goddes Form and Vest;
And like old Beroe, Dorycles Wife she came,
Beroe, who once had Children, and a Name.
Amongst them thus, bearing her self, she said;
Ah Wretches! whom no Grecian hand convey'd
To Death at home; ah hapless Race! for what
Destruction are we yet preserv'd by Fate?
Since Troy's sad ruine, now seven years are gone,
Whil'ft we so many Shores, and dire Rocks shun,
Guided by Stars, whil'ft Latium's flying Coast (to's'd.
Through troubled Waves we seek, 'mongst Billows
Our Kinsman Eryx, kind Acestes Land,
To plant, and build a Seat in, who'll withstand?
O Countrey, and our Gods preserv'd in vain,
Shall never we sweet Simois see again?
Nor Xanthus? Shall no City be call'd Troy?
Come, and with Fire this curst Fleet destroy.
For in my sleep Cassandra did appear,
Giving me Flames, and said, Your Troy seek here,
Here you must dwell; now, now or never, act;
Nor, for a better Omen, Time protract:
Neptune's four Altars see, who us inspires
With Courage, and presents his sacred Fires.
Thus saying, she fiercely snatch'd a flaming Brand,
And brandish'd, blazing in her strong right hand,
Then casts it forth; the Women this inflames,
And fills with Cruelty the Ilian Dames.
Here one, call'd Pyrgo, who by birth took place,
Nurse to so many of King Priam's Race,

St 2

Thus

(p) *Mare magnum*; we interpret with *Servius*, *procellosum*, rather than with *La Cerda*, *immensum*, vast. In which sense, *visum mare*, *Museus*, and (as happily supply'd by *Vulcanius*) *Moschus*, *Catullus*.

— *veluti minuta magno Deprensa navis in Mari vesante vento*.

Thus cries aloud; This is not *Beroe*, this
Not *Dorycles* Wife, here Divine Beauty is:
Mark her bright Eyes, her odorous Hair, and Face,
Her Heavenly Voyce, and her ⁷ Majestick pace.

I now left *Beroe* sick, much griev'd that she
Onely, at such great Rites, should absent be,
Nor could due Offerings to *Anchises* pay.

Thus much she said.

But they with cruel Eyes the Fleet survey,
Doubtfull betwixt dire love of present Lands,

And Realms invited by Fates commands.

Then with spread Wings to Heaven the Goddess glides,
And the great Bow beneath the Clouds divides:

But they distracted, with strange Fury, cry;
Snatching those Fire-brands which on th' Altars lye;
Some ranfack private Hearths, and raging, throw
Leaves, Branches, Boughs, and blazing Torches too;
Now loose-reign'd *Vulcan* charging every where,
Through Banks, through Oars, and Sterns of painted Fir.

When with sad Tidings *Eumulus* did come
To the Spectators, at *Anchises* Tomb,
Crying the Fleet's a-fire, and they could spy
Bright Sparks, in curled Clouds, ascend the Sky.
Out first of all *Ascanius* boldly went,
As when he led them to the Monument,
So to the wofull Camp he made his way,
Nor could his frighted Tutors force his stay.

What means this wondrous Fury? out he cries;
Ah hapless People! here's no Enemies,
No *Grecian* Fleet, but your own Hopes you burn;
Behold your dear *Ascanius*, and return;
And down before them his bright Helmet cast,
Which him in Martial Exercifes grac'd.

Aeneas

(q) So *Lib. 1. Et vera incessu
patitur Dea*; No greater mark of Di-
vinity, saith *Heliodorus*, than this
manner of going, *Bachana*; Which,
according to his description, was not
by setting one foot afore another, but
by a smooth violence cutting the Air
more swiftly; for which reason the
Egyptians figure their Gods with
both their feet together. Thus *He-
liodorus*. Something in this kind
Callimachus implies in his descrip-
tion of *Pallas* (*Hymn. 5.*) returning
from conquering the Giants.

--*ὡς δὲ θεὸς ἐντοῦχῃ* (so reading) *ἔγμῃ*.
Triumphantly the Goddess's past along.

Ovid. -- *Incessit vel Jove digna soror*.

(r) The burning of the *Trojan*
Navy is related thus by *Plutarch*;
That it was done in the River *Tiber*
by the *Trojan* Women, who believ'd
that any settled condition on Land
was better than so much uncertainty
on the Sea. The Women that were
chief of the Action, *Æthulla*, *Asuo-
cha*, and *Medicasta*, Sisters of
Priam, Daughters of *Laomedon*;
that part of the River hence nam'd
Navatibus.

Aeneas gathers up the *Trojan* Bands:
But they, surpriz'd with Fear, through all the Strands,
To sheltring Groves, and gloomie Caverns, run,
And, their Crime loathing, dare not see the Sun.
At last their Friends they knew, and dispossess,
Distemper'd *fumo* leaves their troubled Breast.
But not the cruel Fires could be asswag'd,
Far more their un-opposed Fury rag'd;
Tow, smothering lives under the sappie Oke,
And the fir'd Vessels vomit gloomie Smoke.
The cruel Plague seiz'd the whole Fleet at length,
Gainst Rivers power, and all the Heroes strength.
Pious *Aeneas* then his Garments rends,
And to the Gods for Aid his Hands extends.

Great *Jove* look down, if all the *Trojans* be
Not in thy hate, if antient Piety
Humane Affairs regards; these Flames destroy;
O Father, save the poor remains of *Troy*;
Or, if deserv'd, with Thunder strike me dead,
And flaming Vengeance dart upon my Head.
Scarce said, when suddenly a hideous Shower
From broken Clouds did with strange Fury pour;
The Battlements, and Basis of the World,
Loud Thunder shakes, from all Heavens quarters hurl'd,
With roaring Wind, fell Deluges of Rain,
Which fill the Ships, burnt Oke grows moyst again;
Untill the Flames were quench'd, and all but four
Escape Destruction, by a saving Shower.
But Prince *Aeneas*, by this Chance dismay'd,
Now here, now there, his urgent Cares perswade;
Whether he should, forgetting Fates Commands,
Plant *Sicily*, or take *Italian* Lands.
Then spake old *Nautus*, one whom *Pallas* had,
For Noble Arts and Virtue, Famous made;

Both

(s) A known Custome in ex-
tremity of Grief; *La Cerda* con-
ceives the reason of it to be this,
That by baring their Bodies they
made themselves more capable of the
Blows which in these passions they
us'd to bestow upon themselves.

(t) *Diomedes* having with *Ulys-
ses* help taken away the *Palladium*
out of *Troy*, and kept it a great
while, was follow'd by the rage and
vengeance of *Minerva*: to appease
whom, he was told by an Oracle,
that he must restore it, which he
brought and gave to this *Nautus*,
who still had the keeping thereof.
Whence the Family of the *Nautii*
was ever after sacred to *Minerva*,
and had the charge of the *Palladium*.
Varro, in Fragm. p. 72. To this the
Poet alludes, and to that Story,
where *Sp. Nautius*, of this Man's
Family, with *Menestius Agrippa*,
appeas'd the tumult of the People in
their retirement unto the Hill *Aven-
tinus*.

Both the great wrath of Gods we must endure,
And what the Destinies Decrees procure.

Thus comforting *Aeneas*, he begun;
What Fate forbids, or bids, great Goddess Son,
With patience let's obey; whatever chance,
All Fortunes conquer'd are by sufferance.

Trojan Acestes, of a Race Divine,
Unto thy Counsels an associate joyn;
Let him receive thy lost Ships companies,
And those now tir'd with thy great Enterprize.
The weary Matrons, and Old Men select,
The weak, and those whom Dangers do deject;
Here let them plant, and here a City frame,

And let them give to it "*Acestes* name.
He from his old Friends words did comfort find;
Yet many Cares did still perplex his mind.

When Night's black Chariot had possess'd the Pole,
From Heaven he did behold *Anchises* Soul
Descending, which to him in these words said.

Dear Son, more dear than Life, whilst Life I had;
Dear Son, busied in *Trojan* Fates, I came
Hither by *Jove's* command, who from the Flame
Preserv'd thy Ships, and pitied from the Skyes:
Doe as old *Nautes* lately did advise;

To *Italy* choyce Men, and Valiant, bear;
For a fierce People, us'd to War, are there.
But first to *Pluto's* dismal Courts repair,
And dark *Avernus*, where my Dwellings are.
I am not with sad Shades of impious Hell,

But with the Blest, in glad *Elysium*, dwell;
Hither shall ^x chaft *Sibylla* thee convey,
Opening, with slaughter of black Sheep, the way:
What Seats to thee are given, then I'll tell,
And all thy Off-spring shew; but now farewell.

Down

^x (u) This City *Servius* saith was the same which was afterwards call'd *Segesta*.

(x) According to the Ethnicks, all Women that gave Oracles were chaft, and ignorant of the embraces of Men. So the Scholiast of *Aristophanes* affirms of her that gave answers on the Tripod: Then relates a story of one of them ravish'd by *Echecrates* a *Theban*, whereupon it was order'd, that from thenceforward they should not take any to that Office under 50 years of age.

Down from her Vertick point the moyst Night speeds,
And me the Sun drives hence with panting Steeds.
Thus having said, like Smoke through Crystal Skyes,
He vanish'd thence, when thus *Aeneas* cries:
Whom fly'st thou? whither goest thou? to what place?
Or who thus drives thee from our dear imbrace?
This said, he th' *Ashes* stirs, and cover'd Fire,
And *Troy's* Lar worships in 'old *Vesta's* Quire,
Offering full Bowls, and consecrated Bread:
Then calls *Acestes*, and his Friends, from Bed;
Jove's will, and his dear Father's, he declares,
And his Resolves in carrying his Affairs;
Which at the first the good *Acestes* grants.
There, Women, he, and willing People, plants,
Poor Spirits, not affecting Noble Fame;
The rest, their Banks and Oars consum'd with Flame,
And Tackle, mend, though few their numbers, yet
They all were Persons for bold Actions fit.

Mean while *Aeneas* ^z plows their City Walls,
And Seats alots; this *Troy*, that *Ilium*, calls:
Acestes joys in his new Realms, and draws
Their *Forum* out, gives Conscript Fathers Laws.
On lofty *Eryx* Shoulders then he rears
Idalian Venus Temple to the Stars;
And to *Anchises* Tomb a ^a Priest did grant,
Then round about a sacred Grove did plant.
The Nation now nine Dayes a Feast had made,
Whilst ample Offerings did the Altars lade;
When gentle Winds had smooth'd the rugged Main;
And whispering Gales invite to Sea again;
Along the trending Shores a Cry they raise,
And in imbraces spend whole Nights and Dayes;
Those Women now, to whom before the Sea
Seem'd rough, nor could endure the Deity,

Would

(y) Old, because the same with the Earth. See *Lilium Girald.* 4. *Sym.*

(z) Sets out the Circuit with a Plough, which we call *Lock-spitting*. This *Case* in *Origin*, saith was the Custome. For being about to build Cities, they yok'd a Bull on the right hand, and a Cow on the left. And being clad after the *Sabine* fashion, that is, having their heads cover'd with part of their Gowns, and the other part tuck'd up, they held the Plough-share so slanting, that all the Mould fell inward; and so by drawing of a Furrow, they design'd the place of the Walls, and hang'd up the Plough about the Gates.

(a) Alluding to the *Roman* Custome, who Deifying their Emperours, gave them *Flamens*, Sacrifices, Groves.



Tum Saturnius hæc
Fas omne est, Cytheræa,
Unde genus ducis merui
Compressi, & rabiem
Iungit equas curru, geni-
Fræna fetis, manibusque

Henrico Dukeson Arm:



domitor maris edidit alti:
meis te fidere regnis,
quoque: Sape furores
tantum cœlique, marisque,
tor, spumantiaque addit
omnes effundit habenas.

Æneid L. 8.

Tabula merito votiva.

Would sail, and all the Toyls of Flight contemn.
With kind words good *Æneas* comforts them,
And, weeping, leaves to King *Acestes* care.
Three Heifers offering up to *Eryx* there;
Then kills a Lamb t'appease the ^b angry Winds;
And straight in order Cables he unbinds;
His Brows an Olive-branch with Leaves infolds;
And standing on the Prow, a Goblet holds,
Casting warm Entrails in the flowing Brine,
And bitter Waves commix'd with sweetest Wine:
Fair Gales attend his Stern; the Sailors sweep
The azure Pavement of the curled Deep.

But mean time *Venus*, with great Cares opprest;
Thus spake to *Neptune* from her troubled Breast:
Juno's insatiate Spleen enforceth me
Thus to descend with all requests to thee:
Her, neither Time, nor Piety can move,
Nor Fates can quiet, nor commanding *Jove*.
'Tis not enough that her inveterate hate
O'rethrew the Glory of the *Phrygian* State;
Torturing their poor remains; but Bones and Dust
She persecutes; can such a Rage be just?
Thou know'st what Storms made *Libyck* Seas to rise
By her Commands, commixing Waves and Skyes;
And with *Æolian* Tempests Mountains rais'd,
Thus daring in thy Realms.
The *Trojan* Dames, woe's me! by her Commands,
Did fire the Navy, forc'd in Forein Lands,
Their Ships being lost, their dearest Friends to leave.
Grant through thy Waves they may safe passage have,
And on *Laurentian Tyber's* Margins land,
If Walls, which Fates have granted, I demand.

T t

Then

(b) Cicero, lib. 3. Nat. If we reckon the Clouds amongst the Gods, we may well reckon Tempests, as are consecrated by the Rite of the Roman People; Therefore Storms, Tempests, Whirl-winds, to be accounted Gods. We putting the Sea, use to offer a Sacrifice to the Waves.

Then the deep Ocean's Tamer thus began.
 What e're, great Queen, I in these Kingdoms can,
 Whence thou didst spring, Command; I did appease
 So oft such Fury both of Skyes and Seas;
Xanthus and *Simois* me witness bear,
 No less at Land I for thy Son took care,
 When stern *Achilles* did at *Troy* pursue
 Th'affrighted Bands, and many Thousands flew
 Under the Walls; full Rivers groan'd, nor way
 Could *Xanthus* find to rowl into the Sea;
 I, thy *Aeneas*, in a hollow Cloud,
 Too weak in Strength and Gods, preserv'd from proud
Pelides Sword, then wishing to destroy
 Walls, which my own hands built, of^c perjur'd *Troy*.
 My mind is still the same; then fear not, they,
 Whom thou desir'st, shall reach th'*Avernian* Bay,
 One onely must be in the Ocean lost;
^d One for so many Lives it now must cost.

(d) Alluding to the Custome of killing one Citizen for preservation of the whole City. *Lastant*, in *Stat.* To illustrate the City with an humane offering, is a Custome of the Gauls; for some of the most infamous amongst them they entic'd with Rewards to sell himself to this use, who all the year was maintain'd at the Publick Charge very highly, and at last on a Solemn Day carry'd through the City in state, and in the Suburbs ston'd to death by the People.

(e) *Glaucus* was a Fisherman, who when he had flung the Fish he took upon the Grasse, and had seen them recover the life they had lost, understanding the power of the Herbs, he pluck'd up one, tasted it, cast himself into the Sea, and was turn'd into a Sea-God; whose Troop *Virgil* calls aged, because he himself was old; or in respect of the whiteness of the Waves; as almost all the Gods of the Sea are feign'd to be. Thus *Servius*.

(f) *Phorcus* was Son of *Neptune* and the Nymph *Thetis*. But, according to *Varro*, he was King of *Cersea* and *Sardinia*, who when he was sunk with a great part of his Army in a Sea-fight by King *Atlas*, was feign'd by his Companions to be chang'd into a Sea-God.

When thus her troubled Breast he had asswag'd,
 He joyns his Chariot-Horse, and curbs th'inrag'd
 With some Bits, then gives them liberal reign,
 With blew Wheels flying o're the azure Main.
 Under his thundring Axe swoln Billows lye,
 And stormie Clouds forsake the clearing Skye;
 Then various shapes of Monsters did appear,
 Old^e *Glaucus* Train, *Palæmon* too was there;
 With them swift *Trytons*, and all^f *Phorcus* Band,
Thetis and *Melite*, on the left hand,
 With *Panopea* and *Nisæe* be,
Spio, *Thalia*, and *Cymodoce*.

Here Prince *Aeneas* flattering Joys did find,
 Which something rais'd his long-dejected Mind;
 Who chearfull, gave the Sailors straight command
 To raise their Masts, and to their Tackle stand;

All

All work at once, Lar-board and Star-board hale,
 And Shets unfurl'd, swell with a favouring Gale:
 The gallant Squadron *Palinurus* lead,
 And all observe to keep him still a-head.
 And now almost the humid Night had reach'd
 Heav'n's middle Stage, mongst Oars the Sailors stretch'd
 On their hard Banks, in quiet slumber lye.

When^g *Somnus* gliding from th'ætherial Sky,
 Through Darkness breaking, and the gloomie Shade,
 To thee (poor *Palinurus*) straight convey'd
 A fatal Dream; the God his Seat did take
 On the high Stern, and thus, like *Phorbas*, spake.

(g) *Virgil* (saith *La Cerda*) reforms the error of *Homer*, who makes Sleep to awake sleeping *Agamemnon*.

The Sea, dear *Palinure*, will steer thy Ship,
 Winds gently breath, there is a time to sleep;
 Lay down thy Head, steal weary Eyes from Toyl;
 And I shall undertake thy Charge a while.
 To whom he said, scarce lifting up his Eyes;
 To trust a quiet Sea would'st thou advise?
 And to this flattering Monster credit give?
 Should I *Aeneas* to false *Auster* leave,
 And serene Skyes, that oft have me betray'd?
 And to the Helm he faster clings, this said,
 And, steering, still his Eyes on Heaven did fix.
 Steep'd in *Lethæan* Dew, and dipp'd in *Styx*,
 A Branch, behold, the God shakes o're his Brows,
 And did, his heavy Eyes resisting, close.
 Scarce were his Limbs relax'd in quiet sleep,
 And leaning back, when that part of the Ship,
 Being weak before, sinks down, and with the Helm
 The Master falls, whom briny Waves o'rewhelm;
 Yet oft in vain he call'd aloud for Aid;
 Whil'st *Somnus* mounts to Heaven on Wings display'd:
 The Ship no slower, nor with less safety, fails,
 Nor in his promise mighty *Neptune* fails.

T t 2

Now

(*h*) The *Syrens*, according to the Fable, were partly Virgins, and partly Birds, Daughters of the River *Achelous*, and the Muse *Calliope*. One of these sung, the second piped, the third play'd upon the Harp. Their names, *Parthenope*, *Lygia*, *Leucosia*. First they liv'd near *Pelorus*, after in the *Capharean* Islands, which drew Men with their Musick into Shipwrack; which none escap'd but *Orpheus*, who overcame them with his Lute, and *Ulysses*, who caus'd his Men to bind him to the Mast, and stopp'd their Ears with

Now near the *Syrens* Rocks they drew, which once
So dangerous were, and white with dead mens Bones;
Then murmuring Cliffs far off with Waves resound.
But when *Aeneas* from her course had found
The wandring Ship, straight to the Helm he leap'd,
And for his lost Friend's sad misfortune wept.
O *Palinure*, trusting fair Seas and Skye,
Thou naked on some unknown Coast must lye.

Upon them *Claudian* hath this Epigram.

*Syrens, th' allactive mischief of the Waves,
Wing'd Virgins, 'twixt Charybdis greedy Caves,
And Scylla's barking Rocks, inhabited,
Seas flattering Perils, and Waves pleasing Dread.
Ships fore a fore-wind running, when their Sails
Swell'd with the forcive Breeze of fav'ring Gales,
Their voice alone did fix; who now no more
Think of returning to the wished Shore,
But hate the Thought; no sense of Pain perceive,
But Life in the excess of Pleasure leave.*

Mr. Sherburn.





Ventum erat ad limen cum virgo poscere fata.
Tempus ait: deus ecce deus: cui talia fante
Ante fores subito non vultus, non color unus.

Domino Dom. THOMAS BOTELER
Equiti Armato Comiti Ossery
Vicecomiti Thorls.



Non comite mansere comae: sed pectus anhelum
Et rabie fera corda tument: majorque videtur.
Nec mortale sonans, afflatum est numine quando
Saepe proprio dei.
Tabula merito votiva



VIRGIL'S ÆNEIS

THE SIXTH BOOK.

THE ARGUMENT.

AT Sibyl's Cave Æneas asks his Fates;
Inspir'd, she answers through a hundred Gates.
Misenus Rites; the Golden Bough is found;
Hell's dismal passage, and the Stygian Sound.
Rude Charon pleads'd; A Sop loud Cerberus takes.
Sad Souls hemm'd in with nine Infernal Lakes.
Dido is seen; Deiphobus appears.
Hell and Elysium. Every thousand years
Souls Lethe drink, and Bodies re-assume.
Anchises shews his Son those Lords of Rome
Must spring from him; their Characters relates;
And after lets him forth at Ivory Gates.



WEEPING ^a he said ^b at last, with
Sails a-trip,
To the ^c Euboick Confines steers
his Ship.
Then sharp-flook'd Anchors they
cast out before,
And the tall Navy fring'd the edging Shore.

with Anchises, Caïeta, Ascanius, a Navy of 22 Ships, in which 3400 Men. (c) *Cuma* call'd *Eubœan*, because from *Chalcis*, a City in the Island *Eubœa*, came those that built *Cuma*, guided thither (according to *Paterculus*) by a Pidgeon. The situation is thus describ'd by *Agathinus*, *Hist. l. i.* *Cuma*, saith he, is a very strongly fortifi'd Town in Italy, not easily taken; seated, in arduo quodam, & difficilem aditum habente colle, & veluti specula Maris Tyrreni. Imminet enim lit. ori collis, ita ut ad ejus pecem fluctus Maris illi frangantur. Editiore loco vallo cinctum est, turribusq; & propugnaculis validissima structura.

(a) These two Lines are said to have been remov'd by *Tucca* and *Varus* from the end of the last Book, where they were plac'd by *Virgil*, to the beginning of this, which as well the Interpreters as Manuscripts confirm.

(b) Either alluding to the ordinary Custom of Navigators, who think all Voyages long, or to the desire of *Æneas*, or to the beginning of the seven years Voyage; for from *Caprea* to *Cuma* is but a little Voyage. But Historians affirm, that *Æneas* came into Italy the third year after the destruction of *Troy*,

To

(d) According to the opinion of those who think that truly the Seed of Fire lyes hid in the Flint. *Symposium*.

Semper inest intus, sed raro cernitur ignis, Intus enim latitat; sed solos prodit ad istum, Nec lignis ut vivat eget, nec ut occidat undis.

(e) For *Aeneas*, saith *Servius*, to purge himself for the death of *Patroclus*. *Nascimbergius* saith it is according to the ordinary Custome of Souldiers, who seek, and rejoyce in finding fresh Water.

(f) This is not a Poetical Fiction. *Agath. lib. 1.* speaking of the siege of *Cuma* by *Narces* the Eunuch, At the East bending of a Hill there was a great Cave cover'd on all sides, and very hollow, so that it had some natural passages, and a huge depth, like Hell. They say that the great Italian Sibyl liv'd herein, and by inspiration foretold future things to those that ask'd her. They say likewise that *Aeneas*, the Son of *Anchises*, when he came thither, was told by her all that afterwards happen'd unto him.

(g) An admirable Artift for the murder of the Rival in his skill, *Perdix*, or *Talaus*, Son of his Sister *Perdix*, fled from *Athens* into *Crete*, where among many other excellent piles of Buildings, he built the fam'd Labyrinth for *Minos*: but at length desiring to return to his Native Soyl, perhaps encourag'd by *Theseus*, whom he aided in the overthrow of the *Minotaur*, he was detain'd by the King; he therefore betook himself to his known Art, and made himself and his Son *Icarus* Wings, as the Fable saith; or rather invent-ed Sails, which he fitted to two little Boats, and put himself in one, and his Son steer'd the other: but himself kept the Shore; his presuming Son sail'd into the Deep, and perish'd.

(h) *Dadalus* consecrated the Wings to *Apollo* by which he had flown; according to the Custome of the Antients, who were wont to offer those things to the Gods which either had been of use to them, or of ornament.

(i) Son of *Minos* and *Pasiphae*, sent to *Athens* to better himself in Knowledge and the Arts, Victor still in the Games there, and envy'd for his worth, was slain by the *Athenians* and *Megarenses*; in revenge whereof *Minos* slew *Minos* King of *Megara*, and destroy'd his City, and on the *Athenians* impos'd the yearly Tribute of seven of their Sons, and seven of their Daughters, to be sent into *Crete*, that they might fight with the *Minotaur*. (k) *Ariadne*, Daughter of *Minos*, who fell in love with *Theseus*; for the tide of Queen was common to all of the Royal Stock: So *Enripides* calls *Polyxena*, *Δαναοῦ*. (l) Of Labyrinths there were four very eminent, one in *Egypt*, another in *Lemnus*, a third in *Italy*, and this in *Crete*, built after the Model of the *Egyptian*, which was all of square polish'd Stone, every side 300 Foot broad, fifty Foot high, upon a square Base. It had five Pyramids, one at each corner, and one in the middle, of a hundred and fifty Foot, with such a top as hath a brazen Orb upon it, and one Covering laid over them all, from which hung down Bels in Chains, which stir'd by the VVinds, made a sound afar off. Upon which Orbs there were other four Pyramids 100 Foot high, and other things, which *Pliny*, l. 36. c. 13. delivers from *Varro*.

To *Latian* Shores the youthfull *Trojans* leap'd.
Some seek the ^d hidden Seeds of Fire that slept
In Veins of Flint; Beasts shade holds, the Woods
Others cut down, and find concealed Floods:
But those high Tow'rs pious *Aeneas* sought,
Where *Phœbus* reign'd, dread *Sibyl's* spacious Vault,
Whom *Delius* had inspir'd with future Fates.
They enter *Trivia's* Grove, and Golden Gates.
 Dædalus leaving *Crete* (as Stories say)
Trusting swift Wings, through Skyes, no usual way,
Made to the colder North a desperate flight,
And did at last on *Chalcis* Tow'r alight;
There he his ^b Wings to thee, O *Phœbus*, paid,
And wide Foundations of a Temple laid.
The stately Porch *Androgeus* death adorn'd,
Then the *Athenians* punish'd, yearly mourn'd
For seven slain Children; there the Lotterie stood;
High *Crete*, against it, overlook'd the Flood.
The rough address of a furious Beast,
The Bull, which fair *Pasiphae* comprest,
And by-form'd *Minotaur* their monstrous Son,
Foul Brood of their unnatural Lust, were done.
Here the inextricable House display'd.
But pitying *Dædalus*, ^k th' inamour'd Maid,
Discovering all th' ambiguous Mazes, led
Through the dark 'Labyrinth with a clew of Thread.
Thou *Icarus* of this great work hadst shar'd
No little part, had Sorrow not debarr'd:
Twice he to draw thy Chance in Gold assay'd,
Twice the Paternal Pencil dis-obey'd.

They

They had perus'd the stately work all o're,
But that *Achates*, who being sent before,
Did *Phœbus* and *Appollo's* Priestests bring,
Deiphobe, who thus bespake the King.
 " Your eyes not now with Fancies entertain;
Of the wild Herd seven Bulls must be slain;
As many chosen Sheep on Altars paid,
As is the Custome; these, the Priestests said,
And *Trojans* to the lofty Fane invites,
Nor they neglect to pay commanded Rites.

A Cave is hew'n from a Rocks vaster side,
Where through a hundred Dores, and Portals wide,
As many Voices issue to the Skies,
When the inspired Sibyl prophesies.
As he drew neer, the Virgin calls, Be bold
To ask thy Fate, the God, the God behold!
This said, her Colour straight did change, her Face,
And flowing Tresses lost their former Grace;
A growing Passion swells her troubled Breast,
And Fury her distracted Soul posselt;
Greater she seems, nor like a Mortal spake,
As the God neerer did approaches make.
Trojan Aeneas then a-loud she sayd;
Hast thou not made thy Vows? hast thou not pray'd?
Th' amazing House till then will not display
Inchanted Gates; this sayd, she silent lay.
The *Trojans* tremble, struck with chilling fear,
When from his soul the King pow'r'd forth this prair.

Great *Phœbus*, allwayes pitying hapless *Troy*,
By *Paris* Hand and " Shaft, thou didst destroy
Cruel *Æacides*; I mighty Lands,
And many Seas have pass'd by thy commands:
I long-conceal'd *Massylian* Nations found, (round;
And spacious Realms which ^{*} drowthy Sands sur-

V v

Now

(m) Alluding to that kind of day which is called *Fissus*, but one part whereof is kept holy, which *Aeneas* is here advis'd not to lose, and with it his Oracle.

(n) Into that part of the Body of *Achilles*, the Grandchild of *Æacus*, which was vulnerable, which they say was his Heel only: which deed being done in *Appollo's* Temple at *Thymbra*, *Aeneas* ascribes the Patronage of the Fact to him.

(o) For *Libyans*: For *Aeneas* never went so far into the Country.

(*) The Plains of *Carthage*, which butt upon the *Syrtis*.

Now we have seiz'd *Aufonia's* flying Shore,
 Let *Trojan* Fortune follow us no more;
 But all you Gods and Goddeffes which were
 Foes to *Troy's* Glory, now that Nation spare;
 And thou blest Virgin, humbly I intreat,
 (Since Realms I seek consign'd to me by Fate)
 That we in *Latium* may plant new aboads,
 And Habitations for our wand'ring Gods.
 Then I to ^p *Phœbus* and *Diana* shall
 Build a fair Temple, and a Festival
 Yearly appoint to great *Appollo's* Name,
 And there for thee a stately Chapel frame;
 Where thy mysterious Oracles, and deep
 Secrets of Fate, I'll for my Offspring keep,
 And ^q pious men preserve the sacred Writ.
 Blest Virgin, not to Leave thy Verse commit,
 Lest they to wanton Winds a sport be made,
 But Sing thy self, my Sute is; These he said;
 When she not able to endure the Load
 Of such a Pow'r, strives to shake off the God;
 The more she chaf'd, the more he curbs her in,
 Tames her wild Breast, and calms her swelling spleen.
 Untouch'd, a hundred Portals open fly,
 Whence issued forth the Prophetess Reply.
 Thou that at Sea hast scapt such Perils, more,
 And greater dangers wait for thee on Shore.
Trojans shall footing find on *Latian* ground,
 (That Fear shake off) and wish they had not found.
 War, War, a horrid War, and ^r *Tyber's* Flood,
 Foaming I see, with Deluges of Blood:
 Nor shalt thou *Xanthus*, nor *Greek* Leaguers want;
 There shall another stern *Achilles* vant
 Himself a Goddeffs Son, there shall Heav'n's Queen
 Revive the Rancour of her antient Spleen.

(p) This, in aftertimes, *Augustus* of the Posterity of *Aeneas* made good, who having vow'd a Temple of Marble to *Appollo* in the *Alban* war, against *M. Antony* and *Cleopatra*, at his return perform'd his Vow, and restor'd the *Ludos Apollinares*.

(q) The Oracles which *Tarquinius Superbus* bought of the *Cuman Sibyl* were a long time kept in the Capitol, which to preserve, study, and expound, there were chosen first two of the Nobility, call'd *Duum-viri*; then five of the Nobles, and five of the Commons, call'd *Decem-viri*; then five more were added, call'd *Quindecim-viri*: Lastly the number was made up forty; Yet still they retain'd the last name. But all the Oracles of the *Cuman Sibyl* were burn'd with the Capitol: to repair which loss, Embassadors were sent into all Countreys, where the *Sibyls* had resid'd; and among many other Remains of Antiquity, certain Prophecies of this *Cuman Sibyl* were gotten and kept with the rest in the Capitol.

(r) Describ'd in the four last Books.

(f) *Tyber* and *Numicius* before their new built Town shall answer *Xanthus* and *Simois* before *Troy*, and the *Latine* Tents, the *Dorick*, and *Turnus*, *Achilles*: and as the *Greek* was born of the Goddeffs *Thetis*, the *Rutilian* also of the Goddeffs *Venilia*, Sister of *Amata*, Wife of *K. Latinus*, a Sea Nymph, the same with *Salustia*.

Which

Which of the *Italian* Cities, being poor,
 Or People, wilt not thou, for aid, implore?
 Again, a woman cause of all thy woe,
 And Forein Beds.
 Yet fear no danger, but on boldly go
 As Fortune leads; what scarce thou wilt believe,
 A *Grecian* Prince shall thee first succour give.
 These horrid circumstances from her Cell,
Cumæan Sibyl bellowing did foretell, (flakes
 With dark phrase clouding Truth; then *Phœbus*
 His curbing Reigns, and from her Bosome takes
 His cruel Spurs, granting a little rest.
 Soon as her Fit and high Distraction ceas'd,
 The *Trojan Heroe* Prince *Aeneas* said;
 Not any dreadfull Form, renowned Maid,
 Of unexpected dangers me affright;
 I forefaw all, nor fear the worst may light:
 But since the way to the infernal Courts,
 And *Stygian* Floods, lies here (as Fame reports)
 I crave, my dearest Father to behold:
 Ah guide me! and th'enchanted Gates unfold.
 I from a thousand Weapons, through the Flame,
 Him on my shoulders bore; with me he came,
 Suffering the threatening waves, and Tempests rage,
 Above the strength and fortune of his age.
 By his Commands, here my address I make;
 Then of the Son and Father, pitty take,
 Since thou hast power, nor *Hecate* in vain,
 To rule *Avernian* Groves, did thee ordain.
 Could *Orpheus* make his Bride from Shades retire,
 With pleasant Notes of his enchanting Lyre?
 If ^u *Pollux* could by an alternat Death
 His Brother ease, and tread so oft one Path;

V v 2

Why

(t) Some Interpreters will have the Poet mean this in relation to the *Stricks*, who affirm, that a wife man must so revolve all things, that nothing may happen unto him unforeseen. So *Aeschylus* in the person of *Prometheus*, perhaps alluding to his name

— I foresee
 All things to come; nought can
 arrive to me
 Unlook'd for; —

But *La Cerda* refers these words to the advice of *Helenus* l. 3.

(u) *Castor* and *Pollux* were Sons of *Jove* and *Leda*, wife of *Tyndarus*, begot they say by him in shape of a Swan. *Pollux* was immortal, who, *Castor* being dead, prevail'd so with his Father, that by his own death he might redeem his Brother from Death: after which they liv'd and died by turns. The Fiction was occasioned by the Constellation *Gemini*, call'd *Δίδυμοι*, Sons of *Jove*, the one setting allwaies when the other ariseth.

Why should I *Theseus* or *Alcides* name,
And my Progenitors from great *Jove* came?
Holding the Altars, such requests he made,
When thus to him th' inspired Priests said;

Trojan Æneas, of Celestial Blood,
The way is easy to the *Avernian* Flood,
Black *Pluto's* Gates stand open Day and Night:
But to return, and view *Ethereal* Light,
That is a work, a labour, which a few,
Gracious in just *Jove's* eyes, could ever do,
Or such whose virtue carries to the Skies,
And were descended from the Deities.

For all the midst is dark with horrid Woods,
Which round *Cocytus* motes with Sable Floods.
If such desires thou hast, and thou thinkst well,
Twice to sail *Styx*, and twice to visit Hell;
If such unpleasing labours be delight,
What must be done, first briefly I'll recite.

Sacred to *Proserpine*,* a Golden Bough

With soft and shining Twigs lies shaded now
In a dark Tree; this the whole Wood conceals,
And gloomy shadows hide in dusky Vales.

To visit parts below, all are restrain'd,
Untill the Bough with Golden Leaves is gain'd.

This the fair Queen of everlasting night

Expects to be presented as her Right.

Where this is pluck'd, another straight will shine,
And a Bough flourish with a Golden Mine. (find,

Then search with care, and when the Branch you

Take gently down; if Fate hath thee design'd,

As soon as touch'd, 'twill slip into thy hand,

Else all your strength, and sharpest steel withstand.

Besides, ah! thou not know'st it, all this while

Thy friends pale Corps the Navy doth defile,

Whilst

(*) Interpreters say that the Tree here celebrated by *Maro*, grew in the Wood *Aricinus* consecrated to *Diana*, which Temple and Grove had a Priest stit'd *Rex Nemorensis*, by condition a Fugitive. Every Fugitive had leave to fight a Duell with the aforesaid King and Priest; If he could but carry a Bough away, he commanded the Grove and Temple, as if he had vanquish'd the King; till by the like Success he was de-thron'd.

Whilst thou stais't here, inquiring Fates to come.
First him remove, and with due Rites intomb;
Then with ' Black Sheep, prime Expiations pay,
So thou at last maist *Stygian* Groves survey,
And Kingdoms to the living ne're reveal'd.
Thus having said her Lips deep Silence seal'd.

From thence, with sad looks, and a heavy heart,
Revolving Fates, *Æneas* did depart:
With him his trusty friend *Achates* goes,
With equal steps dividing equal Woes.
In various talk, many conjectures come,
What friend lay dead, what Corps they must intomb;
But as they went, on the dry Shore they found
Misenus, most unfortunately drown'd.
None like *Misenus*, in the bloody Fight,
Sounded a Trumpet, Courage to incite.
This *Hector's* friend in Battell would advance,
Using his cheering Brags and dreadful Lance;
But after *Hector* by *Achilles* fell,
This *Heroe*, that in Valour did excell,
Himself Companion to *Æneas* join'd,
Who nothing was in feats of War behind:
But whilst he founded Levits neer the Floods,
And a fond mortal challeng'd demy-Gods,
Him, emulous *Triton*, if the Fame be true,
Amongst the Rocks in foamie Billows threw.

Therefore all round about lamenting stand,
But most the Prince; Then *Sibyl's* last command
Weeping they hast, and with heap'd wood they
Above the Starrs to raise his funeral Pile. (toil,
They cut down antient Woods, wild Beasts abroad;
Elms ring with Axes, Fir-Trees fall in Loads,
Ash, and hard Oke they cleave, and from the tall
Mountains, whole Woods of stately Cedars fall;

Hasting

(γ) The greater part of Interpreters understand this of an Expiatory Sacrifice, by reason of *Misenus* his death; but *La Cerda* of the Necromantick Sacrifice, preparatory to his descent into Hell.

(z) It was a custome at Funerals to raise a general loud Cry, the Reason whereof *Servius* affirms to be, that they might fully awake the Soul of the Dead, lest any part thereof should remain in the Body. *Kekerman* saith, that they might delay the departure of the Soul.



*Jupiter, aut ardens cux-
St, te Fata vocant: ali-
Vincere, nec duro pote-
Si pūc se nobis ille
Ostendat nēmore in*

ELLE ASHMOLE Arm'd (qui est Mercurio: EX UNO OMNIBUS philus Anglicus) Tabula merito votiva.



*Quos æquus amavit
it ad æthera virtus.
ter non viribus vllis
ris convellere ferro.
aureus arbore ramus
tanto.*

Hasting the work, *Æneas* leads the way,
And, his friends chearing, us'd such Arms as they;
And as the shady Coverts he survai'd,
Thus to himself, brimfull of sorrow, said;
Ah! could I in this spacious Forrest now
The Tree discover with the golden Bough:
Since what the Prophetess, concerning thee
Misenus, said, alas! too true I see.
Scarce said, two "Doves from Heav'n's ethereal round
Stooping light gently on the verdant ground,
Close by *Æneas*; he his Mothers Birds
Knew, and, rejoicing, courted in these words;
Oh! be my guide, if there be any Tract,
And to the Grove through Heav'n my cours direct,
Where golden Branches shade a fertile Vale;
Nor in this Exigence, blest Mother, fail.
This said, they rose; he with a piercing Eye
Watch'd for a Sign, and whither they would flie:
But ^b feeding, on the Birds no farther flew,
Than a quick-sighted follower may view.
Thence when they reacht *Avernus* noisom Lake,
A higher and a swifter flight they make; (Rayes
Where on ^c desired Boughs they perch, whence
Through Branches of discolour'd Gold displaies.
As in the Woods oft-times a Tree will grow
Fresh in Cold Winter, green with Mistletoe,
And a new Leaf, not from her own Sap shoots,
Embracing the smooth Bole, with blushing Fruits;
So, from the shady Elm, the Branches shin'd,
The Spangles gingling with the gentle wind.
Th'unwilling Branch, straight down *Æneas* tore,
And to the Prophetess *Sibylla* bore.

No less mean while, *Trojans Misenus* mourn,
And his sad Dust, with Funeral Rites adorn;

First

(a) Proper to *Æneas*, both as Son of *Venus*, and a King. *Pier. lib. 22.* They were Fortunate also to *Cæsar* when they built Nests in that Palm, neer unto which he had encamped. The same day that *Diadumenus*, the Son of *Macrinus*, was born, an Eagle brought him a yong Stock-Dove, laid it in the Cradle whilst the Child slept, and went away without doing any harm, which signifi'd that he should be Emperour. The *Aruspices* said that *Alexander Severus* said, he should be Emperour, because, that day he was born, an old woman brought his Mother a Present of Pigeons.

(b) Not without respect to the *Roman Augury* by Chickens, saith *La Cerda*, which were kept up for that purpose, if when meat was offer'd they came not forth to take it, or came slowly, or went back, or flew away, or the like, it was an ill Sign.

(c) The Antients thought that neer the *Inferi* and *Elysian* Fields there was a Wood for pure and pious Birds, from which all Ravenous and Obscure ones were driv'n away. The Poet insinuates something here, who brings in Doves flying in this Wood neer *Avernus*, that they may seem to be of the number of them which were in the *Elysian* Grove. *La Cerda* conceives *Virgil* to allude unto the *Dodonæan* Oracles, of which *Herodotus lib. 2.* The *Dodonæan* Priests say thus; Two black Doves flew from Egyptian Thebes, one to Libya, the other to them, which sitting upon a Beech, said aloud with a humane Voice, that Jove's Oracle ought to be built there.



Est gemitus: tum membra
 Purpureasque super
 Coniungunt: pars ingen-
 tiste ministerium, et
 Aversi tenuere facem.
 Churea dona, dapes,
 Edwardo Woodford Arm.



toro defleta reponunt,
 vestes, vclamina nota,
 ti subijere pheretro
 subjectam more parentum
 congeſta cremantur
 fuſo crateres olivo.
 Tabula merito votiva

First a huge Pile of ſappie Pine they erect,
 And cloven Oke, with ſable Branches deckt;
 About the ſides they mournfull ^d Cypreſs place,
 And with his ſhining Arms the Structure grace.
 Some ^e Water warm, the boyling Caldron ſwims;
 They groan, then ^f bathe, and ^g noint his frigid Limbs;
 Lamenting, on the Bier they lay the Dead,
 And over him his ^h Purple Garment ſpread;
 Some, a ſad Office, raiſe the ponderous ⁱ Hearſe,
 And, as the antient uſe, Faces reverſe
 Hold to the ^k Torch; full ^l Bowls of Oil they turn,
 And ^m Gifts of Frankincenſe congeſted burn:
 After the Aſhes fell, and Flames decline,
 The ⁿ Relicks, and dry Sparks, they quench in Wine;
 Corineus did his ^o Bones in Braſs incloſe,
 And ^p thrice about with holy Water goes,
^q Purging his Friends, which ſprinklingly he caſt
 From happy Olive-boughs, then ſaid his laſt.
 But Prince Æneas ^r a huge Tomb did raiſe,
 On which his Arms, his Oar, and Trumpet laies,
 Under a ^s mighty Hill, which now they call
 From him *Mifenus*, and for ever ſhall.
 This done, he did *Sibyl's* Commands diſpatch.

There was a deep Cave with a wond'rous breach,
 Which a foul Lake, and horrid Groves immure,
 O're which not ſwiſteſt Fowl could fly ſecure,

him to the Sepulcher. (k) *Servius* draws hither the Cuſtome of bearing Torches before the Dead; but *La Cerda* interprets the Poet ſimply, as meaning onely the applying a Torch to the Pyre to ſet it on fire. (l) Every thing was accounted the more fortunate in Funerals, the looner the Fire burnt: They choſe Trees moſt proper for that purpoſe; and for the ſame end (if we believe *La Cerda*) pour Oil on the Fire. Thence *Homer*, *Il.* 23. brings in *Achilles* at the Funeral of *Patroclus* imploring the Winds to in-creaſe the Fire. (m) Hiſtories inform us, that they burnt all ſorts of pretious Odours with the dead Corps. *Plutarch* writes, That at the Funeral of *Sylla* ſo much Frankincenſe and Odours were brought, as, beſides what was carry'd in 210 Chariots, the Statue of *Sylla* was made in full proportion, and the Body of the Liſtor, of pretious Frankincenſe and Cinnamon. Frankincenſe was therefore offer'd, becauſe Sepulchers, and the Rites of them, were ſacred among the Antients. (n) It was the chiefſt care amongſt the Antients to preſerve the Aſhes of their Dead diſtinct from thoſe of the Pyre, and ſuch things as were burnt with them. (o) The Body of the Dead was fold in a Sheet made of *Linum aſbeſtinum*, an incombuiſtible kind of Flax, in which being burnt, the Aſhes were not mix'd with thoſe of the Horſes, Slaves, and other things burnt with them. (p) In theſe three Verſes is expreſſt that kind of luſtration which was perform'd after Funerals; without which they could not ſa-criſt, nor exerciſe any Religious Rites. (q) Luſtration was neceſſary to ſacrifice; thoſe were eſpecially ſaid to be *Luſtrati*, who were polluted by being at Funerals, or the like. So *Ovid*, *Met.* 4. *Juno* returning from Hell was purg'd by *Iris* before ſhe went to Heaven. (r) The greater the Tomb was, the more honourable, as *La Cerda* obſerves; and the ſame before of a Pyre. (ſ) *Monte ſub aërio*: Yet Mr. *Sandys* in his Journal obſerves, that this *Mifenus* (for it ſtill bears the name) was call'd *Aerius* before, or had the Epithite in reſpect that it is hollow, partly by Nature, partly by Art; *It ſurveys* (ſaith he) all the Coaſts unto the Promontory of *Minerva*, which ſpace, for 54 miles, in the time of the Roman Monarchy, ſeem'd one entire City, whereof now, except Naples, little remains: here *Caius Marius* had a Villa, and Sumptuous Palace.

X x

Such

(d) Cypreſs Trees are here ſet before the Pyre, with alluſion to the Roman Cuſtome: They plac'd this Tree at the Threshold of the Door of him that was dead (becauſe, being once cut, it never recovers) to prevent the entry of any man, who might thereby be defiled. It is ſacred to *Dis*.

(e) *Pliny*, *Nat. Hiſt.* brings this reaſon why the Dead were waſhed with warm Water, and intermiſſively call'd aloud upon, or con-clam'd, becauſe often the Vital Spi-rits were conceiv'd to be ſtified and repreſ'd within, and thereby Men thought to be dead when they were not.

(f) *Athenæus*, *l.* 9. ſaith, that the Athenians call'd that waſhing of the Body *ἀννίπνυα*, which was done in honour of the Dead Perſon; the Verſe of *Ennius*, imitated by our Author, is trite

Tarquin *I corpus bona ſemina lavit & unxit.*

(g) That both Grecians and Romans uſ'd to anoint the Bodies of the Dead, is well known; *La Cerda* reckons up ſeveral kinds of Ointments; *Aromatick*, mention'd by *Apuleius* to this purpoſe; *Hyacin-thine*, by *Propertius*; *Amomum*, by *Juvenal* and *Perſius*; and Ointment of Roſes, by *Homer* (if his Interpreters may be believ'd.) He likewiſe proves, that they anointed eſpecially the Mouth and Entrails of the Body.

(h) Purple is not, as ſome contend, induc'd for the magnificence of the colour, but as proper to Funerals, as being a colour of ill Omen, and to this day uſ'd by Princes in mourning.

(i) Reſpecting the Cuſtome of carrying the Bodies of the Dead to the Pyre upon Shoulders. *Sueton.* *Aug. Senatorum humeri delatus in campum crematusq.* The office of the neareſt a-kin to the Dead; when *Sophocles*, in *Ajax*, makes *Ajax* his Son, and his Brother *Tenecer*, carry

(c) It is of Circular form, and environ'd with Mountains, save there where it seems to have join'd with the Lake Lucrinus: Shadow'd heretofore with over-grown Woods; a main occasion of those pestilent Vapours; for they being cut down by Agrippa, the place became frequently inhabited on every side, as approv'd both healthful and delightfull: at which time, when the Woods were cut down, an Image; suppos'd Calypso's, was found, which did sweat as endu'd with Life. Mr. Sandys.

(u) This was (say the Interpreters) ad probationem victimæ, lib. 4.

—media inter cornua fundit.

Fundere is supina manu libare; here the word is invertere, which is, conversa in sinistram partem manu, ita fundere ut patera converteretur. The first us'd in sacrifice to Cælestials, the latter to Infernals; if the Victim was not startled at this infusion, it was approv'd.

(x) This is that which the Greeks call ἀνέπηξ, after immolation to begin the Sacrifice; They pluck'd off some of the Hair of the Beast, and threw into the Fire immediately before they kill'd it.

(y) The Ceremony in this particular was various, sometimes (in sacris feralibus) they receiv'd the Blood (in pateris) as here, and in Statius, Theb. 4. wherewith they either besprinkled the Fossa, or (which was more usual) fill'd it. Prudentius, Hymn. 10. describes the Priest taking Blood from every part of the Beast.

Quin os supinat, obvias offert genas,
Supponit aures, labra, naves obicit,
Oculos & ipsos perluit liquoribus,
Nec jam palato parcat, & linguam ripat,
Donec cruorem totus arum combibat.

(a) There was never by the Antients any invocation of the Infernal Deities perform'd without Blood: St. Augustine gives this reason (De Civ. Dei) Because Devils are thought to delight in Blood; The Interpreter of Statius, another; Because Blood is the proper Seat of the Soul; whence the Dead are call'd Exsanguis. (b) La Cerdà observes, that the killing of the Sacrifice was not always perform'd by the hand of the Priest, or express Minister, but frequently by the Prince: So Athenæus, lib. 14. takes notice, that Agamemnon in Homer sacrificeth. (c) Properly to Proserpine, who never had Issue. (d) For they sacrific'd to Pluto at mid-night, εἰς νύκτα καὶ μεσσηνίαν, at the end of the Month. Philostratus, de vita Apollonis, 7. 10. (e) The Holocaust, as Servius and Macrobius interpret; Viscera (saith the first) signifies not onely Entrails, but whatsoever is betwixt the Bones and Skin. (f) Proserpina. (g) Proserpina and her Dogs being call'd out of Hell by these Necromantick Rites, La Cerdà supposeth that other Infernal Monsters coming along with them are here meant by the Sibyl, and driven back; as prophane, not to be initiated into these Ceremonies. The Custom of driving away prophane Persons by a Proclamation in these or the like words, is every where known: Servius cites these words of Callimachus as imitated by our Author:

—ἐνδὲ ἐνδὲ ἐστὶ βέλους.

Amongst that little of him extant, there is no such Hemistich: this onely comes near it, Hymn. 2. and is the same form:

—ἐνδὲ ἐνδὲ ἐστὶ βέλους.

Another there is in the same kind, Hymn. 6.

—χρυσὴ δακτύλου βέλους.

VVhich perhaps Servius might confound with the other, and so make up what he cites. Pollux, lib. 8. observes, that they us'd to put a Rope cross their Gates at these times, to keep out such Persons. VVhence the Proverb, ἀνεγείρου τὰ ἅγια.

And

And thou, Æneas,^b draw thy Sword, and go,
Now use thy Courage, and great Valour shew.
This said, down in the Cave she boldly leaps,
As fast he follows with undaunted steps.

You Gods, that Souls and silent Shades command,
Hell, Chaos, and that miserable Land,
Grant that I may discover under ground,
Wonders, in deep and utter Darkness drown'd.
Through solitary Night, through Shades they go,
Through Pluto's^k empty Courts, and Seats of Woe.
Like one in Woods, that glimmering Beams receives,
The new Moon sprinkles through disturbed Leaves,
VVhen Jove hides Heaven in Clouds, and fullen Night
Makes no distinction betwixt Black and VWhite.

Just in the Gates, and horrid jaws of Hell,
Sorrow, and Fear, and pale Diseases dwell,
Revenging Cares, and discontented Age,
Invincible Necessity, and Rage;
Labour, and Death, and Sleep, to Death a-kin,
Then all the false Delights of deadly Sin,
Terrible Forms, Discord, and bloody Wars
On th'other side lay, broaching still new jars;
The Furies there their Iron * Couches^f found;
Their viperous Hair with bloody Ribbands bound.

Iust in the midst an antient Elm displaid
Extended Branches, with a gloomy Shade,
Where idle Dreams repose (as Stories tell)
And under every Leaf in Clusters dwell:
Then several kinds of monstrous Shapes appear;
There Scylla stood, the^m Centaurs stabled there;
* Briareus fencing with a hundred Hands,
By^o Lernian Hydra, fiercely hissing, stands;

(n) A Giant first in War against the Gods; but afterwards, when Juno, Minerva and Neptune conspired against Jove, boasting his power and strength, and would have thrown him into Chains: by the persuasion of Thetis, Briareus came to the rescue of Jove, and prevented the Mischief. Wherefore, whereas other Titans were cast into the Hell of Torments, he was honour'd here with a place of Trust, to be of the Guard of Hell. Hesiod saith, he was Son of Calum & Terra, Brother of Cottus and Giges, had a hundred Hands, and fifty Heads. (o) The Hydra, a Serpent which had many Heads, whereof one cut off, another sprung in the room: it lurk'd in the Lake of Lerna.

X x 2

Gorgons,

(b) Against the Ghosts, and the Monsters at the Entrance; Calvus Rhodiginus affirms, that the Poet saith this from the Doctrine of the Platonists, who believe that Devils fear Swords; which Horrensus saith hath been confirm'd by experience; Debris, Disquisit. lib. 6. cap. 2. sect. 1. quest. 1. proves this to have been the opinion of the Jews likewise.

(i) Some take this for an allusion to the Cymmerians, whom Homer situates near the Inferi.

(k) Hell, so suppos'd either in respect to the largeness and capacity, or because onely posses'd by Souls depriv'd of their Bodies.

(l) Some interpret this of the New Moon; others, of the Moon in Eclipse; La Cerdà onely, under a Cloud; Lux incerta.

(*) Beds improperly put for Dwellings. He advisethly mentions the Dwellings of the Furies, not themselves, because they are sent to several places: and if perchance they make any abode in Hell, it is not ordinarily in the Porch, though they have Seats there; but within, to whip the wicked.

(m) The Centaurs were a People of Thessaly, the first Tamers of Horses, suppos'd therefore to have both shapes of Men and Horses: the Sons of Ixion, who taken up into Heaven by Jove, fell in love with Juno, who seem'd to yield to his Sollicits, and deceiv'd him with a Cloud fashion'd in her shape, in embraces wherewith he begat these Monsters. The hint of the Fiction is from Nephelæ (a Cloud) the name of a Hill inhabited by them.



Conclamat vates, to-
 Tygue invadē viam, vā-
 Nunc animis opus Ænea,
 IOHANNI BACKHOUSE.



o procul est profani,
 toque absistite luco.
 ginaque eripe ferrum:
 nunc pectore firmo.
 Armigero. Tabula merito votiva

Gorgons, and Harpies, belching dreadfull Flame,
 Chimæra up, with triple Geryon came.

Æneas draws, surpriz'd with sudden Fear,
 Offering the dreadfull point to them drew near;
 But that his learn'd Associate him perswades,
 They were but fleeting, and fantastick Shades,
 In vain he had attempted Ghosts to wound.

Hence led the way to th' Acherontick Sound:
 With a vast Gulph here Whirl-pits vex'd with Mud,
 Cast boyling Sands up from the Stygian Flood.
 The Ferriman of Hell, foul Charon, keeps
 These horrid Waters, and Infernal Deeps;
 His untrimm'd Cheeks are rough with hoarie Hair;
 Elf-lock'd his Beard, his fiery Eyes doe stare;
 Ty'd o're his Shoulders, hangs a fordid Coat;
 Whose Pole, and Sails, drive on his crazie Boat
 Laden with Passengers; though old, the God
 Is youthfull still, his Veins still full of Blood.
 To these sad Banks, Old, Young, both Rich and Poor,
 Hast in confus'd Throngs; upon this Shore,
 Matrons, and Men, lamenting Babes remain
 'Mongst valiant Kings in bloody Battel slain;
 With beauteous Virgins, and brave Youth, that were
 Laid, in their Parents presence, on the Bier.

No thicker Leaves in Woods thou mayst behold
 Fall from their Trees, nipt with Autumnal cold;
 No thicker Fowl from th' Ocean flock, whom Frosts,
 From Winter-quarters, drive to warmer Coasts.
 With rear'd-up hands, they earnestly implore
 For Transportation, to the farther Shore:
 But churlish Charon culls his freight, then beats
 The rest, lamenting, to remoter Seats.

Here Prince Æneas, much admiring, spake.
 What means this concourse, Virgin, to the Lake?

What

(p) Chimæra had the same Parents as the Hydra, a Monster that had three Heads, and breath'd Flame. It is believ'd a Mountain in Lycia, out of which issued Fire, on tops whereof Lions haunted, Goats frequented the middle parts, beneath Serpents lurk'd. Bellerophon slew the Monster, when by his Valour and Industry he made the Hill habitable.

(q) Geryon, a King of Spain, whom Hercules slew. He was feign'd to have three Bodies, either because of his mighty Stature, or because he had two Brothers also so nam'd, who liv'd in perpetual concord. Geryon, q. γέρων, going in a Round; meant perhaps of the Sun, as Hyperion, because he passeth over us; Triple, because the Sun is Author of all vegetation: Whence likewise the same with Hercules, whose twelve Labours relate to his twelve Journeys through the Zodiack.

(r) The Ethnicks divided Man into three parts, Soul, Body, Image; which last they call'd also Umbra, Homer, εἰδωλον. The Soul and Image they sometimes suppos'd together apud inferos, sometimes separate, the Soul in Heaven, the Image in Hell, or the Elysian Fields. This Learning the Sibyl opens, saying, that Life is thin, bodyless, fleeting under the Shadow or Image of the Form.

(s) The first Regions of Hell are surrounded with four Rivers.

(t) Some will have the Poet to allude to the manner of Oratours, who stood whilst they pleaded; and so that following, tendebant q. manus.

What would these Souls? why leave they thus these
Why those roul fable waves, wth yielding Oars? (Shores?)
Then thus the long-liv'd Priestess straight replies.

Anchises Son, and sprung from Deities,
Thou *Styx* behold'st, and deep *Cocytus* now;
By which Gods "swearing, dare not break their Vow.
Those wofull Souls * thou seest, are not interr'd;
That's *Charon*, those he wafts are sepulcher'd.
None are transported o're these horrid Waves,
Untill their Bones find quiet in their Graves.
A hundred years they on these Shores remain,
At last their long-expected passage gain.

The Prince at this no further did advance,
And full of Thoughts, pitying their sad mischance,
* *Leucaspes*, and *Orontes* there he spies,
The *Lycian* Captain, wanting Obsequies;
Drown'd by a Tempest, as from *Troy* they stood,
Both Men and Vessel swallow'd in the Flood.
Behold! sad *Palinurus* then appear'd,
Who, whil'st by Stars he *Libyck* courses steer'd,
Tumbled 'mongst Billows, from the lofty Stern.
Him, when he could in so much shade discern,
He thus bespake; Ah! which of all the Gods
Snatch'd thee from us, and swallow'd 'midst the Floods?
Say, for great *Phœbus* ne're deluded me,
But onely in my hopes concerning thee:
He sung, thou safe should'st on *Ausonia* land:
What! must we thus his promise understand?
When he reply'd; Great *Trojan* Prince, the God
Not thee deceiv'd, nor drown'd me in the Flood;
For the torn Rudder grasping with much force,
As to my Charge I stuck, and steer'd my course,
With it I fell; by the rough Seas I swear,
Not for my self conceiv'd I so much fear,

But

(*) This honour, according to the Poets, was given to *Styx*, either in requital to his Son's Victory, Force, Strength, and Fervour, who aided *Jove* against the *Titans*, or because *Styx* discover'd unto *Jove* the Conspiracy of the Gods against him, and their Plot to bind him.

(x) Tertull. de Anima. It is believ'd (saith he) that such as are not buried went not to the Inferi before their Rites were perform'd; according to Homer's *Patroclus*, who requires *Achilles* in sleep to dispatch his Funeral, because that otherwise he could not approach the Infernal Gates, being kept off and driven back by the Souls of the buried.

(y) According to the Platonists, (saith *Hortensius*) Ten, the most perfect number, being multiplied in it self, produceth a hundred, the term of years destin'd for the purging of Souls, after which they should enjoy *Elysium*.

(z) Who were drown'd, lib. 2.

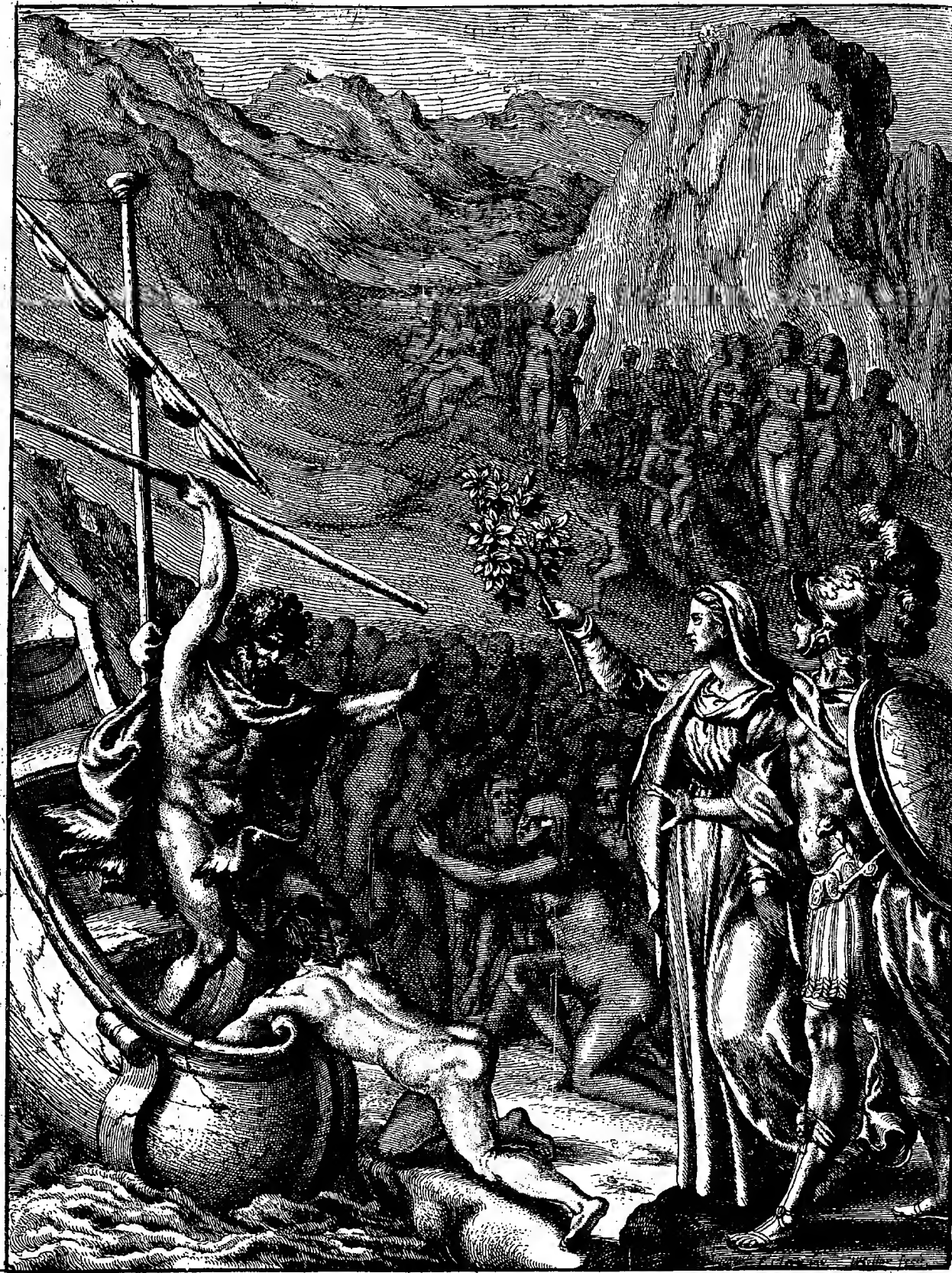
But that the Master wanting at the Helm,
Such threatening Waves thy Ship might overwhelm.
Three tedious Nights on swelling Billows born
By furious Winds, I *Italy* next morn
Saw from an o'regrown Sea; thither I swam,
And by degrees to suppos'd safety came.
When cruel People, me, with Arms beset,
Laden with dropping Weeds, labouring to get
Up by the Cliffs, and slew in hope of Prey.
Winds rowl my Body now, to Shore from Sea,
By Heaven's more joyfull Light, thee I require,
And by thy hopefull Son, and happy Sire,
Take me from hence, or "Earth upon me lay;
Soon thou may'st find my Corps in *Velin's* Bay.
Or if to thee thy Heavenly Mother give
Assistance, (neither com'st thou, I believe,
To pass such dreadful Streams, and *Stygian* Floods,
Without Commission from immortal Gods)
Pity a Wretch, and leave me not behind,
That I in Death at last may quiet find.
This said, the Priestess thus replies again.

Why, *Palinurus*, mak'st thou sutes so vain?
Would'st thou, unburied, pass the *Stygian* Lake,
And without License these sad Shores forsake?
Never believe, the Fates will hear such Prayers:
But let this Comfort mitigate thy Cares;
The neighbouring Cities shall thy Bones interr,
And, mov'd by Omens, build thy Sepulcher;
Then at thy Tomb pay yearly Rites, and shall
The place for ever *Palinurus* call.
These words infesting Sorrow overcame,
Proud that a Countrey now should bear his name.
Then on they went, and to the Stream drew nigh.
As *Charon* these, from *Stygian* Waves, did spye

Through

(a) This *Germanus* refers to the ancient Rite of the *Greeks*; for it was a high Crime to pass by one unburied without flinging Dust upon the Body, after that *Buziges* had first curs'd such a one. The expiation was a Sow kill'd in sacrifice before reaping of Corn.

(b) *Hyginus* (in *Agellius*, 10. 16.) reprehends *Virgil* for making *Palinurus* name *Portus Velinus*, whereas *Velia*, a Town in *Lucania*, whence the Haven was call'd, was built by *Servius Tullius*, 600 years after the coming of *Aeneas* into *Italy*. But *Turnebus* defends our Author by deriving *Velia* from *Velos*, as if he meant no more than require *portus palastres*. *Alciat*, by interpreting him not of the Town, but of the Fields and River, which alwaies were in being; and that *Velos* had its name from the River, is affirm'd by *Stephanus de Urbib.* *Cel. us Rhodiginus* (with whom agree *Jul. Scaliger*, and *Delrinus*) allow *Virgil* to speak proleptically, or by anticipation; not without examples of the like in *Sophocles* and others.



*Casta licet patrii
Troius Aeneas, pietate
Ad genitorem, imas
Si te nulla movet
At Ramum hunc, aperit
Agnoscat, tumida ex ira*



*servet Proserpina limen,
insignis, & armis,
Erebi descendit ad umbras,
tanta pietatis Imago;
ramum, qui veste latebat
tum corda residunt.*

Encl. L. 6.

Iohanni Rickards de Presseine, Gen.

Tabula merito votiva,

Through sad Groves, bending to the dismal Flood,
Thus rudely he begins, and threatening stood. (Streams,

Who e're thou art, that arm'd draw'st near our
Thy business tell; this is the place of Dreams,
Of^d Shades, and drowsie Night; depart; nor can
My Stygian Boat transport a Living Man.

Nor was I proud to carry o're these Seas
Theseus, Perithous, nor bold Hercules, (crown'd;
Though sprung from Gods, and still with Conquest
In Chains * Alcides our great Porter bound,
And, trembling, him from the King's Palace led;
These Hell's fair Queen pull'd from black Pluto's Bed.

Then briefly thus th' Amphrysian Priestess said:
This Prince hath no such Plot, be not dismay'd,
The Arms he bears are not to hurt, but save.
Let Hell's huge Porter, kennell'd in his Cave,
Barking, pale Souls eternally affright;
Let Proserpine her Uncle's Court delight.
This Prince, for Arms and Piety renown'd,
Would to his Father pass the Stygian Sound.

If no Example of such Duty thou
Regard at all, take notice of this Bough,
(Shewing the Branch conceal'd within her Vest;)
Then swelling Passion leaves his troubled Breast;
Nor more he said, admiring what excell'd,
That fatal Bough, after long time beheld;
Then turns his Bark, and to the Shores drew nigh:
Thence driving other Souls, which fate close by,
His Hatches open'd, he receives his freight.

Th' old Vessel groans with great Æneas weight,
And leakie, freely drinks the Stygian Flood.
The Prince and Prophetess, from slimy Mud,
And fable Rushes clear'd, at last he bore,
Setting in safety on the other Shore.

Y y

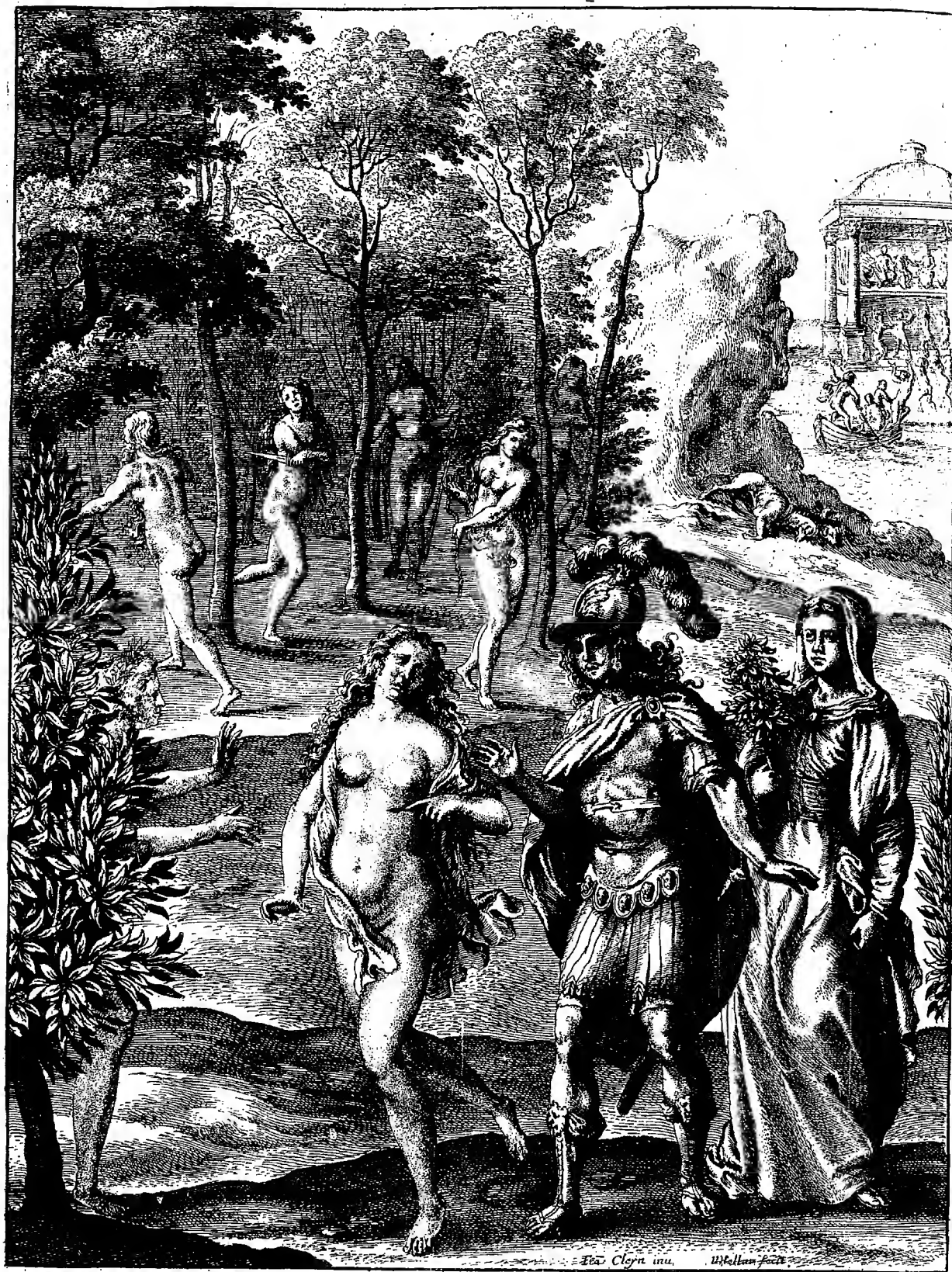
Stretch'd

(c) Of this form, see Brissotius. La Cerda supposeth the Poet to allude to an Inscription and Edict upon the Bridge of Rubicon, which forbade Caesar to pass over that River arm'd. Quisquis es is a Form much us'd in Inscriptions concerning the Dead.

(d) The Souls of the Dead are call'd Shades, because (as Plutarch saith) they cast no Shadow. Thus La Cerda.

(*) Hippodame, the Wife of Perithous, being dead, Perithous and his Friend Theseus resolv'd to marry none, unless born of Jove. Perithous therefore first aided Theseus to steal the fair Helen, Daughter of Jove and Leda; In requital, Theseus aided Perithous to steal Proserpine, Daughter of Jove and Ceres, Wife to Pluto, King of Hell: but they both fail'd in the Enterprize; Perithous at the very entrance of Hell was devour'd by the Dog Cerberus, and Theseus was taken and cast into Prison. To redeem whom, being his Kinsman, Hercules descended into Hell, and deliver'd Theseus, and brought up with him the Dog in Chains.

(e) We follow the ordinary reading, Futilis: but Turnebus will have it Sutilis, because Pliny affirms that the Britains had such Boats; and therefore he conceives the Epithite given here for the novelty.



*Infelix Dido: verus
Venerat extinctam, fer-
Funeris heu tibi causa
Per superas, & si qua
Invitus, regina,
Siste gradum, teque*

Guilielmo Armata de Doncaster Arm:



*mihi nuncius ergo
roque extrema sequutam.
fui: per sidera juro,
fides tellure sub ima est,
tuo de litore cessi.
aspectu ne subtrahere nostrum.
Tabula merito votiua.*

Burk. L. 6.

Stretch'd in his Kennel monstrous *Cerberus*, round
From triple jaws makes all these Realms resound.
But when the Priests on his Neck espy'de
The Serpents bristle, she a Morsel, fry'de
With Drugs and Honey, cast; he swallows straight;
With three devouring Mouths, the drowsie Bait:
Then on the Ground at his whole length he lies,
Measuring his Kennel with his mighty size.

Æneas pass'd, whilst *Cerberus* slept, and leaves
The Shores of irrenavigable Waves.

When straight they heard the Souls of Infants cry;
Which, loud complaining, in Hell's entrance lye;
Whom a sad Day depriv'd of Vital Breath,
And wean'd from sweetest Teats with bitter Death.
Next, those that dy'd falsely condemned, dwell
Nor without order take they place in Hell;
A silent Council cruel *Minos* calls,
And Lives examines of the Criminals.

Next after these those wretched Ghosts remain,
Who, weary of the World, themselves had slain,
Casting away their Souls; Life to procure,
They Poverty and Labour would endure:
But Fate denies, and the most dreadfull Sound
Binds in, and *Styx* nine times incircles round.
Not far from this open'd a spacious Wilde,
Whose dismal Plains were Fields of Sorrow stil'de:
Here those whom Love's dire Cruelty had slain,
In Walks, conceal'd with Myrtle Groves, remain;
Nor quiet Death concludes their torturing Care.
Here jealous *Procris*, and sad *Phædra* were;
Eriphyle mourning here, *Æneas* found,
Shewing her cruel Of-springs deadly VVound;

his unerring Dart, and kill'd the fair Deer, his VVife. *Ovid. Met. l. 7.* (m) Daughter of *Minos*, and VVife of *Theseus*, fell in love with her Husbands Son *Hippolytus*, whose solicits when he refus'd, she turn'd the Crime on him. *Hippolytus* therefore fled his Countrey, but bearing with himself the Curse of his Father, was torn in pieces by his Horses, after which *Phædra* hang'd her self. (n) *Eriphyle*, corrupted by *Polynices* with a Chain of Gold, betray'd her Husband, the Prophet *Amphiarauus*, to *Adrastus*, who forc'd him to the Theban VVar, where he fore-knew he should perish. Therefore at his departure he left a charge with his Son *Alcmaon*, that as soon as he heard of his death, he should kill his Mother, which he perform'd.

Y y 2

Mongst

(f) *Abstulit atra Dies*. *Pontanus* conceives the Poet to allude to the Custome of carrying forth those that died young, before the Sun rose; because they thought it unfitting the Sun should behold such a misfortune; for this reason the Day was said to take them away, because they were carried out as soon as that appear'd: *Black*, because unfortunate. *Macrobius. Saturn. l. 15.* perhaps respecting the marking of lucky Days with White Stones, and unlucky with Black.

(g) Alluding (in the opinion of Interpreters) to the manner of drawing Lots in the Roman Forum by the Judges; according to the first Lot the first Cause was tried, and so for the rest.

(h) *Styx* was suppos'd to run nine times about the Infernal Regions, (*Novem circumflua campis*, Stat. 2. Theb.) in respect, as *Germanus* conceives, to the *Novemdia-lia sacra*.

(i) In allusion to the belief of the Antients, that *Cocytus* was encreas'd by the Tears of the Damned: whence it hath its name, *αἰετὸν ποταμὸν*.

(k) Some think alluding *ad cellulas meretricum*, which were in narrow Lanes, and private places. See *La Cerda*.

(l) *Cephalus* had a Dog of that swiftness, that he took all game; and a Dart of that happiness, that it never fail'd the aim; wherefore he bestow'd himself immoderately on hunting. *Procris*, jealous that some other Nymph was cause of his long stay abroad, watch'd him one day, and lay near him in a Thicket, where he refresh'd himself in the Shade, and courted the Air: She supposing he had courted some Nymph, drew nearer to him; but he hearing the Bushes rustle, thinking that some wild Beast had lurk'd there, threw

(o) *Evadne* the Wife of *Capaneus* (who in the VVar between *Polynices* and *Eteocles*, scaling the *Theban* Walls, was overwhelm'd with Stones, and slain) at her Husband's Funeral threw her self into the burning Pyre.

(p) Daughter of *Acastus*, Wife to *Proteus* Son of *Iphiclus*, one of the *Grecian* Princes, the first slain in the *Trojan* VVar by *Hector*, who was so foretold by the Oracle, yet went on in that Expedition the foremost. *Laodamia* took the news of his death with excessive sorrow, not to be satisfied without the sight of his Ghost, who appearing by night unto her (upon her extraordinary Complaints) she expir'd in his embraces.

(q) *Canis* was a fair Virgin, deserv'd by *Neptune*, who granted her the choyce of a wish; she chose to be a Man, strong, and invulnerable, to the end that she might never more be subject to the like violence. VVith her Sex she chang'd her Name for *Canis*; slain by the *Centaurs* overwhelm'd with Trees; after death chang'd (according to *Ovid*) into a Swan.

(r) *Marpesius*, according to *Servius*, is a Mountain in the Island *Parus*; but *Jordanus*, de *Rebus Gothicis*, speaking of the *Amazons*, and particularly of *Marpesia* their Queen, addeth, that she came to *Caucasus*, and staying there some time, the place was after her nam'd *Saxum Marpesia*.

(s) *Virgil* divides the Infernal Places into five Regions, for Infants, Falsly-condemn'd, Self-murderers, Lovers, VVarriers; alluding to those subterraneous places describ'd by *Plato* lying circular.

Mongst these *Pasiphae* and *Evadne* goes,
With *Laodamia*, reck'ning up their Woes;
Cæneus, now a Woman, once a Man,
Restor'd by Fate to her first Sex again.

Dido amongst these Lovers wandred round
The spacious Grove, with a fresh bleeding Wound;
As soon as near the *Trojan* Heroe drew,
Her through the dark obscuring shade he knew;
(As one who sees, or thinks he saw the Moon,
Which Clouds discover, and conceal as soon)
Then from his Eyes a briny Torrent breaks,
And, in sweet Language courting her, thus speaks.

That News, ah hapless *Dido*, is too true,
Thou didst thy Hands with thy own Blood imbrue.
I was the Cause, the Cause of thy sad Death.
Both by the Gods and Stars I vow, and Faith,
If any is below, I did depart
From thee, best Princess, with a bleeding Heart:
But me the Gods inforc'd (who now compell
To see these Shades, sad Seats, and dismal Hell)
To leave thy Realm; Nor did I ere suppose
My absence could have wrought so many Woes.
O stay, O turn: whom fly'st thou? here to thee
I utter my last words by Fates Decree.

Thus did *Æneas* ease his burthen'd Soul,
Whil'st down his Cheeks the briny Billows roul.
Shee, discontented, casting down her Eyes,
Did not his moving Oratory prize,
But like *Marpesian* Rock or Pillar stood;
Then flies to shelter in the shady Wood:
There to her former Husband she repairs,
Who meets her Love, and comforts in her Cares.

Æneas no less stricken with these Woes,
Follows with Tears, lamenting as he goes.
Then bordering Confines of those Plains they found,
Possess'd by Valiant Souls, in War renown'd;

Tydeus

Tydeus and bold *Parthenopæus* here,
With pale *Adrastus* Shade, did first appear;
Then many *Trojans*, in that long War slain,
So much above lamented, in a Train;
Glaucus, *Medon*, *Thersilocus* he spies,
And th' *Antenorides*, with weeping Eyes;
Then *Polybetes*, *Ceres* Priest, and there
Idæus in his Chariot bore a Spear.
Now from all Quarters Souls about him drew;
'Tis not sufficient once their Friend to view;
They stay, and talk, inquisitive to know
What business brought him to these Shades below.
But *Greek* Commanders, and the *Grecian* Band,
A Man in bright Arms viewing, frighted, stand,
Trembling with Fear; but some, as in times past,
To their Fleet, routed, in disorder hast;
Whil'st others, gaping, raise a feeble Cry,
And in the birth th'abortive Voyces dye.

Here *Priam's* Son, *Deiphobus*, he found,
Mangled all o're, his Face one entire Wound;
His Face, and Hands, his Ears cut off, and Nose,
A lamentable Apparition shews.
Soon as he knew him, crouching, and dismaid,
Covering dire punishments, he pitying, said;

Deiphobus, great *Tenecer's* Royal Seed,
What barbarous Monsters could so vile a Deed?
Could Men in such Immanity delight?
It was reported, thou that dismal Night,
With mighty slaughter of the *Grecians* tir'd,
On a confused heap of Corps expir'd;
I rear'd thy Tomb upon the *Rhoetian* Shore,
And did thy *Manes* thrice aloud implore;
'There are thy Arms, and Name; thee not being found,
I could not lay, dear Friend, in Native Ground.

Then

(t) Son of *Atlas*, famous for swiftness in running. See *Ovid. Met.*

(u) Some understand the King of the *Argives*; others a *Grecian* mention'd by *Homer* in the *Trojan* War; but the first is the truer; describ'd pale, in respect to his timorous flight from the Battel.

(x) A *Trojan*, Son of *Antenor*, kill'd by *Agamemnon*, as *Diſtys* reports; the Poet may likewise be understood of another *Glaucus* that came to aid the *Trojans*, *Iliad. 6.*

(y) *Medon* was a *Grecian*, Son of *Oileus*, *Iliad. 2.* nor was there any mention'd of that name amongst the *Trojans*; whence *La Cerda* reads here *Mydon*, a *Trojan*, slain by *Achilles*, *Iliad. 21.*

(z) Not meaning the three foregoing persons, saith *Servius*, but three others; for *Homer* gives other names to the Sons of *Antenor*, viz. *Archilochus*, *Acamas*, *Helicon*.

(a) Charioteer of *Priam*, mention'd in the last of the *Iliads*.

(b) *Diſtys* Cretensis, lib. 5. *Melelaus* (saith he) took *Deiphobus*, who, as we said, after the death of *Paris* married *Helena*, and cutting off his Ears, his Arms, his Nose, and all other parts of his Body by degrees, kill'd him with great torture. *La Cerda* supposeth the Poet to allude to the *Julian* Law concerning Adultery, whereby the Husband, if he took any Man with his Wife, and would not kill him, might maim or cut off any part of his Body.

(c) VVith respect to the three-fold repetition of *Vale*. *Servius* upon this Verse, *Æn. 2.*

Sic, O sic positum affati discedite corpus.

The sense (saith he) is this; Give me the Funeral comfort, that is, speak to me as they do to the Dead, *Vale, Vale, Vale.*

(d) The Antients took great care that no Man should be buried in a Grave, which another Body had taken up before.



*Atque heic Priamidem: lanitatum corpore toto
Deiphobum vidit, lacerum crudeliter ora,*

Domino ROGERO

Tabula



*Ora manusq. ambas, populatq. tempora rapit.
Sutibus et truncas in hunc sibi vulnere naves.*

LANGLEY Baronetto.

merito votiva.

Then he reply'd: Thou didst, my dearest Friend,
My Funeral Rites, and Obsequies attend:
But my own Fate, and false ^e Wife, sent me here;
I, as Love-tokens, these her Favours wear.
For, as thou know'st, we pass'd with fond Delight,
Never to be forgot, that last ^f sad Night,
When through high *Troy* that fatal Horse did come,
Bearing an Army in his pregnant Womb:
Then she, pretending Piety, advanc'd
With *Phrygian* Dames, and ^g *Bacchanalia's*, Danc'd,
Bearing a blazing Torch amidst the Rites,
The *Grecians* from a lofty Tower invites.
Drowse with Sleep, and wearied out with Woes,
In my unhappy Bed I took repose;
When deep and pleasant Sleep my Soul possest,
Like the sweet quiet of Eternal Rest.
Out of my Chamber then all Arms she laid,
And from my Head my ^h trusty Sword convey'd;
Opens the Gates, lets *Menelaus* in,
Expecting thus his long-lost Love to win;
And, by so great a piece of Service, gain
An expiation from all former stain.
Brief, they broke in, with whom *Ulysses* joyns,
That curst Contriver of all dire Designs.
Ah! may the Gods such Cruelty repay,
If for the *Greeks* with pious Lips I pray.
But what strange Fortune brought thee here alive?
Did some mistake in Navigation drive?
What was the Cause? or by the Gods Commands
Com'st thou to dark and miserable Lands?

By this the ⁱ Golden Chariot of the Sun
Celestial stages to high Noon had run;
Their whole time thus there they had talking staid,
When briefly *Sibyl*, thus advising, said.

Night

(e) *Helena* (as we said) upon the death of *Paris* became the Wife to *Deiphobus*, so order'd by *Priam*; but against her will, as she complains in *Euripides' Troad*.

(f) That last night of *Troy* is by *Valerius Flaccus* term'd *Nox Durica*, ab equo Duratco.

(g) *Helena* that night pretending to perform the Rites of *Bacchus* round about the Horse, by the Torches (which were in use at those Mysteries and Sacrifices) gave Signal to the *Grecians*.

(h) They us'd amongst the Ancients to hang up their Sword and Arms at their Beds head when they went to sleep: So is *Nestor* describ'd by *Homer*, lib. 10. and *Appian*, lib. 3. *Cato* (saith he) missing his Sword which us'd alwaies to be by his Bed side, cry'd out, that he was betray'd by *Domestic Enemies*.

(i) The Interpreters of *Homer* and *Virgil* observe, that these Necromantick Rites must not exceed the space of 24 hours; for which reason the *Sibyl* here hastens *Aeneas*, urging, that it was now past midnight, and the morning of the second day ready to rise. So *La Cerda* best interprets; in which sense *Varro*; *Noctis meridiem*.

Night hafts, great Prince, and Hours, in weeping, glide:
This is the place where the two waies divide;
The right, which to great *Pluto's* Palace bends,
Leads to *Elysium*; but the left descends
Unto the Land of Torments, impious Hell,
Where tortur'd Souls in utter Darkness dwell.

Great Priests, be not mov'd, *Deiphobus* said,
I straight shall fill the number of the Dead.
Go on our Glory, go with better Fates;
And whilst he spake, to shady Groves retreats.
Under a left-hand Rock the Prince now spy'd
Vast Walls, with triple Trenches fortifi'd,
Which *Phlegeton*, with flaming Waves surrounds,
Whose furious Stream 'gainst thundring Cliffs resounds.
Th'enchanted Gates were wondrous large, and strong,
Which on huge Adamantine Pillars hung;
No strength of Men, nor Steel, nor Gods, hath power
This to destroy; high stands the brazen Tower.
Girt in a bloody Robe, *Tisiphone* keeps
The Passage Night and Day, and never sleeps:
Here cruel Stripes resound, and groaning Pains,
Clashing of Steel, and rattling mighty Chains.

Much troubled at the Noise, *Aeneas* staid;
What lamentable Skreeks my Ears invade?
How are they tortur'd? whence those hideous Cryes?
Virgin relate, he said; then she replies;
Great *Trojan* Prince, no Soul that's innocent,
Over these impious Thresholds ever went:
When *Hecate* on me this place bestow'd,
She all these Parts, and Seats of Torture shew'd.
O're these sad Realms stern *Rhadamanthus* reigns,
He hears, then judging Criminals, constrains
Their secretest Offences to declare,
Crimes at their last Hour unrepented were.

Cruel

(k) At this Rock in *Tartarus*,
Homer makes the fall of *Phlegethon*
and *Coccyus* into *Acheron*, *Odys.* 10.

(l) Interpreted proverbially, in
respect to the hardness of Adamant;
of which, upon *Aeschylus*, *Prom.*
Vinct. not far from the beginning,
(thus perhaps to be restor'd)

Ἀδάμαντος δαυαίνον ἀπὸντος μέδον,
thus a Scholiast, not yet publish'd,
Ἀδάμαντος ἵδωτος ἔτι σφῆρος ὡς μὴ δαυαίνον
καὶ σφῆρος τινὲς αἰῶνας, αἰῶνας δὲ βάλον, ἢ
ἀπὸ τῆς ἰσχυροῦς, δαὶ τὸ μὴ Ἀδάμαντος
ἰσχυρὸν ἔχειν ὡς αἰῶνας. τὸ δ' αἰῶνας δαυαίνον
ἔστιν ὡς αἰῶνας; The Adamant is a
Stone so hard, that no Iron can cut
it; yet with the Blood of a Goat or
Lion it is softened; because the Stone
is cold and dry, the Blood hot and
moist.

(m) Because the place of the
Furies, who sit at the entrance, *Ovid*,
Met. 4.

(n) According to the opinion
of *Plato*, who thus distinguisheth the
powers of *Rhadamanthus* and *Minos*.

Cruel *Tisiphone* insulting shakes
Her dreadfull Whip, and arm'd with twist'd Snakes
In her left hand, straight on the guilty falls,
And Troops of unrelenting Furies calls.
On groning hinges then th'enchanted Gates
Wide open fly; seest thou what Porter waits
In th'Entrance there? what Monster keeps the dore?
Hydra with fifty ugly jaws: one more
Cruel than this by farr, within doth dwell,
Whence two steep waies lead headlong down to
So far it doth beneath Earths surface lie, (Hell.
As tall *Olympus* thrusts into the Skie.
Here young *Titanians* be, Earths antient Race,
With Thunder sunk down to the lowest place;
Here I the two *Alcides* beheld,
Whose mighty size all Fictions far excell'd, (strove
These, though but mortals, storm'd high Heav'n, and
To drive from his Celestial Kingdoms *Jove*.
I saw *Salmones* as he tortur'd fate,
Who Lightning could, and Thunder imitate;
Brandishing Flames, he in a Charriot rode
Through *Greece* in triumph, honor'd like a God;
And did inimitable Fire and Rain,
With Brass, and speed of hornd-hoof Horfes feign:
But through the Clouds, at him great *Jove* did aim
A Thunder-Bolt, pointed with piercing flame;
Not with slight Squibs, or Crackers on him fell;
But with a whirlwind tumbled him to Hell.
Th'all-Parent Earths huge Of-spring I beheld
Tityus, whose body nine whole Acres fill'd;
Where a huge Vulture, with a crooked Bill,
Lies tearing his immortal Liver still;
And, Dainties searching, dwells upon his Breast,
Nor grants to his renewing Bowells rest.

Zz

Should

(o) *Titan* son of *Cæum* and *Vesta*,
with his Sons (Gyants nam'd after
him) warred first against *Saturn*,
then against *Jupiter*, by whom cast
into Hell.

(p) *Orbus* and *Ephialtes*, Sons of
Neptune and *Iphimedia*, the wife of
Aloeus (whose name they bear)
laid *Pelion* upon *Ossa*, to climb up
into Heaven and unthroned *Jupiter*,
but were kill'd by *Apollo* and *Diana*.

(q) *Salmones* desirous to assume
unto himself Divine Honors, made
some Machines (our Author saith
here of Brass, others with Timbrells
made of Skins) and Fire-works,
to imitate Thunder and Lightning;
for which, struck with Thunder by
Jove. The Crime aggravated by the
Place where it was acted, *Elis* a Ci-
ty where *Jupiter* was most particu-
larly honor'd. The same usurpation
is reported of *Metellus Pius*, *Ma-
crobi.* 2. 9. and of *Caligula* by *Dion*.

(r) *Jove* having gotten with
Child *Elara*, fearing the jealousy of
Juno, cleft the Earth, and hid her
therin till the time of her delivery.
She brought forth this Son, who at-
tempted the Chastity of *Latona*, for
which, by her Son *Apollo* thrown in-
to Hell, where a Vulture feeds on
his Liver which daily renews for his
Torment.

Should I the *Lapithes* dire Seats make known,
 ' *Ixion*, and *Pirithous*? a huge stone,
 Ready to drop, hangs o're their frighted heads;
 On ' golden Feet stand high and " genial Beds,
 And Boards before them fill'd with Princely Cates;
 But neer the greatest of the Furies waits;
 Who brandishing a Torch, starts from her seat,
 And thundring in their face, forbids to eat.
 Here Brother-haters are with pains repaid,
 Who slew their Parents, or their * friends betraid;
 Or brooding lay on golden heaps alone,
 These thousands are, which did impart to none;
 Those in Adulterie slain, or those ' rebell,
 And did their native Prince to Traitors sell,
 Here meet their Dooms; seek not these woesto found,
 Nor by what way Fate did their Souls confound.
 These rowl huge stones, and stretch'd on ^z wheels do
 There ^a *Theseus* sits, and shall eternally; (lye;
 Aloud through Shades, sad ^b *Phlegyas* mourning cries,
 Admonish'd, ^c Justice learn, nor Gods despise.
 This to a potent Prince his Country ^d sold,
 And ^e Laws enacted, and repeal'd for Gold;
 That beds his Daughter, and no Incest spar'd;
 All dar'd bold Crimes, and thriv'd in what they dar'd.
 Had I a hundred Mouths, as many Tongus,
 A Voice of Iron, inspir'd with brazen Lungs,

(f) *Ixion* having slain his Father-in-Law, wander'd up and down the Earth, despis'd by all, untill *Jupiter*, mov'd with his Repentance, took him up to Heaven, where he solicited *Juno* (which Example *Jupiter* had before given him lying with his wife *Dia*, by whom he had *Pirithous*) on a Cloud in her shape, wherewith *Jupiter* deceiv'd him, he begot *Centaurs*: *Jupiter* for the insolence of this attempt, at first only banish'd him to Earth; But there bragging of *Juno*'s favours, he put him in Hell, to be tortur'd upon a Wheel.

(r) *Fulcræ* are the Feet and Pillars that support the Bed; nor is this any thing repugnant to the custome of the *Grecians* and *Romans*, who laid their Beds on the Ground when they went to supper; since sometimes it is certain they rais'd them upon such Posts, whence the *Tori* are call'd here *Alti*. Thus *La Cerda*.

(u) This some interpret of *Tantalus* King of *Corinth*; others of *Phineas* King of *Arcadia*, who having pull'd out the Eyes of his Sons, by infatigation of their Mother-in-Law, fell himself blind, and had his meat taken from him by the Harpyes; *Apollon*, *Argonaut*, &c. Hence they conceive our Author to feign that he had the like Torment in Hell; The wicked (as *Plato* saith) carrying the marks of what they have done in this life, at their backs in Hell; that their punishments may be suitable to their offences: But *Spondanus*, whom *La Cerda* follows, understands this of *Pirithous*.

(x) Alluding to the Law of the twelve Tables; *Patronus*, *si clienti fraudem fecerit, sacer esto*.

(y) Some conceive he hath respect to the Servile war, which (as *Florus* saith) was as important as the *Punic*: It was manag'd by *Eumus* General of the Slaves in *Sicily*, and cost much *Roman* blood; against him were employ'd three Consuls, first *C. Fulvius Flaccus*, then *L. Piso*, and *P. Rapius*, who overthrew them; Yet presently after *Athenio* a Shepherd took up *Eumus* his quarrell and Arms, and was overcome by *M. Aquilius*. Others think this is meant of *Spartacus* the Gladiator, who got together an Army of Slaves, and gave many Poils to the *Romans*, till at last slain by *M. Crassus*. (z) *La Cerda* saith much of this kind of Torture, as us'd by the *Gracians*, and *Romans*, the summe whereof is this; The Offender brought to an high eminent place, was ty'd to the Spokes of the Wheel, his Limbs much distended, in a circular Form, then hung up; next turn'd about with the Wheel as swift as possible, till his Bowells fell out, and his Limbs were torn alunder: The torment was increas'd by Fire, and a weight at his Feet. (a) The Story saith that *Theseus* went along with *Pirithous* to Hell to steal away *Proserpina*, for which he was condemn'd to sit upon a Rock, which he did untill *Hercules* came there, who set him at liberty, yet not without so much difficulty, that he came from thence *exhaust*; in relation to that part which he left behind *Titius* expounds the eternal sitting of our Poet, *lib. 1. Locor. Cap. 11.* but is derided by *Villicomarus lib. 1. Animadvers. Cap. 14.* Others referre this to the return of *Theseus* after Death. (b) Father of *Ixion*, who burnt the Temple of *Apollo* in revenge of the Rape of his Daughter by him; For which *Apollo* shot him, and then sent him into Hell. The Ambiguity of the word *Phlegyas* admits a second interpretation, for it may be the Accusative Case; as if the *Phlegya* (a People of great impiety, as *Pausanias* in *Boeot.* attests) were here admonish'd by *Theseus*. (c) There is a Story of a Maid at *Padua*, who falling mad, spoke Greek and Latine, wherof she was till then ignorant; and being thrice demanded which was the best Sentence in *Virgil*, as often repeated this Verse. (d) *Servius* here cites two, *Lasthenes*, who sold *Olynthus* to *Philip*, and *Curio*, who sold *Rome* to *Caesar* for twenty seven thousand *Sesterces*. (e) The Laws were engraven in Tables of Brals fasten'd to Pillars in publick places, which when they were repeal'd were taken down: In these Tables *Salmasius* saith, besides Laws and Edicts, were the divisions of Grounds, Astronomical Tables, and other things ordinarily cut; call'd *tabulae fastenae*, because fasten'd to Pillars

I could not all their several Crimes declare,
 Nor the variety of Tortures there.
 When *Phœbus* long-liv'd Priestess thus had said,
 Go on, she bids, no time should be delay'd,
 And now our promis'd Gift we must present;
 I see *Cyclopean* Walls of vast extent,
 And mighty Gates, with stately Arches, where
 We were commanded the rich Bough to bear;
 Then through dark waies they went with equal
 The mid-path taking, and approach the place. (pace,
Æneas, purg'd with ^f water, enters now,
 And fix'd on gloomie Gates the Golden Bough.

This done, they came to seats of Ioy, and Rest;
 Groves, happy Mansions of the ever blest,
 Which larger Skies cloath with a purple Grey,
 New Starrs attending their ^g own God of Day.
 Some, in green meads, their time in wrastring spend,
 And gallantly on golden Sand contend:
 Some gracefull Footing with a Song present.
 In a ^b long Robe the *Thracian* Poet went,
 On ^c seven sweet strings, descanting sacred Laies,
 His hand now strikes, his ^k ivory quill now plaies.

Here *Tenecer*'s antient and fair Race appears,
 Magnanimous *Heroes*, born in better years,
Ilus, *Assaracus*, and who built *Troy*'s Spires;
 Their Arms, and empty Chariots he admires;
 Their Spears stuck down, their Steeds about the
 At pleasure fed; what happines they found, (ground
 In Arms, or Charriots, or brave Horse, alive,
 That pleasure under Earth did still survive:
 Others he saw, on each side banqueting,
 Then in a solemn dance glad ⁱ *Pæans* sing;
 Shaded with sweetest Laurel, through whose woods,
^m *Eridanus* rising, rowls his swelling Floods.

Z z 2

Here

(f) They who offer'd to Celestial Gods, washed themselves, as for the Infernal, it was enough to besprinkle themselves: This *Sparcion*, *Servius* refers to the impurity which *Æneas* had contracted by the sight of *Tartarus*; *La Cerda* to another custom of those who went about to sacrifice, which they did not untill they had first besprinkled themselves *lustrali aqua*.

(g) They were of opinion, that in *Elysium* there was a new Sun and new Starrs.

(h) The habit of Musicians was of old, a long Robe down to their feet: of that kind which was call'd *Palla*, of colour commonly purple, or figur'd. See *La Cerda*.

(i) *Callimachus Hymn. in Del.* affirms, that *Apollo* confin'd his Harp to seven strings, because the Swans at his birth sung seven times: But that the Lyre of the Antients was *Heptachordos* is enough known, so first order'd by *Terpander*. *Pliny 7. 56.* *Fulgensius* supposeth the Poet here to allude to the seven kinds of Musick; *Diastemata*, *Systemata*, *Phrioni*, *Toni*, *Metabola*, *Melopæa*, in the seventh he is defective.

(k) *Nascebanus* affirms, that in the time of *Julius* the Third, there was found a Marble Statue, holding in the left hand a Lyre, in the right, a Quill, or Pen: Hence (saith he) it is manifest that the antient Musicians us'd a Quill not a Bow to their Lyre; nor is the Poet here to be understood of the latter.

(l) *Pæan* is a warlike Hymn; of which there were two sorts, one to *Mars*, the other to *Apollo*; The first sung before Battell, the second after Victory. Thus distinguish'd by *Suidas*.

(m) The River *Eridanus* sinks into the ground, and none knows where it riseth again; and therefore is feign'd by the Poet to be in Hell, yet not wholly, but *Plurimus amnis* in relation to the other part on Earth,

Here those that fighting for their Country dy'd,
 And Priests, that whilst they liv'd were chaste, reside,
 With Divine Poets who lov'd *Phœbus* best,
 Or did b'invented Arts mans life asist,
 And others in their memory renown'd,
 Their temples all with snow-white Garlands
 When *Sibyl* thus to those about her spake, (crown'd.
 Adresing to *Musæus*, who did take
 Place in the midst, and taller than the rest:
 Say blessed Souls, and thou of Poets best,
 Where is *Anchises* Seat? to him we come,
 And o're *Cocytus* dismal Billows swim.
 To whom the *Heroe* thus in brief repli'd;
 We have no certain places, but reside
 On Beds of Grass, and walk in " shady Woods,
 And Meadows ever green with chrystal Floods:
 But if you please to scale this rising Brow,
 I shall the neereft way and certainft shew.
 This said, he leading, they the Banck ascend,
 Where glorious Fields they view, to which they
 But old *Anchises* fought with special care, (bend.
 Souls which in pleasant Vales confined were,
 Ready to view once more etherial Skies,
 Where he by chance his own dear Off-spring spies,
 Then takes recognifance of their numerous swarms,
 Their fates, their fortunes, manners, wealth and arms.
 As towards him he saw *Æneas* bend,
 He both his hands did earnestly extend;
 Then bathing of his cheeks with tears, he said;
 Ah art thou come! thy Piety hath made
 Easy the way; Son, have I leave to see
 Thy face, and freely to discourse with thee?
 So I did, calculating Seasons, look
 Just for thee now, nor hath my care mistook.

(n) *Servius* observes that the Souls of *Heroes* us'd to be worshipp'd in Groves: with which agrees the testimonie of *Lilius Giral- dus Syntag: 17*. That Groves were made consecrated by Temples of the Gods: and thence as *La Cerda* conceives borrow'd their name à *lucendo; quod ibi accenderentur lumina, Religionis causa*.

From

From what strange Lands, through vast Seas hast thou
 That I enjoy thee now once more, dear Son? (run,
 What perills hast thou past? how did I fear
 Danger in *Libya*, whilst thou linger'dst there?
 Then he repli'd, Blest Father, thy pale shade,
 To seek thee here, oft strickt Injunctions laid.
 On *Tyrrhen* Shores the Navy rides; oh grace
 Me with thy hand! nor fly from my embrace.
 Then down his cheeks a briny deluge rould.
 His neck three times he labour'd to infold,
 And thrice the Shadow swift evasion finds,
 Like flying Visions, or more nimble Winds.

When in a winding Vale *Æneas* sees
 A secret Grove, Woods, and resounding Trees,
 And pleasant Seats, which *Lethe* water'd; here
 A world of various Nations did appear;
 As thick as Bees, when they in Meadows cling
 To various Flow'rs, and rissle all the Spring,
 And silver Lillies are beleaguer'd round,
 Whilst with mixt murmurs all the Plains resound.
Æneas at the wonder struck with Fear,
 Inquires the cause, and what those vvaters were;
 Or vvhy so many persons on each side
 Did fill the Banks? *Anchises* then repli'd;
 Souls that must take new shapes, at *Lethe's* brink,
 Quaff secure draughts, and long Oblivion drink:
 Secrets of Fate now I desire to shew,
 That thou our numerous Progeny mai'st know;
 By which thou mai'st build greater hopes, and more,
 Landing at last on *Latium's* fertile Shore.

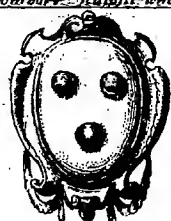
Sir, must pure Souls review etherial air,
 And to slow Bodies once again repair?

Why



Hic Vir, hic est tibi quem
Augustus Cæsar, diuū
Sacula: quæ rursus
Saturno quondam, super
Proferet Imperium.

Dñō: GVILIELMO COURTNEY,
in Devon Tabula



promitti sapius audis,
genus: aurea condet
latio regnati per arua
& Garamanthas, & Indos.

Eqviti Aurato, de Powderham
merito Votiva,

Why have the wretches such a dire delight?

Then thus *Anchises* said; I shall recite

(Nor will I hold thee in suspense dear Son)

Each circumstance, so went in order on. (Robe)

From first, Earth, Seas, and Heav'n's all-spangled
The Golden Starrs, and *Phœbes* silver Globe,

A Spirit fed, and to the Mass conjoin'd,

Inspiring the Vast body with a Mind.

Hence Men, and Beasts, and Birds, derive their strain,

And Monsters floating in the marble Main;

These seeds have fiery vigour, and a birth

Of Heavenly race, but clog'd with heavy Earth,

Our dying Bodies, and dull Limbs annoy;

From hence they fear, desire, they grieve, and joy;

Nor more they mind their high descent, when they

Imprison'd lye in a dark house of clay.

But when an end of pleasant life they make,

Not all corporeal punishments forsake

The wretches; for 'tis just to cleanse, with pains,

Their wondrous and their long contracted Stains:

There, for old Crimes, they several Tortures find;

Some hang a sport to every idle Wind,

Others, vast Billows purge, some fry in Fire;

All ° punish'd for themselves; some few retire

To great *Elysium* then, and happy Plains,

Til ancient Time obliterate their Stains,

Leaving a Fire clens'd from all earthly sense

A pure Etherial Intelligence.

All these, a thousand years being finish'd, God

Calls in great Troops to the *Lethæan* Flood,

That they forgetting, may Heavens convex view,

And act Old parts again in Bodies New.

Anchises then his Son and Her, this said,

Mongst busie Troops and noysfull throngs convoid,

Then

(o) Omitting the Explications of
Servius and *Turnebus*, we under-
stand with *La Cerda*, by *patri mones*,
to undergo the Tortures of the Fu-
ries: For *Ælius Stilo* (cited by
Lilins Givaldus Synt: 6.) saith, that
the *Manes* are nothing but the *Dii*
inferi.

Then takes a Hill, from whence they might discern
 Their March, their Order, and their Persons learn.
 I'll shew thee now our glorious *Dardan* strain,
 Whose mighty Of-spring must o're *Latium* Reign;
 Illustrious Souls that will our surname bear;
 In brief, I shall thy Destiny declare.
 Seest thou that Youth, that leans upon his Lance?

He first must to *Ethereal* Air advance;
Sylvius an *Albane* name, thy ^p Posthume Race,
 Sprung from *Italian* Blood, next takes his place;
 To thee, then old, him thy *Lavinia* brings
 Forth in the Woods, a King, and Sire of Kings:
 From whom our Race shall in long *Alba* reign.
 Next, ^q *Procas*, th' honour of the *Dardan* strain,
Capys, and *Numitor*, then *Sylvius*, he
Sylvius *Aeneas* shall be stil'd from thee;
 Like Piety and Arms shall him renown,
 When he in *Alba* shall enjoy the Crown.
 What mighty strength these yong men shew, behold!
 But civil ^r wreaths their Temples must enfold.
 These ^s *Gabii* shall, ^t *Noment*, and ^u *Fiden* found,
 And ^v *Collatine* Tow'rs erect on rising ground,
^w *Pometia*, ^x *Inui*, ^y *Bola*, ^z *Cora* plant, (want.
 Such shall their names be, though now names they
 And next great *Romulus* to his Grandfire joins,
 Whose Mother *Ilia* sprung from *Teucer*'s loyns.
 Seest thou two Crests shine on his stately Crown?
 This *Jove* himself shall honour as his own;

(p) Upon the death of *Aeneas*, *Lavinia* big with child fled the Court, and secur'd her self in the Woods, there she was preserv'd by *Tyrrhus* the Kings Herdman, and deliver'd of this *Sylvius*, so nam'd from the Woods wherein he was born; but after she had been a while mislead, the people murmur'd, and laid the aspersions of her death upon *Ascanius*, who succeeded his Father. This her Host knowing, perswaded her to return to Court; which she did, and was lovingly entertain'd, and well allow'd all his life; And at his death, *Ascanius* prov'd himself son of *Aeneas*, and setled the *Alban* Throne upon his brother *Sylvius*, and the chief Pontificate upon his own Son *Julius*. So from *Sylvius* the *Alban* Kings are said to have descended unto *Romulus*, and from him were call'd *Sylvii*; who reigning in long *Alba*, fullfill'd the promise of *Jove* to *Venus*.

(q) *Procas* is here call'd *Trojan* *gloria gentis*, because the Father of *Numitor*, Grandfire of *Rhea*, mother of *Romulus*.

(r) An Oken Garland was the Reward of him who had sav'd the life of a Citizen of *Rome*.

(s) A City in *Via Prænestina*, built by *Galatius*, and *Bius*, brothers, *Sicilians*, thence perhaps the name *Gabii* in the plural number.

(t) A midland City belonging to the *Latines*, according to *Livy* and *Protolmy*.

(u) A Colony of the *Latines*. This City was demolish'd by *M. Aemilius* the Dictator. *Strabo* saith it was distant from *Rome* thirty Stadias.

(x) *Collatia* (saith *Festus*) was a town neer *Rome*, so call'd because the Wealth of other Cities was conferr'd there; whence that Gate of *Rome* so nam'd. *Servius* saith it was built by *Tarquinius Superbus*, but rather by the *Alban* Kings, and augmented by *Tarquinius*. That which commonly follows *Laude pudicitie celebres &c.* is not *Virgil's*, but inserted by some Impostor, friend to *Lucretia*.

(y) By *Pliny* reckon'd amongst the eminent Towns of *Latium*. *Ortelius* will have it the Head of the *Volsi* in *Campania*.

(z) A City in *Thuscany*, so call'd from *Tan*, whom the *Latines* nam'd *Inuis*. *Macrob. Saturn.* 1. 22. *ab incundo passim cum omnibus animalibus*, saith *Servius*. (a) A City plac'd by *Ortelius* among the *Samnes*; Mention'd by *Pliny* 2. 5. among the *Latian* Towns. It was taken by *Martius Coriolanus* in behalf of the *Volsians* in his Expedition against the *Romans*. (b) A City mention'd by *Strabo*, and by *Pliny*, who affirms that the *Corani* are descended from the *Trojan Dardanus*, (c) *Romulus* was grown, in his Age, too severe to the Senate; and they in the Senate-house tore him in pieces, and so convey'd him away under their Gowns; the multitude missing him, storm against the Senate, but are pacifi'd by the subornation of *Julius Proculus*, who sware he saw *Romulus* in the Night season in shape more majestick than was wont; and that he charged that they should cease their Grief for him, and pursue their Military affairs; for his City should at length be the head of the World, and that himself, rais'd up into Heav'n, was made a God.

By

By this man's *Auspice*, Son, great *Rome* shall rise,
 Queen of the World, and Rival of the Skyes;
 He shall seven Hills with one huge Wall surround,
 Happy with Men in Peace and War renown'd.

As *Berecynthia*, crown'd with Turrets, rides
 In state through *Phrygian* Cities, by her sides
 A hundred Nephews, Of-springs of the Gods;
 All Heaven's Inhabitants, all in high aboads.

But hither turn thy Eyes, this Nation see,
 Here *Cæsar* comes, and these thy *Romans* be;
 Now all *Ascanius* Progeny arise,
 Under the mighty Axe supports the Skyes.

There, there's the Prince, oft promis'd us before,
 Divine *Augustus Cæsar*, who once more
 Shall Golden Days bring to th' *Ausonian* Land,
 Kingdoms of old King *Saturn* did command,
 And shall his power to *India* extend,

Beyond the Annual Circle, and beyond
 The Sun's long progress, where great *Atlas* bears;
 Laden with Golden Stars, the glittering Sphears;
 At his approach Heaven's Oracles will shake

The *Caspian* Realms, and the *Mæotick* Lake;
Nile in seven Channels shall amazed stand;
 Nor did *Alcides* progress so much Land,

Though he the ^d Hart and ^e Boar did overthrow,
 And *Lernian Hydra* trembled at his Bow;
 Nor *Bacchus*, who with Viney Reigns came down,
 Driving fierce Tigers from tall ^f *Nysa's* Crown.
 Doubt we to raise our Glory then? shall we
 Despair to plant our selves in *Italy*?

What's he, with Olive crown'd, does Offerings bring?
 The ^g Silver Tresses of the *Roman* King,
 And hoarie Chin, I know; he first shall come,
 From a mean People, to establish *Rome*,

A a a

VVith

(d) Of this Stag the story is uncertain, some affirming that it was neither slain nor shot (as our Poet implies) by *Hercules*, because sacred to *Diana*, but taken by him running; others with Nets, others sleeping; it is call'd *Eripes*, as by the *Greek* Fables *ἑρπιδης*, being feign'd to have brazen Feet: Though *Scædiger* affirm the Epithite to be common to all Stags, upon that of *Ausonius*.

Vincunt aripides ter terno Nestore cervi.

So *Hesychius* interprets *ἑρπιδης*, *ἑρπιδης*.

(e) A Boar which haunted *Erimanthus*, and wasted all *Arcadia*, was by *Hercules* taken and carried to *Enrythens*; the Teeth of this Boar hung up a long time in *Apollo's* Temple at *Cuma*.

(f) A City of *Arabia*, to the Nymphs whereof *Jove* deliver'd *Bacchus* to be brought up; whence some conceive he is call'd *Dionysius*.

(g) *Numa Pompilius*, second King of *Rome*, was white-hair'd from his Infancy; but *La Cerda* refers this to his great VVisedome; of which *Dion. Chrysost.* *Orat.* 25. *Numa* (saith he) undertaking the charge of *Rome*, when as it was little, mean, planted in a strange Countrey, her Citizens mix'd and bad, Enemies to their Neighbours, poor, unciviliz'd, living dangerously by reason of the cruelty of *Romulus*, he establish'd them in the Land, made them Friends to their Neighbours; gave them Laws, Gods, and a Commonwealth, and was Author of all the Happinesses that ensued to them.

With Rites, and Laws, and from a barren Land
Invited, must receive a great Command ;
^b *Tullus* succeeds, who shall from slothfull Farms
Rouse idle Men, and exercise in Arms (Arch,
Troops, knowing no Triumphs yet. To Heavens bright
Next him behold vain-glorious ^c *Ancus* march,
Now also, now too much with popular grace
Delighted. Wilt thou see the ^k *Tarquin* Race ?
And the revenging ^l *Brutus* haughty Soul ?
His ^m *Fasces* born before him to the Pole :
He first the Consul's Dignity shall take,
And o're his Sons the cruel *Axes* shake,
For specious Liberty, and to judgement bring,
Because they rais'd new War for their old King :
Although Posterity the Fact may blame,
It was thy Countrey's love, and thirst of Fame.
The ⁿ *Decii*, ^o *Drusi*, stern ^p *Torquatus* see,
^q *Camillus* bringing Gold and Victory.
But those behold, which shine in equal Arms,
Concording Souls, whilst Night their Spirits charms:
Ah when they live, what Wars shall they maintain,
Opposing each ! what Fights ! what Numbers slain !
From the steep ^r *Alps*, and the ^s *Monæcick* Tow'rs,
The Father comes, the Son leads Eastern Pow'rs ;

Your

(b) *Tullus Hostilius*, third King of Rome, of whom *Livy* saith, That he was not only unlike his Predecessor, but fiercer than *Romulus*; his age, strength, and the glory of his Ancestors, excited his Courage; and therefore thinking the City would soon grow old with Idleness, he sought occasions every where of War.

(c) *Ancus Martius*, the fourth King of Rome, who is by *Livy* described, Of a middle temper, betwixt *Numa* and *Romulus*; equal to any of his Predecessors in the glories of Peace and War.

(k) *Tarquinius Priscus* the fifth, and *Tarquinius Superbus* the seventh King of Rome: He omits *Servius Tullus* the sixth King, as worthy Fame as any of the rest; some think because born of a Slave. His Son-in-law, *Tarquinius Superbus*, slew him, his own Daughter drove her Chariot over his dead Body; and Rome did not only not revenge her good King's Death, but gave the Crown to his Murderers. These shames of his Countrey the Poet was willing to overpass.

(l) The Avenger of *Lucretia's* injur'd Chastity (who was ravish'd by *Tarquinius Sextus*, Son of *T. Superbus*) and of the oppressed Commonwealth groaning under the Tyranny of *T. Superbus*, upon his Sons, who conspir'd with the *Vetillii* and *Aquilii* to reduce *Tarquin*.

(m) The *Fasces* were Bundles of Rods with Axes wrap'd in the midst, born before the Kings by two Lictors; afterwards conferr'd on the Consuls.

(n) Of this Family *Decius Mus* the Father, and *Decius* the Son, were most famous: In the *Laine* War, before the Battel, the Roman Consuls, *Manlius Torquatus*, and *Decius Mus*, pitching their Tents before *Capua*, heard a Voice in the Night, saying, That the General on one side, the Army on the other, were destin'd to the Infernal

Gods, and Mother Earth; and that the side whose General perish'd, should have the Victory: Whereupon they agreed between themselves, that he whose Legions first wav'd should bestow himself upon his Countrey, which chanc'd upon *Decius*, and he rush'd upon a present death. The like his Son did in the VVar against the *Gauls*.

(o) The Family of the *Drusi* he especially mentions for *Drusus* his sake, surnam'd *Germanicus*, Son of *Livia Augusta*, VVife of *Augustus*. (p) *T. Manlius Torquatus* (who because his Son fought a Battel contrary to his Command, although he came off Victor, sentenc'd him to death) was nam'd from a Chain (*à torque & armis*) which he took in single combat from a *Gaul* that challeng'd the Romans. (q) *Lucius Camillus* drove *Brennus* and the *Gauls* out of *Italy*, who had taken and burnt *Rome*; by *Plutarch* honour'd with this *Elogium*, *Prætoris virtutis & armis*, The second Builder of Rome. The name, *Tzetzes* (in *Chiliad*.) derives from *τὸ ζῆλον*, *ornare*.

(r) Spoken with a kind of Prophetick Omen; for assigning the *Alpine* and Northern Forces to *Julius Cesar*, the Eastern to *Pompey*, he direct'y implies, that the first should be Victor. The like happen'd betwixt *Alexander* and *Darius*, *Severus* and *Niger*, where the Northern Armies overcame the Eastern. *Vegetius*, lib. 1. cap. 2. thus distinguisheth them, That the Northern are very apt to VVar, the Eastern much afraid of VVounds; for which he gives this reason, That they have less Blood than the other.

(s) A Haven of *Liguria*, from which *Hercules* was call'd *Monæcus*, either because driving away all the Inhabitants he liv'd there alone, or because no God but himself was worshipt there. See *Strabo*, lib. 4. *Pliny*, lib. 3. c. p. 5.

Your hearts to harden with dire War forbear,
Nor with such force your Countreys Bowels tear.
But thou, my Blood, who from the Gods deriv'st,
First pity take, and Arms lay down.
Fam'd with *Greek* slaughters, This in ' triumph shall
From *Corinth* ride, to the high Capitol;
He ^a *Argos* and *Mycenæ* shall destroy,
Revenging Ancestors of antient *Troy*,
And *Pallas* Temple, which they did deface,
On great *Æacides*, *Achilles* Race.
Who thee, renowned ^x *Cato*, can forget?
Nor ^y *Cossus*, nor the ^z *Gracchi's* Deeds repeat?
Or the ^a two *Scipio's*, Thunderbolts of War,
Libya's destruction; or *Fabricius* spare,
Powerfull with little; or ^b *Serranus*, thee,
Turning thy Glebe; where will the *Fabii* Me
Transport! Thou, ^c *Maximus*, the onely Man
That by delays *Rome's* fortune must regain.
Others, I grant, shall mould respiring Brass,
And grave on Marble a more lively Face;
Some better plead; and some Astronomers
Better describe Heavens motion, and the Stars:
Be thou ambitious how to govern best,
In these Arts, *Roman*, thou must be profest,
That we a Peace well-grounded may enjoy,
Subjects to spare, and Rebels to destroy.
Anchises said, they wondring all the while,
Marcellus view, glorious in wealthy ^d Spoil;
This Conquerour must in Virtue all o'recome,
And shall in mightiest Tumults settle *Rome*,
The *Pœni* waft, and *Gauls* rebellious Swarms,
And to *Quirinus* offer thrice their Arms.

(t) He mentions *L. Mummius*, who being Consul, overcame the *Achai*, whence surnam'd *Achaicus*, and demolish'd *Corinth*, for which he triumph'd; and is therefore said here to drive his Chariot to the Capitol, whither those that triumph'd went with great solemnity.

(u) *Paulus Æmilius* (who is here intended) overcoming *Perfes* King of *Macedon*, and reducing that Kingdom to the Romans (for which he triumph'd) is here, thereby said to revenge the *Trojans* his Ancestors, upon the Race of *Achilles*, from whom *Perfes* was descended, and is therefore here call'd *Æacides*. Of the Victory *Livy* gives this account; There was so much Spoil, that every Horseman had 400 Denarii, the Foot 200 apiece; they carried away a hundred and fifty thousand Heads of Men.

(x) The two *Catoes*, both nam'd *M. Porcius*, one having the title of *Censorius*, the younger of *Uticensis*, were fam'd for Learning, Justice, and Wisdom: here the elder is conceiv'd to be meant, as well from the Epithite, *Magnus*, as because the younger was of the opposite Party to *Julius Cesar*.

(y) *A. Cornelius Cossus* having conquer'd *Lartius Tolumnius*, King of the *Veientes*, offer'd the *Opima* spolia to *Jupiter Feretrius*. See hereafter.

(z) The *Gracchi* were one of the most noble Roman Families, allied to the *Scipios*, and therefore are they joyn'd here by the Poet.

(a) Some here understand the two *Scipios*, Brothers, *Publius* and *Cneius*, who died in *Spain*; others, the two *Africanis*, because he adds, *Cladem Libyæ*. *Publius Scipio Africanus* overthrew *Hannibal*, and made *Carthage* tributary to *Rome*, paying yearly ten thousand Talents of Silver for fifty years. *Paulus Scipio Æmilianus*, the Son of *Paulus Æmilius*, adopted by *Scipio Africanus*, took, burnt and levell'd *Carthage* with the Ground, and reduc'd it to a Roman Province.

(b) *C. Atilius* was taken from the Plough, and made Consul, whence he had his surname *Serranus*, à *serendo*: but *La Cerda* labours to prove the story mistaken for that of *Cincinnatus*, of whom is recorded the same.

(c) Amongst the Family of the *Fabii*, whereof 306 were slain at

Cremera in the War against the *Veientes*, *Virgil* particularly chooseth for praise *Fabius Maximus*, who from tiring out *Hannibal* got the name of *Cunctator*, Delayer. Well known is the Verse of *Ennius* here imitated;

Unus homo nobis cunctando restituit rem.

(d) Those Spoils were call'd *Opima*, Rich and Magnificent, that in Battel were taken from the General of an Army. The first of this kind (for we read but of three) were by *Romulus* taken from *Acron*, King of the *Cacinenes*, in the *Sabine* War; the second by *A. Cornelius Cossus*, taken from *Lar. Tolumnius*, King of the *Veientes*; the third here by *Marcellus*, call'd the Sword, as *Fabius* the Shield of *Rome*.

A a a z

Æneas

Æneas here (for he a Youth beheld
 March in bright Arms, whose Personage excell'd,
 But with sad Looks, and a dejected Face)
 Said, Who is this with him keeps equal pace?
 Is he his Son, or one of his great Stock?
 How like to him! what Noise! what Suters flock!
 But Night with gloomy Clouds involves his Head.
 Then, with abortive Tears, *Anchises* said;
 Know not, dear Son, the Sorrows of thy own,
 This Wonder to the World must be but shewn;
 The *Roman* Progeny too great had seem'd,
 Had Heaven bestow'd this Jewel so esteem'd.
 What Groans, from *Mars* his Field, afflict sad *Rome*!
Tyber, when thou glid'st by his recent Tomb,
 What Funerals wilt thou see! nor any shall,
 Like him, who sprung from *Troy's* Original,
 Raise *Latium's* hope; and never *Roman* Earth
 Shall boast that she had foster'd such a birth.
 Ah Piety, antient Faith, th'unvanquish'd Hand!
 None shall him arm'd, though ne're so strong, withstand,
 Whether on Foot he charge the Hostile Rank,
 Or spurr his Steed from Shoulder to the Flank.
 Ah pitied Youth! if thy hard Destiny
 Thou overcom'st, thou shalt *Marcellus* be.
 & Handfulls of Lillies bring, and Purple Flow'rs;
 That I may strew this Noble Soul of ours;
 Let me in Heaps such Presents on him lay,
 And, though the Gifts are vain, an Offering pay.
 Then through those Regions they a Progress made,
 And all those wide Aerial Plains survey'd.
 Walking aside, *Anchises* did inflame
Æneas Soul with love of future Fame;
 After to him ensuing Wars relates,
 Describes *Laurentum*, and *Laurentian* States,

(e) It was a Custom amongst the Antients to erect their Tombs near a River.

(f) *Virgil* reciting this Book before *Augustus* and *Octavia*, she at the mention of her Son *Marcellus* swooned, and was so taken with the Poet's commemoration, that she gave him for every Verse which concern'd her Son ten *Sesterces*; ten *Sesterces* are about 78 pound, 2 shillings 6 pence of our Money.

(g) *Virgil*, lamenting *Marcellus*, alludes to the *Greek* fashion of strewing Flowers upon the Sepulchers of those who died untimely, relating to their momentary vigour and shortness of life.

Directing

Directing him a course how to oppose,
 Or wave the Fury of his greatest Foes.

There are two Gates of Sleep, one made of Horn,
 Through which true Visions to the Skyes are born;
 The other Ivory, polish'd purely bright,
 Whence false Dreams sally to ætherial Light.
 These, when *Anchises* had to's Son declar'd,
 And *Sibyl*, he the Ivory Gates unbarr'd;
 The Prince *Cajeta* finds the nearest way,
 Where both his Friends and Fleet in safety lay.



Sunt geminae belli portas sic nomine dicunt:
Religione sacra, et sacri formidine Martis:
Centum aerei claudunt velles, aeternaque ferri
Robora: nec custos absistit limine Janus.



Tum Regina deum caelo delapsa, moranteis
Impulit ipsa manu portas, et cardine verso
Belli ferratos rupit Saturnia postes
THOMÆ KENDRICK ARD. Tabula merito votiva



VIRGIL'S ÆNEIS

THE SEVENTH BOOK.

THE ARGUMENT.

MAny strange Signs and Prodigies declare,
A Forein Prince must wed th' Ausonian Heir.

Æneas enters Latium; threatned Wants
Turn'd to a jest; the promis'd Land he plants,
And Embassies to King Latinus sends.

A Peace is made. Vext Juno stirs the Fiends,
And calls Alecto's aid, since Heaven denies.

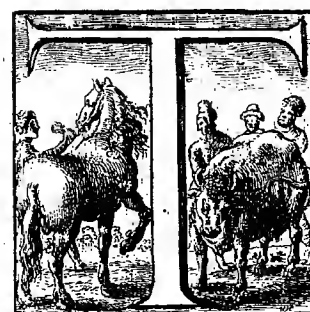
A tame Deer kill'd, has bloody Obsequies.

The Queen and Turnus, spurr'd by Hellish Charms,
From long Peace, Latium rous'd to impious Arms.

Against th' old King's advice, all straight engage:
Ianus Gates open'd, the fierce Vulgar rage.

The Martial List. Camilla, in the Rear

A Virgin, march'd, arm'd with a Myrtle Spear.



Hou didst, ^a Æneas Nurse, Cajeta,
give,

Dying, our Shores a Name shall
ever live;

The place thy Honour keeps, seal'd
with thy Name,

^b Great Latium hides thy Bones, and spreads thy Fame.

But

(a) As Palinurus nam'd a Promontory in Lucania (lib. 6.) and Misenum a Hill in Campania (ibid.) so likewise Cajeta; whom Æneas upon his return from Hell finding dead, buried near the Baie, and built there a City which he call'd after her name.

(b) i.e. Italy. Hesperus, the Brother of Atlas, gave Spain its name, it being from him call'd Hesperia; afterwards flying from his Brother into Italy, that receiv'd the same name, which for distinction sake they call'd Magna.

But Prince *Aeneas*, Rites of Funeral paid,
 Her Monument rais'd, and swelling Seas allay'd,
 Forfakes the Port, unfurling all his Sails,
 Which Night made pregnant with respiring Gales;
 Nor the bright Moon denies his course, but paves,
 With trembling Beams, his way through Silver Waves.
 By neighbouring Shores, ^c *Circæan* Coasts, they run,
 Where the rich Daughter of the Golden Sun
 In unfrequented Forrests hourly calls
 With charming Notes, and burns in stately Halls,
 Loads of sweet Cedar, in Nocturnal flame,
 Running neat Shuttles through a curious Frame.
 Hence Yels, and Lions scorning to be bound,
 In gloomy Night, most hideously resound;
 Bears, and wild Boars penn'd up, fill all with Cryes,
 And huge Wolves howl, of a prodigious size,
 Which the dire Goddess *Circe* there invests
 With fierce aspects, and chang'd to [†] salvage Beasts:
 Lest that the pious *Trojans* should be made
 Such dire Examples, by enticements staid;
 Lest there they anchor, *Neptune* swells their Sails,
 And, o're rough Shoals transports, with gentle Gales:
 And now the Sea blush'd at the Dawn's approach,
Aurora shining in her Golden Coach;
 When suddenly the blustering Brethren slept,
 Onely tough Oars the azure Billows swept.
 Here Prince *Aeneas* saw a spacious ^d Wood,
 Through which untroubled *Tyber's* gentle Flood;
 In nimble eddies, bright with Golden Sand,
 Glides to the Sea; the Chancel, and the Strand;
 Haunted with Fowl, which to the Forrest fly,
 Lulling with pleasant Notes a froward Skye;
 He bids them stand to Shore, with joy they stood,
 And took possession of the shady Flood.

Erato

(c) *Circe*, according to the Scholiast of *Apollonius*, was Daughter of *Aëta*, and *Hecate* Daughter of *Perseus*; consequently the Sister of *Medea*: but by Poets feign'd the Daughter of the Sun, perhaps because all Magick power is deriv'd from him; her name implying no more than his Circular motion. She poyson'd her Husband *Scytha*, King of the *Sarmatians*; whereupon expell'd by her own Subjects from her Kingdom, she fled to this place, call'd from her, *Circaum*. Then an Isle, now joyn'd to the Continent; in respect of which former division perhaps her Groves are here said to be unpassable; if not in relation to the danger of her Charms. See Mr. *Sandys* his *Ovid. Met.*

(†) See the several Fables at large in *Ovid. Met. lib. 14.*

(d) *Strabo* expressly, *lib. 5.* *Aeneas* (saith he) with *Anchises* his Father, and his Son *Alcanius*, came to *Laurentum*, as the Tradition goes, landing near *Hestia* or *Tyber*.

^e *Erato*, now the Times I must declare,
 What Kings of old in ^f antient *Latium* were,
 When first *Aufonian* Shores the Stranger found,
 And the Wars prime Original resound.
 O Goddess aid; I bloody Battels sing,
 And Troubles, which did Princes ruine bring,
 The *Tyrrhen* Troops, and all th' *Aufonian* Land
 Muster'd in Arms; great Tasks I take in hand;
 A mighty Work. *Latinus* aged grown,
 Now in long Peace enjoy'd his quiet Throne.
 Whom Nymph ^h *Marica* did to *Faunus* bear,
 And Royal *Faunus* was King *Picus* Heir;
Saturn, from thee he boasts his Race Divine,
 And thou the first of that Illustrious Line.
 This had no Of-spring, no male Issue left,
 In flow'rie Youth his Sons the [†] Fates bereft;
 One Daughter must enjoy this vast Estate,
 Now ripe for Marriage, and a Princely Mate.
 Many from mighty *Latium* made resort,
 And all *Aufonia* did this Lady court:
Turnus, the Noblest, and most Eminent,
 The Virgin sought, and had the Queens consent,
 Who strove with strange affection them to joyn;
 But dreadfull Omens thwarted her Design.

A sacred ⁱ Laurel 'midst the Court did rear
 A lofty Top, long kept by Pious Fear;
 Which the King finding, he (as they report)
 To *Phœbus* gave it, when he built his Court;
 And the ^k *Laurentians* took from this their name.
 When swarming Bees (a wondrous story) came
 Murm'ring through Heaven, then all at once fate down
 Upon the sacred Laurel's lofty Crown;
 There with imbracing Feet in Clusters clung,
 And roping down on laden Branches hung.
 Then straight aloud the skilfull Augure cries,
 A Stranger from that Region of the Skyes

B b b

Coming

(e) *Servius* observes, that *Erato* is here set for *Calliope*; others are of opinion, that all the Muses are invoked under the name of one. *Pimponius* thinks, that the Poet did purposely invoke *Erato*, because all this VVar of which he is to write was occasion'd by the love of *Lavinia*.

(f) In distinction from the other, call'd New *Latium*, saith *Servius*. That there were two, is attested by *Pliny. lib. 3. 5.*

(g) Alluding (according to *Germanus*) to *Moneta*, by the Greeks call'd *Mnemosyne*, Mother of the Muses.

(h) The same with *Circe*. For *Lactantius*, *l. 1. c. 21.* informs us, that *Circe* after her death was by the *Minturnenses* worshipp'd for a Goddess under the name of *Marica*. Whence *Latinus*, in *Hesiod*, is stil'd Son of *Circe*: which if *Servius* had observ'd, he had not been entangled in so many difficulties, as *Turnebus* observes.

(†) He hints at the *Latine* story, which is this; *Amata* had two Sons, whom, with their Father's consent, she caus'd to be slain for promising and plotting to give their Sister in Marriage to *Aeneas*. (*Serv.*)

(i) That the Laurel was consacrated with the *Roman* Empire, is affirm'd by other instances; as of that eminent Laurel which began to spring up not long after the building of the City, call'd *Lauretum Numæ*. And from that Laurel-branch which after the Marriage of *Augustus*, which a white Hen holding, was by an Eagle let fall into *Livia's* Lap, shortly after growing up to a fair Tree, of which were gather'd the Triumphant VVreaths for the Emperours.

(k) The story may be parallel'd with many, as that *Bœotia* was nam'd from an Oxe, the Capitol from the head of *Tolus* found there: But *Herodian*, *lib. 1.* avers, that *Laurentum* was nam'd from the plenty of Laurels which grew there.

Coming I see, who must with Foreign Powers
 Possess these Coasts, and rule our lofty Towers.
 Besides, as near the King *Lavinia* stood,
 With chaster Brands kindling the sacred Wood,
 Her flowing Tresses seem'd to be a-fire,
 And greedy Flame devouring her Attire;
 Her rich *Tyara* blaz'd, her Crown of Gold
 Sparkling with Jems, now busy Flames infold;
 Fire, and dark Smoke, seize all her Royal Robes,
 And *Vulcan* scales the Roofs, in pitchy Globes.
 But this strange Chance, and wond'rous Prodigie,
 Declar'd the Princels should Illustrious be,
 Her Glory shine, her Fortune should transcend,
 Yet to the People did great War portend.
 But the King troubled, goes to *Albunian* Groves,
 And his Prophetick Father, *Faunus*, moves;
 Where the most great, and shade of all Woods
 Refounds with sacred and sulphurean Floods.
 From hence th' *Italians*, all *Oenotria*, fought
 Answers in doubts: when Gifts the Priest had brought,
 Here he repos'd on skins of slaughter'd Sheep,
 And in the silent Night prepares to Sleep:
 When wondrous Shapes of fleeting Forms appear;
 He talks with Gods, and does strange Language hear,
 Deep *Acheron's* darkest Counsels doth partake,
 And sounds the bosome of th' *Avernian* Lake.
 Here King *Latinus* seeking Answers, slew
 A hundred chosen Sheep, by Custome due;
 Then on their skins, being spread, to rest prepar'd;
 When from the lofty Grove a Voyce he heard.
 To no *Italian* Prince thy Daughter wed;
 Unmake, dear Son, the ready Marriage-bed;
 A° Foreign Match is coming, who shall place
 Our Stock and Name amongst the Stars, whose Race

Must

(1) A Spring and Wood there are of the same name, dedicated to the Nymph *Albunea*, which some suppose to have been *Ino*, Wife of *Atamas*, who threw her self with her Son *Melicerta* into the Sea, to escape her Husband's fury; but swimming, recover'd these parts, and was here also Deified. Others suppose her to be the *Tiburtine* Sibyl.

(m) *Faunus* was Grandchild of *Saturn*, Son of *Picus*; for the merits of his life, he was consecrated a God after his death, and his Oracles in the Wood *Albunea* frequented.

(*) Properly that part of *Italy* inhabited by the *Sabins*, so call'd from *Oenotrius* their King.

(n) In allusion (as is suppos'd) to the Oracle of *Amphiaras*, which who consulted, they lay upon the skins, especially of Rams, for the interpretation of Dreams. See *Cel. Rhod. l. 27. c. 14.* Or as *La Cerda*, because the *Roman* Commanders lay on Beds of skins. *Claud. l. 1. Stilic.*

—quoties sub pellibus egit
Adonas hyemes—

(o) The like Oracle is attested by *John Lesley, lib. 1. of the Scotch Chronicles.*

Must in full power those numerous Nations sway,
 Which *Phœbus* sees, posting from Sea to Sea.
 This counsel by old *Faunus* given in deep
 And silent Night, *Latinus* did not keep,
 But it was trumpeted by flying Fame,
 Which round through all th' *Ausonian* Cities came;
 When first the *Trojans* did at anchor ride
 Near *Tyber's* pleasant Banks, and flow'rie side.
 The King, some prime Commanders, and the Prince,
 Repos'd under a spreading Trees defence;
 Then, to refresh, on verdant Grass being set,
 Viands they lay on Cakes of purest Wheat,
 Making, with juicy Fruit, their Biskets swell:
 Food short, and Stomacks sharp, straight on they fell;
 And hard Foundations violently brake,
 Storming, with bolder Teeth, the fatal Cake;
 Then round about their wheaten Plates invade:
 We eat our Trenchers too, *Ascanius* said.
 Nor saying more; this heard, an end affords
 To all their Toyl; his Father takes the words,
 And, frivolous, did former Threatnings find:
 Then said, Hail Lands, to me by Fates consign'd,
 Welcome ashore, our never-failing Gods,
 This Soyl is yours, these Kingdoms your aboads:
 Such Secrets, now I call to mind, my old
 Father *Anchises* thus to me foretold;
 When thou, dear Son, on Foreign Shores being set,
 Sharp Hunger, Trenchers shall inforce to eat;
 Then let the weary rest, remember there
 To build a City, and strong Bulwarks rear.
 This is that Famine, thus we are undone,
 When Ruine threatned.
 Then let us boldly, with the rising Sun,

B b b z

The

(p) From the Eastern to the Western Ocean.

(q) *Adorea liba.*

(*) Of this eating of their Trenchers, *Strabo, lib. 13.* and *Dionys. Halicarn. lib. 1.* make mention; so that there seems to be as much of Historie as Fiction in this Omen. See *Germanus* upon this place.

(†) Not much unlike to this was that apprehension of as happy an Omen by *Paulus* the Consul in *Valerius Max.* who preparing to war against the *Persian*, coming home one day from the Senate, meets at the door his Daughter *Tertia*, then a Child, whom taking in his Arms to kiss her, and perceiving her to look sad, ask'd her the reason of it; she told him that *Persa* was dead, meaning her little Dog; the Consul presently takes hold of the words, and builds thereupon certain hopes of a most glorious Victory: *Val. Max. lib. 1.*

(r) This Fiction some parallel with a story related by *Grantzius, Histor. Vandal. lib. 1. cap. 17.* *Li-busta*, Queen of *Bohemia*, was advis'd by Oracle to marry him that should dine in the Field upon an Iron Table; which happen'd to be a Countryman, nam'd *Pribislaus*, who turning up his Plough, eat his Meat upon it.



*Aeneas primique ducer, & pulcher Iulus,
Corpora sub ramis deponunt arboris alta.
Instituuntque dapas, & adorea liba per herbas
Subjiciunt epulis (sic Iupiter ipse monebat)
Et Cereale solum pomis agrastibus augent*

Dñs: Henrico Puckring alias Newton de
Tabula me,



*Consumptis heic forte aliis, ut vertere mactis
Exiguam in Cererem penuria adegit edendi,
Et violare manu matrisque audacibus orbem,
Fatalis crustis patulis nec parere quadris;
Heus etiam meritas consumimus, inquit Iulus.*

Charleton, in Com. Cantab. Baronello,
rito votiva.

The Countrey search, to find who rules these Lands,
And several waies see where their City stands.
Now sacrifice to *Jove*, and to the Soul
Of my blest Father; swell the flowing Bowl.
With cooling Branches then he binds his Brows,
And to the * *Genius* of the Countrey vows,
To *Tellus* first of Gods, to Streams unknown,
To Night, and Stars which gild her purple Throne:
Then, on his Knees, to *Jove* and *Sibyl* fell,
And calls his Parents, great in Heaven and Hell.
Here the all-potent Father thrice aloud
From high Heaven thunder'd, and a fiery Cloud
His powerfull Hand did brandishing unfold,
Edg'd with reflecting Raies, and fring'd with Gold.
The *Trojans* here a sudden rumour fill'd,
The time drew near expected Walls to build.
At the blest sign they feast, and cheer their Souls
With joyfull Cups, and crown the flowing Bowls.

Soon as the Morn with Golden Beams set forth,
And took Night's sable Mantle from the Earth,
They make a search; some find *Numicus* Well;
Here *Tyber* flows, and there bold *Latins* dwell.
Aeneas Chosen Persons did prepare,
That to the Court his Embasie should bear,
And for the *Trojans* terms of Peace propound,
With Royal Presents, all with † Olive crown'd.
They hasten to perform what he enjoyn'd:
He, to a shallow Trench, slight Works design'd,
Erects a Fort, and Camp-wise did begin
His first abode to fence with Bulwarks in.

Now going on, they to the Walls drew near,
When *Latine* Towers, and lofty Roofs appear:
Then Gallant Youth, they saw, brave Horses ride,
Or thund'ring in their dusty Chariots pride;

(*) It was the Custome of the Antients, both *Greeks* and *Romans*, at their first entering into a Land to salute the same by kissing the Earth, and by sacrificing; which they did, in regard they believ'd there was a peculiar tutelary *Genius* to every Place and Region: See *Heins.* in *Crepund. Syllian.* *Alexander the Macedon* is reported to have done the like at his coming to *Ilium*, as the Scholiast of *Apollonius* affirms, lib. 2. *Argon.* These topick Deities were never nam'd, but for the greater reverence were stil'd *Di. Sui agros*, and *Di. indigetes*; they were alwaies fix'd to one Place or County. So *Servius*, *Di. topici*, i.e. *locales*, ad alias regiones nunquam transiunt. And yet by the *Genius* of the Place here he will have *Apollo* to be meant.

(f) *Crater* is the largest siz'd Cup: It is strange, what is reported by *Arrian*, lib. 8. of a certain Feast of *Alexander*, whereat were present nine thousand Men, and that all drunk out of the same *Crater*.

(r) *Servius* saith, that this *VVater* decaying, the River was reduc'd to a Fountain; and this again being dried up, the Sacrifices to *Vesta* ceas'd for want of *VVater*, which was to be fetch'd from thence. Perhaps it was more rightly call'd a *Stagnum*, because, issuing from the *Lacus Nemorensis*, it runs through *Ardea* into the Sea. And of this Lake mention is made by *Suetonius*.

(†) Those that were sent to intreat of Peace among the Antients were crown'd with Olive-leaves, and bore Branches thereof in their hands; and therefore *Virgil* calls the Olive elsewhere, *Olivam paciferam*. An Example *Livy* gives of the *Carthaginians* sending Embassadors to *Scipio* for Peace, l. 30. c. 36. His words are these; *Hand procul aberat cum velata insulis ramisq. olea Carthaginiensium occurrit Navis. Decem Legati erant Principes Civitatis, Authore Annibale missi ad petendam pacem; qui cum ad puppem Prætorie Navis accessissent, velamenta supplicum porrigentes, orantes implorantesq. fidem, &c.*

Or



Quanta per Idæos fœvis effusa Mycenis
Tempestas ierit campos, quibus ætus utraq;
Europa atq; Asia fœvis concurrerit orbis:

EDOVARDO HANSON de Woodhouse
Tabula



Audit, et si quem tellus extrema refuso
Submovet Oceano, et si quem extenta plagarum
Quatuor in medio dirimit plaga Solis iniqui.

Genero Comit. Ebor.
merito votiva.

Or casting Lances, or strong Bows they bend,
Or bravely in a Tournament contend.
When one with speed brought to the Royal Ear,
In unknown Garments mighty Men drew near;
He bids them straight be to the Presence shewn,
Then takes his place in his great Grandfire's Throne.
Rais'd on a hundred Pillars, 'midst the Town,
Stood *Picus* Court, and Palace of Renown,
Awfull with Groves, and Mysteries profound.
Here Kings^u receiv'd their Scepters, and were crown'd;
This was the^x Temple, and the Princes Court,
Where they at sacred Festivals resort;
The Nobles here, a Ram being slaughter'd, fate,
In th'antient manner, at^y long Boards in state.
Cut in^{*} old Cedar, the Effigies there
Of *Italus*, and Prince *Sabinus* were,
Who first set Vines, his Hook in bended V Wood;
Saturn without, and † two-fac'd *Janus* stood,
And many more, with honourable scars,
For their dear Countrey got, in bloody V Wars.
Besides, on sacred Pillars all along,
A V World of Arms, Axes, and Chariots hung,
Crests, and huge Bars of Gates, the Ports adorn,
And Spears, and Shields, and Prows from Gallies torn.
Horse-taming^z *Picus* a short Garment wore,
An Augure Staff, and little Target bore:
V Whose Love, when slighted *Circe* could not gain,
She with her Golden V Wand, and powerfull Bane,
Turn'd to a Bird, and py'de his colour'd V Wings.
There fate *Latinus*, in th'old Throne of Kings;
Then bids, the *Trojans* they should usher in,
V Who thus to them did curteously begin.

Say, *Trojans* (for we oft have heard of you,
Your City, and your tedious Voyage too)

Bed of his V Wife *Cenens*, Daughter of *Janus*, before her imbraces) into a V Wood-pecker, both because of the alliance of the Bird's name, and his, and because he us'd that Bird most in Augury; therefore on his head stood the resemblance of a V Wood-pecker.

V What's

(u) He toucheth the most known Custom of inaugurating Kings in Temples. This was done among the Roman People, as *Germanus* observes; for the Magistrates took the *Fasces* out of the Capitol by long Custom.

(x) I believe he alludes to the *Curia Hostilia*, in which not only Divine, but Civil Affairs were transacted; which is attested by *Varro*, lib. 2. *Ling. Lat.* And that their Temples were generally so us'd, is observ'd by *La Cerda* upon the Authorities of *Livy*, l. 23. and *Thucydides*, l. 1.

(y) *Perpetua mensa*. It is certain that the Romans, and others, in the Antient and Heroical times sat at their Meat; afterwards they lay down, as the Greeks, and almost all the East, at this day: See *Calius*, *Lipsius*, *Ciacconius*, and others.

(z) The Roman Emperours, and Nobles, in the Courts of their Houses us'd to place the Effigies of their Ancestors, which commonly were of Wax, Brass, and sometimes Gold and Silver, here of Cedar, which is a wood not subject to worm-eating and rottenness, and therefore their *Scriniæ* where they laid up choicest Records, or Writings, were antiently made of this Wood. Hence, -- *Cedro digna locutus*, *Perf.* These Statues they plac'd in Niches, or Cels, to take out upon occasion, which they did at the Funerals of any of the Family, carrying them before the Hearse. The reason why they so carefully adorn'd their Houses with the Statues of their Ancestors, *Valerius Maximus* gives, lib. 5. cap. 8. *Idcirco in prima adium parte poni solere, ut eorum virtutes non solum posteri legerent, sed etiam imitarentur.*

(†) *Janus* is not only pictur'd *bifrons*, but *quadrisecus*; So in the Coins of *Adrian* the Emperour; expressing his Circumspection and Prudence, looking on either hand, as well before as behind.

(x) *Picus*, fam'd for Augury, is here plac'd in the form of a Roman Augur, according to the institution of *Romulus*, with a Staff crook'd at the bigger and upper end, wherewith the Augurs pointed out the Quarters of Heaven in Divination; call'd *Quirinal*, from the use of the Romans, call'd *Quirites*; or in honour of *Romulus*; and girt with a Robe, call'd *Trabea*, wherof there are three kinds; one of Purple, consecrated to the Gods; the next of Purple, mix'd with some V White, the wear of Kings and Consuls, call'd *Quirinalis*; the third was the Augural, of Purple and Scarlet; all which were borrow'd of the *Etruscans*. This *Picus* in hunting about the *Circean* Promontory was lost, feign'd therefore to have been transform'd by *Circe* (because he yielded not to her solicitations, preferring the chaste

What's your request? what business made you come,
Through all those dangerous Seas, to *Latium*?
Mist'd you your course? or by rough Tempest toss'd?
(For many so 'mongst raging Waves are lost)
That thus you boldly anchor in our Road.
Nor shun our Friendship; know, from *Saturn's* Blood
We *Latins* sprung, without or Law, or Tye,
Justice afford, like the old Deity.
Now I recall, but Time obscureth Fame,
That th'old ^a *Arunci* said, *Dardanus* came
To *Phrygian* *Ida's* Cities, from this place,
And *Thracian* *Samos*, now call'd *Samothrace*:
Who since from *Tyrrhen* *Corite's* Palace gone,
In starrie Courts sits in a Golden Throne,
Filling the number of the Deities.
He said; then *Ilioneus* thus replies.

Great *Faunus* Of-spring, us no Tempest toss'd,
And drove with raging Billows to your Coast;
Nor mist'd our Course; we by advice were brought,
And voluntarily thy Countrey sought,
Driven from our Realms, which not long since excell'd
What e're the Sun from East to West beheld.
From all-commanding *Jove* we *Trojans* spring,
Proud, our great Grandfire is Heavens mighty King;
Our Prince *Aeneas*, *Jove's* Celestial Line,
Thus to attend on thee did us injoyn.
How great a Tempest from the *Grecian* States
Drown'd *Trojan* Fields, and with what various Fates
Those mighty Worlds, *Europe* and *Asia*, strove,
Is known in Lands which endless Seas remove,
And where betwixt four Zones the scorching Sun
Doth through th'Ecliptick Line unbyas'd run.
Transported through so many raging Floods
From that destruction, for our Countrey-Gods

A

(a) The *Arunci* and *Aurunci* were several People, and are afterwards distinguish'd by their place and Commanders: For the *Arunci* were *Latii*, Neighbours to the *Rutilians*, whose Captain was *Turnus*; but the *Aurunci* border'd upon the *Campani*, *Caleni*, and *Suessani*, whose Commander was *Halesus*, Companion of *Turnus*.

A spot of Ground we crave, though ne're so small,
With Air and Water, common unto all.
Nor shall your Kingdome our Plantators shame;
Nor with the smallest blemish blast your Fame
By base Ingratitude; nor shall it grieve
That *Troy* you in your Bosome did receive.
I, by *Aeneas* Force, and Fortune, swear,
His Justice, Valour, and Command in War;
Us many Realms (nor flight us that we bring
These ^b Wreaths, and speak like Men petitioning)
Court'd, that we as one might be conjoyn'd;
But Fate commanded us your Shores to find:
Hence *Dardan* came, and here again would dwell.
With strict injunctions *Phœbus* did compell
Us to seek out ^c *Numicus* sacred Waves,
And pleasant Shores, which *Tyrrhen* *Tyber* laves.
Besides, small Gifts of former Fortune, we,
Preserv'd from burning *Troy*, present to thee.
Anchises offer'd in this Bowl of Gold;
This Diadem King *Priam* wore of old,
When Laws he to th'assembled People gave;
This Mace, and Robe, which *Ilian* Dames did weave.

At *Ilioneus* Speech *Latinus* bent
A stedfast Look, and fix'd his Eyes, intent,
Upon the Earth: The King not much approv'd
Wrought Purple, nor at *Priam's* Scepter mov'd,
As in his Daughters Marriage he delay'd,
Fortunes revolving, which old *Faunus* said:
This was the Son from Forein Lands must come,
Led by auspicious Fate, to *Latium*;
From this a most renowned Race shall spring,
Must the whole World to their subjection bring.
Bless (then he said) you Gods, the work in hand,
And your own will; take, *Trojans*, your demand.

Ccc

I

(b) Suppliants that petition'd for Peace carried in their hands an Olive-branch, which was wrapp'd about with VVool, and some Strings, to represent Bondage. This VVool the Poet here calls *Vitta*, *ῥαδὸν ἰνδίου ἑλίου μεμνημένον*, as describ'd by the Scholiast of *Aristophanes*; by *Aeschylus* in *Supplic.* (near the beginning) call'd, *ῥαδὸν ἑλευσίνιον*, not *ἑλευσίνιον*, as it is in the Text.

(c) Respecting perhaps the Custom mention'd by *Servius*, lib. 12. which was for the *Romans* to use the VVater of the Fountain *Juturna* in their Sacrifices, which runs about *Numicus*; or else the report of *Aeneas* being drown'd, and deified there.

I take your Gifts ; whil'st I am King, enjoy
 Riches of fruitfull Fields, and Wealth of *Troy*.
 And let *Aeneas* come, if he intend
 Such Love to us, and would be stil'd our Friend,
 Nor shun an interview of lasting Peace ;
 Ile give him Earnest with a strict imbrace.
 Now to your King from us this Message tell :
 I have a Daughter, which the Oracle,
 And many Signs from Heaven, to match at home
 Forbids ; from Forein Shores a Prince must come,
 (Such happy Fates for *Latium* they declare)
 Who to the Stars our Stock and Name shall bear ;
 This, I believe, is he, whom Fates require,
 And, if my Mind prompt rightly, I desire.

He orders then choyce Horses forth be led,
 Snow-white three hundred, in high Stables fed ;
 Which to the *Trojans* were in order brought,
 In Purple Trappings curiously wrought :
 Gold Poitrels on their Breasts, from Head to Feet
 Cover'd in Gold, they champ'd the Golden Bitt.
 A Chariot for *Aeneas*, every Steed
 Breath'd from his Nostrils Fire, ætherial Breed ;
 Of the same kind, which cunning *Circe* stole,
 Whose Mortal Dam brought an Immortal Fole.
 With these Gifts, and the Answers of the King,
 Home Peace, the *Trojans* bravely mounted bring.

But then behold ! from *Argos* did repair
Iove's cruel Wife, and flying, cuts the Air.
Aeneas, and the *Trojan* Fleet, she spies
 From high *Pachynos*, through ætherial Skyes ;
 Now saw them Houses build, and Bulwarks make,
 And trusting to the Land, their Ships forsake,
 Benumm'd with bitter Grief, all Motion ceas'd ;
 Her Head then shaking, thus she eas'd her Breast.

Ah hatefull Race, and *Trojan* Fates, which stain
 Our Fates ; why dy'de not these on th'*Ilian* Plain ?

Why

Why not made Slaves ? why did they not expire
 In *Trojan* Flames ? through Enemies, through Fire,
 These found a way. I weary grow of late,
 Or without Vengeance satisfi'd my Hate.
 Yet bravely I these Fugitives pursu'd,
 Whom their own Countrey's ruins did exclude,
 Against them, I made the whole Ocean rise,
 With the united power of Waves and Skyes.
 What *Scylla*, *Syrts*, *Charybdis* me avail'd ?
 They to sweet *Tyber's* long'd-for Chancel sail'd,
 Clear from rough Seas, and me. ^d *Mars* ruin'd quite
 The mighty *Lapithes*, ^e *Diana's* spight
 Jove himself wreak'd on antient *Calydon* :
 What were their Crimes ? or what had either done ?
 But I, Jove's Royal Spouse, unhappy I,
 A thousand waies did all Conclusions try,
 Yet worsted by *Aeneas* : If Heaven's Queen
 VVants power to wreak on him deserved spleen,
 Thout scruple Aid Ile seek, where e're they dwell ;
 Will Heav'n not help allow, Ile raise up Hell.
 Grant, spight of us, that he in *Latium* reign,
 And immov'd Fates *Lavinia* his ordain ;
 But yet we may obstruct this great Affair,
 And wast both Nations, with destroying VVar.
 At such cost let them joyn ; Thy Dowrie, Maid,
 In *Rutil* shall, and *Trojan* Blood, be paid ;
 And stern *Bellona* shall for *Hymen* stand ;
 Nor ^f *Cisseis* onely shall bring forth a Brand :
 Another *Paris* comes, and *Venus* Son,
 And Fire for rising *Troy's* destruction.
 This said, she dreadfully to Earth descends,
 Then from Infernal Shades, and Seats of Fiends,
Alecto calls, who in her Bosome bears
 Treason, dire VVar, fond Jealousies and Fears.

C c 2

The

(d) *Pirithous*, Son of *Ixion* King of the *Lapithæ*, at his VWedding invited the Neighbour *Centaur*s, and all the Gods but *Mars*, who being inrag'd, sent a Fury amongst them, that set the *Lapithæ* and *Centaur*s together by the ears.

(e) The lesser *Deities*, without leave, could hurt no body. *Jupiter* gave power to *Diana* to pour out her Fury upon *Calydon*, which is a City of *Ætolia*, the Royal Seat of *Oeneus* ; who when he had sacrific'd of the first-fruits to all the Gods but *Diana*, she for anger sent in a Boar that destroy'd all, which was afterwards slain by *Meleager*.

(f) He makes *Hecuba* the Daughter of *Cissus* King of *Thrace*, as *Enripides* and *Ennius* do likewise. *Homer* and *Ovid* will have her to be Daughter to *Dymas*. She dream'd that she was deliver'd of a Fire-brand, and brought forth *Paris*, who was the cause of burning *Troy*. Therefore our Poet saith, that the birth of *Venus* shall be like to *Paris* ; and as *Troy* was consum'd by him, so the remnant of the *Trojans* by *Aeneas* : For he compares *Hecuba* to *Venus*, *Paris* to *Aeneas*, and *Helena* to *Lavinia*.

The Devil himself at this Hag shuts his Gate,
This Monster the Infernal Furies hate:
So oft she is transform'd, such faces makes,
Her foul Breast broody with ten thousand Snakes.
Whom *Juno* in such Language did perswade.

Virgin, Night's Daughter, muster all thy Aid,
Bring all thy Forces, lest our honour'd Name,
Ruin'd, now sink, with our declining Fame;
Lest that the King his Child *Aeneas* grant,
Lest needy *Trojans* rich *Ausonia* plant.
Unanimous Brothers thou canst arm to fight;
And settled Courts destroy with deadly spight;
Storm Palaces with Steel, and pitchy Flames,
Thou hast a thousand wicked Arts, and Names;
Thy Bosome disimbogue, with Mischief full,
And, Articles concluding Peace, annul:
Then raise a War, and with bewitching Charms
Make the mad People rage to take up Arms.

Big with foul Poyson, thence the Hag resorts
To *Latium*, and *Latinus* lofty Courts,
There silently t' *Amata's* Chamber stole;
When female Rage and Care perplex'd her Soul;
About the *Trojans* coming to their Coast,
And *Turnus* Marriage spightfully thus crost.
At her the Goddess from foul Elf-locks cast
A Snake, and near her *Stomack* fix'd it fast:
By which distracted, she might all distract.
It gently gliding in a harmless Tract,
Did through her Garments to her Bosome rowl,
Her Breast inspiring with a viperous Soul:
Wound up in Links, the Snake's a Chain of Gold,
A Fillet now her Tresses to infold.
Before the Poyson, and sharp Pestilence
Rais'd swelling Passion, and secur'd all sense;

(g.) *La Cerda* observes out of *Arnobius*, that when any were initiated into these prophane Mysteries, a Snake was cast into their Bosoms, by which Ceremony they were consecrated.

Before

Before the Flame her sweet Affections catch'd,
And milder Thoughts; about her Daughter match'd
Unto a Stranger, weeping, much dismay'd,
As Mothers use t' express their minds, she said.

On th' exil'd *Trojan*, Sir, will you bestow
Lavinia, and on her no pity shew?
Nor pitiest me, whom he, when North-winds rise,
Will leave, and bear to Sea his Virgin-prize?
The *Phrygian* Swain in *Greece* no longer staid,
And *Helen* to the *Trojan* Tow'rs convey'd.
Where is thy sacred Faith, and antient Care,
And Vows so oft thou didst to *Turnus* swear?
But if a Match from Forein Lands must come,
And thou decreest what is thy Father's doom;
Sure I believe all Countreys Forein are
Which thou not rul'st, and so the Gods declare:
From *Inachus*, and old *Acrisus*, springs
Turnus, thou know'st; and these were *Grecian* Kings.

When she perceiv'd Perswasions vain, and found
No Argument could move him from his Ground,
Th' infernal Poyson shoots through every part,
And Serpentine Affections seiz'd her Heart:
Then the unhappy, direly discontent,
Through the great City, like a *Frantick*, went.

So turns a Top, which Boys through empty Courts
Drive with huge lashes, eager at their Sports,
Running in Circles, counter-circled round
Through winding Entryes, which with Blows resound;
The ignorant, and childish Troop, admire
That Blows should smooth-skind Box with Life inspire:
Thus giddily about the Town she rag'd,
And the rude Vulgar, apt to catch, engag'd.

Then flies to Woods, pretending *Bacchus* Rites,
The foul Crime heightning, greater Rage excites;

For

(h) All Poets, as well *Greek* as *Latine*, suppose *Helena* to be Daughter of *Leda*; except one cited by *Athenæus*, lib. 8. who makes her the Daughter of *Nemesis*: but *Laërtius*, lib. 1. cap. 21. affirms, that *Leda* after her death (at which time the change of names was usual) was call'd *Nemesis*.

(i) As soon as *Danaë*, who was with Child by *Jove*, as they say, descending into her Bosome in a Golden shower, was deliver'd, her Father *Acrisus* put her and her young Son in a Boat, and expos'd them to the mercy of the Winds and Seas: but she was safe brought to the *Apulian* Shore, and presented by a Fisherman, who took her up, unto *Pilumnus* the King; he having learn'd her Progenitors, married her, and had Issue of her *Damius* Father of *Turnus*.

(k) *Lymphata*, q. *Nymphata*; such as those were said to be whom the Nymphs tormented with Furies for beholding them naked; or such as run mad upon sight of their Shadows in the Water: though *La Cerda* derive the word immediately from *Lympha*, because Wine drunk at Feasts pure was believ'd to procure a languishment in the Body; but mix'd half with Water, madness and Fury.



*Pampineaque gerunt, incincta pellibus hastas,
Ipsa inter medias flagrantem feruida pinum
Sustinet, agnate Turnique canit Hymenæas,
Sanguineam torquens aciem, torvum repente
Clamat: Io mater audite ubi quævis Latina.*

Dñō: Thomas Corbett de Sparrowston in
Tabula meri.



*Si qua pius animus manet infelicis Amata
Gratia, si iuris materni cura remordet;
Solvite crinaleis villas, capite Orgia mecum,
Talem inter filius inter desertæ ferarum,
Reginam Alecto stimulis agit undique Bacchi.*
Æneid. l. 7.

Cō. Norf. Equiti Aur. & Baronetto,
- to Volina.

For she her Child t'obscuring Groves convey'd,
That so the *Trojan Match* might be delay'd.
Enoe, Bacchus, crying in a dreadful tone,
The Virgin thou deserv'st, thou, thou alone;
Deck'd with Vine-leaves, for thee they Iavelins bear;
For thee they dance, and save their sacred Hair.
The modest Matrons startle at the Fame;
At last all burn in like Infernal Flame;
Their Houses they forsake, new Roofs to find,
Tresses exposing to the wanton Wind.
But others deaf with Cryes Heav'n's Chrystal Arch,
And girt in ^m Skins, with Viney Iavelins march.
She with a blazing Pine amidst them flings,
And *Turnus*, and her Daughters *Hymens* sings;
Rowling her bloody Eyes, thus she exclaims
With direfull Looks; Io! you *Latine Dames*,
If any Love in your chaste Bosomes yet
Remain for me, the most unfortunate;
If any Care of Mothers power excites,
VVith flowing Tresses act now *Bacchus Rites*.
Alecto such a Queen through Desarts brings,
And drives, where wild Beasts dwell, with Furies Stings.
After she saw enough that Fury burn'd,
Latinus counsel, his whole House o'return'd,
From thence the ugly Goddes made resort,
On black wings mounted, to bold *Turnus* Court;
Whose City, *Danae* (as Fame informs)
Planted with *Grecians*, thither drove by Storms:
From Augury of old they call'd this Seat
" *Ardua*, and *Ardua's* name is ever great.

Here *Turnus* in his Royal Court repos'd,
When silent Night with Darknes all inclos'd.
Alecto straight transforms her Hellish Limbs,
Her Furies Face, and an old Woman seems:
Plowing deep wrinkles in her horrid Brow,
Her grey Hairs binding with an Olive-bough.

Like

(l) Respecting the ancient Superstition, *regiam virginum*, where they let grow their Hair for some God to whom they vow'd it for Health and Prosperity. See *Turneb. l. 7. c. 14.*

(m) Of Harts; Others say, of Does. *P. Latus* affirms, that the *Bacchanalians* were cover'd with the skins of Foxes.

(n) So read (as *Pierius* attests) the ancient Manuscripts, not *Ardea*; with which agrees the exposition of *Servius*; He alludes well (saith he) for *Ardea* is so call'd, q. *Ardua*, i. e. Great and Noble; though *Higinus*, in *Italic. Urb.* will have it to be call'd from the augury of the Bird *Ardea*. For that of *Ovid Met.* is fabulous, that the City burnt by *Hannibal* was chang'd into this Bird.

Like *Calyb*, *Funo*'s Priestess, she appears,
 And with these Voyces fills the Princes Ears.
 Must all th'indeavours, *Turnus*, prove in vain?
 And shall *Aeneas* o're thy Kingdoms reign?
 The King thy Match, and promis'd Dow'r, withstands,
 And sues a Forein Prince t'injoy his Lands.
 Go, baffled Prince, to thankless Dangers go,
Latins protect, and *Tyrrhens* overthrow.
 Heav'n's Queen commanded me I should declare
 These things to thee, now sleeping without care.
 Then muster up thy Forces with all speed,
 And, arm'd compleatly, to the Port proceed,
 In pleasant *Tyber*, where the *Phrygians* sit;
 A God commands thee burn their painted Fleet:
 And if the King thy promis'd Bride deny,
 Let him in Arms bold *Turnus* Valour try.
 Then thus the Prince, smiling on her, reply'de.
 That now a Fleet in *Tyber*'s Chancel ride,
 Could'st thou believe the News escap'd my Ear?
 Spare me the trouble of such idle Fear,
 Heav'n's Queen will mindfull be of us.
 But Mother, thee, Age growing back to Youth,
 Wither'd with Time, and barren of all Truth,
 In vain so oft Affrights, with false Alarms,
 And Mocks, with causeless fears of Kings and Arms:
 Take for the Temple, and the Statues, care,
 Let Men t'whom it belongs, make Peace and War.
Alecto's Rage swells high at what he said:
 But sudden trembling seiz'd him as he pray'd;
 His Eyes grow stiff, Faces so dire she makes,
 Whil'st round she hiseth with Infernal Snakes;
 Rowling her bloody Eyes, she drives him back,
 Labouring Requests, and once again to speak:
 Then with two Serpents from her Snakie Hair
 She scourging him, did thus her Rage declare.

Age

Age voyd of Truth, behold! whose false Alarms
 Mocks thee with causeless fears of Kings and Arms;
 I from the Seat of the dire Sisters bring,
 In this hand, War and Death.

This said, at him a blazing Torch she cast,
 And Hellish Fire fix'd in his Bosome fast.
 With extreme Fear he wakes; through all his Limbs
 A salt Sweat flows, in Brine his Body swims:
 Arms, Arms, he cries; about for Arms he sought;
 Love of Steel rag'd, and War's dire Madness wrought.

As when a blazing Bavine is apply'de,
 With crackling Flames, to a full Caldrons side,
 The simp'ring Liquor musters to the Brim,
 Whil'st bubble Mountains raging, sink and swim:
 Now some Streams above the Verges rise,
 And fullen Vapours muffle all the Skyes.

He to the King against the Peace declar'd,
 Bids the ° Prime Youth all be for Arms prepar'd,
 To protect *Latium*, and expell the Foe,
 Else he gainst *Trojans* would, and *Latins*, go.
 This said, he makes his Vows, *Rutilians* rage,
 And one another for the Cause engage;
 This *Turnus* Youth, and gallant Person, charms;
 That his high Birth, this his great Deeds in Arms.

Whil'st *Turnus* his *Rutilians* did inflame,
 Mounted on *Stygian* Wings, *Alecto* came
 Amongst the *Trojans*, to the place where fair
Ascanius did, to hunt wild Beasts, prepare.
 Here suddenly th'Infernal Maid inrag'd
 The Dogs, and with known scent their smell engag'd
 More hot to chace: hence sprung the wofull Jar
 That first incens'd the Rustick Souls to War.

There^p was a fair Deer with a stately Head,
 Which^q *Tyrrheus* Son took from the Dam, and fed,

D d d

And

(o) The Poet, an ingenious Flatterer of *Augustus*, by the by alludes to the *Principes Juventutis*, an Order instituted by *Augustus*, as appears by *Tacitus*, *Annal.* i. He adopted *Caius* and *Lucius*, the Sons of *Agrippa*, into the Family of the *Cæsars*, before they were out of the *Præture*, and desir'd they might be call'd *Principes Juventutis*. Of whom there is extant a Coyn in *Goltzius*, with this inscription, C. L. CÆSARES AVGVSTI F. COSS. DESIG. PRINC. JUVENT. These *Principes Juventutis*, the next year call'd *Cæsars*, were such as were destin'd to succeed in the Empire.

(p) See *Virgil* defended from *Macrobius* (who supposeth this to be too slight a ground for War) by *Modicus*, cap. 7. and *La Cerda*.

(q) This *Tyrrheus* is mention'd by *Dionysius Halicarnassensis*, lib. 1. as Chief over all the Shepherds of King *Latinus*; and that he was the same to whose trust *Lavinia* committed her self when she fled into the Woods, and was there deliver'd of *Sylvius*, who rul'd after *Ascanius*.



*Cervus erat forma præstanti,
Tyrreida pueri quem
Nutribant, Tyrreusque
Armenta, & late custodia*

Guilielmo Wyndham, de Orchard
Tabula me.



*& cornibus ingens,
matris ab ubere raptum
Pater, cui regia parent
credita campi.*

Æneid. l. 7.

Wyndham, in Com. Sommi. Arm:
rito Voluit.

And *Tyrreus*, whom the Royal Herd obey'd,
To whom those fertile Plains obedience paid.
Sylvia, their Sister, daily comb'd the Beast,
And his fair Horns with curious Garlands drest;
Then bath'd the gentle Hart in Chrystal Floods.
He us'd to's Master's Table, would through Woods
Wander all Day, and though grown late, would come
Back to his Stall, and well-acquainted home.
This tame Deer, wandering through remoter Grounds,
Was rous'd by young *Ascanius* eager Hounds,
As he by chance pass'd pleasant *Tyber* o're,
And hot, repos'd upon the verdant Shore.
The love of Praise *Ascanius* Soul inflam'd,
He bends his Bow, and his swift Arrow aim'd;
Nor wanted there a Power his hand to guide;
It pierc'd his Bowels through his tender side;
Home the hurt Deer with speed directly flies,
There bleeding, fills his Stall with plaints and cries,
And like one begging aid, his wrongs exprest.

Sylvia, their Sister, beating first her Breast,
Loud to stern Rusticks for assistance cry'd.
They (for the Hag in silent Woods did hide)
With Clubs and Staves straight answer the Alarms,
What Tools they us'd, Fury converts to Arms.
Tyrreus his Hinds calls, cleaving of an Oke,
And threatning mainly, a sharp Hatchet took:
But the foul Hag that Mischiefs time did watch,
Ascends a Roof, and sounds, on lofty Thatch,
From her dire Horn, the Pastoral Alarm;
The tall Woods shake, and thunder at the Charm;
The Lake of *Trivia* heard; 'twas heard as far
As *Velin's* Fountains, and Sulphurean *Nar*;
Where trembling Matrons their dear Babes embrac'd.
From all parts Swains with snatch'd up Weapons hast.

D d d z

Nor

(r) *Aricinum nemus*, the *Arician* Wood near the Town *Aricia*, behind the *Alban Hills* in *Latinum*.

(f) A Pool by *Aricia*, sacred to *Diana*, and call'd her Looking-glass.

(t) A River emptying it self into the *Nar*, as *Nar* doth into *Tyber*.

(u) A River dividing the *Sabins* from the *Umbrians*.

Nor in their Camp the *Trojan* Youth delay'd,
 But, like a Torrent, hafts t' *Ascanius* aid.
 Their Ranks are clos'd; these not like Rusticks fight,
 With Clubs and Staves, but in sharp Steel delight.
 A horrid Crop of drawn Swords hides the Fields,
 Reflections, gilding Clouds, from glittering Shields,
 Like Winds that first the Sea with Silver purls,
 And by degrees *Neptune's* green Tresses curls:
 Then Waves grow high, at last huge Mountains rise,
 And Sandy Bottoms wash Imperial Skyes.

Here youthfull *Almon*, *Tyrrhus* eldest Son,
 Was in the Front, by a swift Shaft o'rethrown;
 For in his Throat it stuck; the stifling wood
 Stopp'd the moyst passage of his Life with Blood.
 There many were with old *Galefus* slain,
 Whil'st he for Peace oppos'd himself in vain;
 The justest Man which all *Ausonia* yields,
 And once the Richest both in Stock and Fields:
 Five bleating Flocks, five Herds in his command,
 A hundred Ploughs turn'd up his fertile Land.

Now whil'st the Fight with equal Fortune stood,
Alecto's promise kept, when she in Blood
 And Slaughter had first-fruits of Battel paid,
 Forsaking Earth, to Heaven her self convey'd,
 And boldly these to *Juno* did declare.
 Behold! Division ripen'd for sad War;
 Let them in Solemn League and Covenant joyn;
 So with their Blood the Articles they sign.
 More, if thou wilt, I'll adde, and spreading Fame
 The neighbouring Cities shall to War inflame;
 Mad Discord they shall court, provok'd by Charms;
 Aids from all parts shall fill the Fields with Arms.

Then *Juno* said, Fair the Pretences are,
 And Jealousies, and Fears, enough for War;

Since

Since they have fought already, and imbrew'd,
 In this first Fight, their Arms with Forein Blood:
 Let *Venus* Of-spring, and th'old King, in state
 Such happy Hymeneals celebrate:
 But thou thus boldly 'mongst bright Spears to rove,
 Is not the will of Heaven-commanding *Love*;
 Go to thy place; I'll carry on the rest,
 As Fortune and Occasion shall assise.
 This said, the Hag on wings, with hissing Snakes,
 Stoops straight to Hell, and lofty Skyes forsakes.

In * *Latium's* Center is a sacred Ground,
 Under high Hills, through all the World renown'd;
 On each side guarded with a shade Wood, (Flood:
 Through which there glides 'mongst rocks a murmuring
 Here is the dreadfull Cave, and Mouth of Hell,
 Where boyling *Acheron* a deadly smell
 Sends from foul jaws. Hither *Alecto* flies,
 And here concealing, eas'd both Earth and Skyes.

Heav'n's Queen, mean while, no less did ripen War;
 To Town the Shepherds fly, and slain Friends bear,
 Young *Almon*, and *Galefus*, foul with gore;
 The Gods attesting, they the King implore.
Turnus was present, and their wrath incends,
 Straight to revenge the Murther of their Friends;
 Nor there let *Trojans* plant, nor *Teucer's* Race
 To match with theirs, nor suffer this disgrace.
 Then they whose Mothers in the Desert rag'd,
 Whom *Bacchus* dreadfull Orgies had engag'd,
 (Great was the Queens example) now repair
 From every part, and weary *Mars* with Prayer.
 Against the Gods, and Fate, and Omens, all
 For impious War, with strange perverseness, call;
 And clamouring, round *Latinus* Palace stood.
 But he, like a fix'd Rock against the Flood,

Like

(*) *Florus*, l. 2. c. 18. *Left*. *suavis*. saith, that the place which *Virgil* here describes, is in the midst of *Italy*, that is, in *agro Rheatino*, where the Lake *Velinus* falls from steep Hills into the pestiferous River *Narus*, and is still by the neighbouring People call'd *Amsa*. But because there was so filthy a stink, that the Victims brought to the Water (according to some manner of sacrifice) dy'd, it was said to be the passage to the *Inferi*.

(γ) This was taken from a Custom of the *Greeks*, who accounted all Marriages with Strangers incestuous and illegitimate; whence those were call'd *bastards* among them, and *Hybride* among the *Romans*, that were born of such Parents.

Like a fix'd Rock, which when a breaking Wave
Tumbles against him, and loud Billows rave,
Stands by his weight; the sonic Cliffs resound,
And broken weeds 'gainst bruising sides rebound.
But when no Power mad Counsels could prevent,
And th' whole Affair with cruel *Funus* went,
The King, the Gods attesting, said; Our State
Is Tempest-torn, and we are rack'd by Fate;
Your impious Blood, Wretches, for this shall pay,
And for thee *Turnus* waits a wofull day,
When thou too late shalt Heaven implore in vain;
I soon my wish'd-for Harbour shall obtain,
Though Funerals I want. Nor more he spoke,
But straight retires, and Government forsook.

There was an antient use in *Latium*,
Which *Alban* Towns held sacred, and now *Rome*,
Greatest in power, observes, when they prepare
'Gainst *Arabs*, ² *Getes*, or fierce *Hyrceanians* War,
Or march to *India*, or the Eastern Main,
Or Ensigns from the ^a *Parthians* to regain;
Two Gates there be, are stil'd the Ports of War,
Sacred to *Mars* with reverential fear,
Shut with a hundred Iron and Brazen Bands,
There in the Porch bifronted *Ianus* stands;
Here, when the Senate have a War decreed,
The Consul, glorious in his Regal Weed,
And ^b *Gabine* Robe, doth groaning Gates unbar;
In his own Person then proclaims the War;
The valiant Youth attending, guard him round,
And dolefull Trumpets *Diapasons* sound.
The King was here required by the States,
War to denounce, and open *Ianus* Gates.
He flies th' Engagement, and so foul a Cause,
And straight himself to privacy withdraws.

(2) He celebrates the *Thracian*, *Dacian*, and *Sarmatian* War; in honour of *Augustus*, and withall shews how largely the *Roman* Empire was extended towards the East, North, and South. Of which, *Lipsius* in *Admirandis*, l. 1. c. 2, 3.

(a) The *Romans* took it most haughtily that *Crassus* being cut off with their Army, their Ensigns should be carry'd away in triumph by the *Parthians*: and they requir'd them again; which afterwards they restor'd of their own accords to *Augustus*. *Horat.* 4. *Od.* 15.

(b) *Cinctus Gabinus*, the *Gabian* Girt, was when the Gown was thrown behind, and the middle girt round with one skirt thereof. The *Roman* Consul us'd this guard in denouncing War, from the *Gabinenses*, People of *Gabii*, a City in *Campania*, upon whom at sacrifice, while the Enemy set, they thus girt went from the Altars to the Wars, and gain'd the Victory; whence this Custom.

Then

Then from high Heaven the Queen of Gods descends,
And the resisting Portals open rends;
She breaks the Hindges, tears down Iron Bars,
And makes a spacious way for impious Wars.
Ausonia burns, rows'd from long happy Peace.
Some in the Field Foot-squadrons exercise;
Some break proud Steeds, and use them to Alarms
Wrap'd in a dusty Cloud; all mad, take Arms;
This scours his Shield, his Axe whets, oils his Spear,
Glad to bear Ensigns, and shrill Trumpets hear.
Five mighty Towns, to make Arms, Anvils lay,
Tyber, *Ardea*, and strong ^d *Atina*,
Tow'rie *Antemna*, *Crustumere* the great:
Helms of high Proof the Work, and Shields compleat
With Sallow wrought; these shining Breast-plates cast;
Or with fine Silver smooth-wrought Greaves inchac'd.
Farewell all Love, and Honour of the Plough!
Their Fathers Swords again they furbush now;
Loud Trumpets sound, the Word is given; with speed
This takes his Cask, that mounts his neighing Steed;
This claps on Mail, which finest Gold did gild,
Then takes his faithfull Sword, and solid Shield.

Open, you Muses, now your sacred Springs,
And raise my Verse to tell what valiant Kings,
Provok'd to VVar, with Armies spread the Field,
And what great Princes *Italy* did yield.
You Goddeses assist, you all did hear,
Onely a slender Fame hath touch'd our Ear.

First proud *Mezentius* from the *Tyrrhen* Lands,
The Gods Contemner, march'd, with armed Bands;
And *Lausus* next, his Son, then whom more fair
VWas none, unless *Laurentian Turnus* were.
Lausus rid bravely, and, a Hunter bred,
A thousand he from *Agyllina* led;

(d) *Atina*, an antient Town in *Campania*, near the *Pontine* Fens; a place, by reason of their nearness, unhealthfull.

To

To rule Paternal Realms, a worthy Heir,
 If proud *Mezentius* not his Father were.
 With conquering Steeds, in's Chariot next to these,
 March'd *Aventine*, thy Son bold *Hercules*;
 He bore a hundred Snakes on's Father's Shield,
 And *Hydra*, girt with Serpents, charg'd the Field;
 Him *Rhea* bore, in th' *Aventinian* Wood,
 A Mortal Woman proving by a God,
 When entring *Latium*, *Geryon* being slain,
 His *Spanish* Bulls bath'd in the *Tyrrhen* Main.
 These war with cruel Tucks, and Darts they bear,
 Charge with strange Weapons, and a fable Spear.
 He march'd on foot, clad in a Lion's skin,
 Dreadfully rough, on's Head the white Teeth grin:
 The Court he enters, in this horrid guise,
 And on his Back th' *Herculean* Mantle ties.

(e) *Tyburinus*, *Catillus*, and *Coras*, were Sons of *Amphiarus*, who, after the death of their Father at *Thebes*, came under *Evander's* conduct into *Italy*, and there seating themselves, built *Tybur*; which hath its name from *Tyburinus* the elder Brother.

(f) Two Mountains in *Thessaly*, inhabited by the *Centaurs*.

(g) *Caculus*, from the smallness of his Eyes so call'd, was Author of the *Cacilian* Family in *Rome*, and is said to have built *Præneste*; nam'd, ἀνὸς ὀφθαλμοῦ, from the abundance of Okes growing there.

(h) *Anio*, or *Anien*, is a River in *Italy* which washeth the Field of *Tybur*, so nam'd of an *Etrurian* King there drown'd.

(i) The *Hernici* which inhabited the *Hernian* Hills, nam'd *ab hermis*, for so the *Sabins* call'd Rocks; yet *Macrob. Sat. l. 5. c. 48.* that they had the name from *Hernicus*, a *Grecian* Commander; their Metropolis was *Aragnia*.

(k) A River of *Campania*.

Two Brothers from ' *Tybur* *Tian* Bulwarks' came;
 Whose Brother, *Tybur*, gave their Walls his name;
Catillus, and fierce *Coras*, youthfull *Greeks*,
 Lead bravely, guarded with a Stand of Pikes.
 So Cloud-born *Centaurs* from the Hills descend,
 When they from *Homol*, or cold *Othrys*, bend
 Their rapid course; the mighty Wood gives way,
 And rustling Branches wide themselves display.
 Nor *Cæculus*, that did *Præneste* build,
 Was wanting, whom (as antient Stories yield)
 Found on a Hearth, black *Vulcan* did beget,
 And, as a Prince, o're Herds of Cattel set:
 Rusticks a Legion, *Cæculus* commands
 From high *Præneste*, and cold *Anio's* Strands,
 Whom *Gabii*, and rough *Hernici* bred,
 Those rich *Anagnia* with clear Rivers, fed,
 Old *Amasen*: nor all bore Arms, nor ring
 With Shields and Chariots; a great number sling

Bullets

Bullets of Lead, and some two Iavelins bear,
 And on their Heads did yellow Bonnets wear,
 Made of Wolfs skin, with their 'left foot they did
 March naked, a raw brogue the other hid.

Well-hors'd *Mesapus*, *Neptune's* Of-spring, whom
 Nor Fire, nor Sword, had power to overcome,
 Soft People, unaccustom'd to Alarms,
 Invites to War, and taught the use of Arms.
 These, just *Falisci*, and *Fescennine* Bands,
 Those hold *Sora* *Actes* Tow'rs, and *Flavin* Lands,
 Mount *Cymin's* Lake, and *Capen* Groves, who sing,
 Marching in order, Verses of their King.
 Like silver Swans, which through the Clouds retire
 From sweet repast, they in a joyfull quire
 Tune their long Pipes; then all the *Asian* Coast,
 And Floods far off, resound.

Nor think the brazen Bands of such an Hoast
 Confused were; they did in order march,
 Like Fowl from Sea, through Heaven's ætherial Arch.

Next *Clausus*, of the *Sabine* Blood, commands
 Great Troops; himself more worth than all his Bands.
 From *Clausus* did the *Claudian* Of-spring come,
 After the *Sabins* shar'd a part in *Rome*.
 Then old *Quirites*, *Amiterns* renown'd,
Eretians, and *Mutuscans* Olive crown'd,
 Who *Nomentum*, who rosy *Veline* till,
 Who plow rough *Tetric*, and *Severus* Hill:
 Those plant *Casperia*, *Folurus*, and them
 Drink *Himel*, *Faber*, and sweet *Tyber's* Stream.
 Next *Nursia*, *Hortine* Troops, and *Latins* came,
 Those *Allia* parts, with an unlucky name.

E e e

As

(l) From this Custom *Virgil* proves covertly, that the *Hernici* were an antient Colony of the *Ætolians*.

(m) *Mesapus* was *Neptune's* Son, because a good Horfman, for Horfes are under the patronage of *Neptune*; said to be invulnerable, because he perish'd not in this War; or perhaps in honour of *Æneas*, who was overcome by him, yet had slain him had it been possible.

(n) After the *Sabine* War, wherein while the Fathers and Sons-in-law are in cruel fight, the Daughters and Wives come between, and win a Conquest, and Peace, and an eternal League between both, so that both Nations became one, under the equal Empire of *Romulus* and *Tatius*; one *Clausus* came to *Rome* with a Troop of his Tenants, and had his name chang'd into *Claudius*: Hereto the Poet alludes, and so endears himself to the great Families of *Rome*, which he deduceth either from the antient *Latian* Kings, or *Trojan* Heroes.

(o) A River rising out of the *Crustumian* Hills, and enricheth *Tyber* with his Streams; famous for the great overthrow which *Brennus* with his *Gauls* gave the *Romans* there; therefore was the River abhor'd, as here 'tis call'd *Infansium* *nomen*; and in the *Roman* Calendar, *Alliensis dies* was written *Infansium*. *Lucan.*

Et damnata diu Romanis Allia fastus.

As many Waves from *Libyck* Seas are rowl'd,
 When stern *Orion* Winter storms infold;
 Or as thick Corn, parch'd in the Summer, stands
 On *Hermus*, or on *Lycia's* Golden Strands:
 So Shields resound, Earth trembling as they came.
Atrides Son, Foe to the *Trojan* name,
Halefus straight his Chariot-horses joyns,
 And leads a thousand Men; those, blest with Vines,
Massica plow; th' *Aruncian* Father's train
 From Mountains, and *Sidicine* near the Main;
 Those who left *Cales*, and dwell near the Stream
 Of dry *Vulturnus*, *Saticle* with them,
 And *Oscian* Bands; Those fight with lavelins long,
 But, as their Custome, fitted with a Thong:
 Those Falchions use, and Leather Shields protect.
 Nor thee, *Oebalus*, must our Muse neglect,
 Whom Nymph *Tebethide* to *Telon* bore,
 Now old, he rul'd the *Teleboon* Shore;
 The Son not with his Father's Realms content,
 To his subjection the *Sarraftians* bent,
 And them which *Sarnus* watereth, forc'd to yield;
 With those held *Batulus*, and *Celen* Field;
 And those *Abella's* fruitfull Countrey view,
 Who Darts in the *Teutonic* manner threw;
 Rinde arms their Heads, which spungie Cork affords,
 They shine with Brazen Shields, and gallant Swords.
 Thee *Ufens*, *Nursia* sent to these Alarms,
 Renown'd by Fame, and fortunate in Arms;
 Whose hardy People did in Hunting toyl,
 And till'd *Aequicola*, a barren Soyl;
 These armed plow, and Preys delight to drive,
 Who by base Plunder, and vile Rapine, live.

Next

Next march'd a Priest of the *Marrubian* race,
 His stately Crest did branching Olives grace,
 By King *Archippus* sent, *Vmbro* the bold,
 Who deadly Vipers, and fierce Serpents, could
 Cast with his Charms in sleep, soften their rage,
 And by his Art their Bitings could assuage:
 But for the *Dardan* Spear no help he found,
 Nor could a sleepy Medicine ease the Wound,
 Nor all those Herbs in *Marfan* Mountains grow.
 Tears from the Woods, Tears from the Floods did flow,
 For thee the Fountains wept.
 Next *Virbius*,^p *Hippolytus* Of-spring, went,
 Whom his fair Mother to *Ægeria* sent,
 For Education, near *Hymettia's* Strands,
 Where pleas'd *Diana's* stately Altar stands:
 After his Stepdames art *Hippolytus* kill'd,
 Paternal Punishments with Blood fulfill'd,
 Torn by scar'd Horses, His departed Soul
 Return'd again to the ætherial Pole,
 Restor'd by Physick, and *Diana's* love.
 This much incens'd all-commanding *Jove*,
 That from the Dead a Mortal should arise,
 Therefore great *Phœbus* Son, that did devise
 The wond'rous Medicine, him he did alive,
 With Thunder, down to *Stygian* Billows drive.
 But *Trivia* did to Nymph *Ægeria*,
 In secret Groves, *Hippolytus* convey,
 Where in *Italian* Woods he liv'd alone,
 And by a new name *Virbius* was known.
 Therefore all Horses they far off remove
 From *Trivia's* Temple, and her sacred Grove,
 Since boggling they his Chariot overthrew,
 And torn in pieces, their young Driver, slew:

E e e 2

His

(p) *Hippolytus* flying from his Father, in his Chariot, his Horses affrighted with the Sea-Monsters, dragg'd him on the Rocks, and tore him in pieces; but the chaste *Diana* pitying the chaste *Hippolytus*, by help and art of *Æsculapius* restor'd him to life, and sent him into *Italy*; and changing his name into *Virbius* (that is, *Bis vir*) married him to *Aricia*, after whose name he call'd both a City and Grove there, sacred to *Diana*, whence she is call'd *Aricia*. Here she had an Altar, where Beasts were sacrific'd, not Men, as at *Taurica Chersonesus*, where they us'd to sacrifice to her Strangers, whereof she is call'd *Taurica*. *Æsculapius* the Son of *Apollo* and *Coronis*, *Ovid. Met. l. 2.* for this so admirable a cure performed on a Subject so worthy, *Jove* slew him with Thunder, and threw him into Hell; yet thence the *Epidaurians* fetch'd him, and made him a God. Of them the *Romans* borrow'd him, and worshipp'd him in the form of a Snake.



*Ipse inter primas præstanti corpore Turnus
vertitur arma tenens, & toto vertice supra est
Cui triplici crinita juba galæ alia Chimæram
sustinet: Ætneæ efflantem faucibus ignis.*



Guilielmo Iesson de Coven:

*Has super advenit Volscæ de Gente Camilla.
Agmen agens equitum, & florentis are ca.
Bellatrix: non illa colo calathylæ Minervæ
Femineas assuetæ manus, sed prælia virgo
Dura pati, cursumque pedum prævertit ventus.*
Æneid 17

Arm: Tabula merito votiva.

His Son no slower his swift Horses trains,
And in the Battel gives his Chariot reigns.

Amongst the first most valiant *Turnus* led,
Glorious in Arms, and taller by the Head.
On's crest *Chimera*, through a triple tire
Of bushy Horses Mains, breath'd *Ætnean* Fire;
Strangely it roars, and Flame more fiercely glows;
When in the Battel Blood in Rivers flows.

His dazzling Shield, ¹ *Io* in Gold adorns,
Hair cloaths her Limbs, her Head is deck'd with Horns:
There *Argus* watch'd, left to her shape she turn,
By *Inachus* pouring from a graven Urn.
A Cloud of Foot did follow, the whole Strands
Shield-bearing Squadrons hide; the *Argive* Bands,
The *Arunci*, *Rutuli*, antient *Sicani*,
¹ *Sacrans*, and Shields of painted *Labici*:
Those plow thy Shores, O *Tyber*, People tils
Sacred *Numicus*, sow *Rutilian* Hills,
Circæus tops, who *Anxur's* Fields, where *Jove*
Commands, and glad *Feronias* verdant Grove,
Where black-fenn'd *Satur* lyes, and *Ufens* glides
Through the deep Vales, and in the Ocean hides.

Volscian Camilla, next to these, march'd up,
Preceding gallantly her glorious Troop:
She was no Spinster, us'd to card and reel,
Nor female Fingers wet at *Pallas* Wheel;
But the bold Virgin did in War delight,
And to outstrip the swiftest Winds in flight;
She over standing Corn would run, and ne're,
In her swift motion, bruise the tender Ear;
Or over bounding Billows fly so fleet,
That Water should not touch her nimble Feet.

From

(q) The Daughter of *Inachus*, King of *Argos*, coming aboard a *Phæacian* Ship, was thence carried into *Egypt*, where she was married to *Osiris*, call'd *Jupiter*, and after death was worshipp'd in the form of a Cow, as *Osiris* in the form of an Oxe, because she first taught there Husbandry. From this worship of the *Egyptians*, the *Israelites* in *Moses* his absence made their Golden Calf; and *Jeroboam*, who had long sojourn'd in *Egypt*, his two Calves: But the Poet gives him this fancy in his Shield, because he was of *Grecian* descent.

(r) The *Sicanians*, a People of *Spain*, that seated themselves here in *Italy*.

(s) People near *Rome*, so nam'd from sacrificing, who had their Original from *Corybus* a Priest of *Mars*, or the *Ardeates*, *ob ver sacrum*, because they being in eminent danger vow'd to the Gods all the increase of the ensuing Spring.

(t) A People under *Turnus*, descending from *Glancus*, *Minos* his Son, surnam'd *Labicus* from a kind of Shield with a handle, call'd *adla*.

(u) Here *Jupiter imberbis*, or *Puer*, was worshipp'd, call'd *Anxurus*, *q. ævus ævæ*, because never shaved; and *Juno Virgo*, who was likewise nam'd *Feronia*, a *ferendis arboribus*, from giving increase and fruitfulness to Trees: A Grove was sacred to her under the Hill *Soracte*, which was once consum'd with Fire; mov'd with which bad presage, the Inhabitants would have remov'd the Image of the Goddess to another: To prevent them, being delighted with the place, she the Patroness of Trees, who made them spring and fructify, made the Trees in her own Grove on the sudden flourish again.

From Fields and Houses, Men and Women haſt,
With greedy Eyes, admiring as ſhe paſt ;
Her Royal Habit wondring to behold,
Her Treſſes pleated with a Jem of Gold :
Then how her *Lycian* Quiver ſhe did bear ,
And tipt with Steel her paſt'ral Myrtle Spear.





Nox erat, et terras animalia fessa per omnes
 Alitum pecudumq; genus sapor altus habebat.
 Cum pater in ripa gelidig; sub ætheris axe
 Aeneas tristi turbatus pectore bello
 Procubuit, seramq; dedit per membra quietem.



Hinc Deus ipse loci, silvæ Tiberinus amœno,
 Populus inter senior se attollere frondeis
 Visus. eum tenuis glauco velabat amictu
 Carbasus, et crineis umbræosa tægebat arundo.
 Domino IOHANNI GREENEFELD Equiti Aurato
 Tabula merito votiva



VIRGIL'S ÆNEIS

THE EIGHTH BOOK.

THE ARGUMENT.

Æneas is admonish'd by a Dream,
 To seek Evander's aid, up Tyber's Stream.
 Arcadians solemnizing Annual Feasts,
 Æneas and the Trojans make their Guests.
 Cacus strange story, and Herculean Rites:
 The King Æneas to his Court invites.
 Fair Venus with sweet Love her Husband charms,
 And for her Son obtains Vulcanian Arms.
 Evander, Pallas sends Æneas aid.
 A League th' Hetrurians and the Trojans made.
 Venus presents the Arms; a Golden Field,
 With Roman Victories charg'd, adorn'd the Shield.



Whil'ſt Turnus "Ensigns of Defiance
 crown'd
 Laurentian Tow'rs, whil'ſt dismal
 Trumpets found,
 Whil'ſt Horſe he rais'd, and 'ex-
 ercis'd in Arms

His willing Foot, frighted with falſe Alarms,

they took Oath one by one; there is a third kind, *Evocatio*, when divers were employ'd into ſeveral parts, *ad evocandos milites*.
 (b) Others interpret *impulſit arma* with reference to another Cuſtome of the Romans, whoſe General going to VVar, enter'd
 the Temple of Mars, and claſſ'd the Shields which hung there, and mov'd his Image, ſaying, *Mars vigila*.

E f f

All

(a) He alludes to the Cuſtome of the Romans, who in ſudden Tumults hung forth two Flags out of the Capitol, whither all thoſe repair'd who wiſh'd well to the Commonwealth; the Foot to *Vexillum Roſeum*, a red Banner; the Horſe to *Vexillum Cæruleum*, a ſkye-colour'd Banner. This kind of Leavy was call'd *Conjuratio in tumultu*, if the War were within Italy, or with the Gauls; *Conjuratio*, becauſe the ſuddenneſs of the Expedition not giving leave otherwiſe, the People ſwore all together; not as in the ſecond kind call'd *Sacramentum*, where

All *Latium* then tumultuously engage,
 And the mad People covenanting, rage.
Mesapus, and bold *Ufens*, Generals were,
 With proud *Mexentius*, who no God did fear;
 Each where they press, and empty spacious Plains,
 To fill their Regiments with sturdy Swains.
 They *Venulus* send to great *Tytides* Seat,
 Against the *Trojans* landed, aid t'intreat,
 And tell, *Aeneas* vanquish'd Gods did bring,
 Who stiles himself, by Fates Decree, a King;
 That many Nations with the *Dardan* side,
 His Name through *Latium* spreading far and wide.
 Of such Beginnings what may be the End,
 If favouring Fortune should his Sword attend,
 Was far more evident to him alone,
 Than to King *Turnus*, or *Latinus*, known.
 Against all this, the *Trojan* Prince prepares,
 Surrounded with a Sea of swelling Cares,
 His active Thoughts a thousand waies divide,
 And swift through all imaginations glide.
 As when the Sun, or Silver Moon, their Face
 In trembling Water view, or shaking Brass,
 Reflected Beams dance near, now fly aloof,
 Then strike high Seelings, and the golden Roof. (Beast,
 'Twas Night, and through the World, Man, Bird, and
 Fetter'd with Sleep, from Labour were releast;
 When on a Bank, under th'ætherial Pole
 Lay Prince *Aeneas*, with a troubled Soul,
 About the sad concernments of this War,
 At last soft Slumber mollify'd his Care.
 The Genius of the place, ^d old *Tyber*, here,
 Amongst the Poplar Branches, did appear;
 Of finest Linnen were his ^e azure weeds,
 And his moyst Tresses crown'd with shadie Reeds.

(c) i.e. *Arpos*, or *Argirippa*, which he built; For when by reason of the anger of *Venus*, who was wounded by him, his Wife *Egia* liv'd loosly at *Argos*, he would not return home, but marry'd the Daughter of *Dannus*, and seated himself in *Apulia*.

(d) In the same fashion as *Tyber* is here describ'd, there is yet remaining a Statue at *Rome* of him.

(e) A colour proper to River-Gods. So *Paterculus*, lib. 2. of *Plin* saluting *Glancus* the Sea-God.

U.

Then

Then thus he spake, in words appealing care;
 Thou Off-spring of the Gods, who *Troy* didst bear
 From Foes to us, and ever shalt protect;
Laurentian Tow'rs, and *Latine* Fields expect:
 This is thy Seat, here are thy fixt Aboads,
 Fear not these threatning Wars; the angry Gods
 Are now appeas'd.
 (Nor think a Dream vain Fictions coyns) for thou
 Under an Oke shalt find a pregnant Sow,
 Suckling her thirty young ones, laid to rest;
 A white Sow, a white Issue at her Breast:
 There thou must settle, there thy City build;
 When thrice ten years have circling Periods fill'd,
 I tell thee truth, *Ascanius* on that Ground
 Shall *Alba* rear, whose Name shall be renown'd:
 That better thou mayst carry on this War,
 Attention give, and briefly I'll declare.

Here the ^f *Arcadians* of Prince *Pallas* Race,
 Following *Evander's* Ensigns, chose a place,
 And on these Mountains did their City frame,
 Stil'd *Pallantium*, from their Grandfires name.
 These restless Wars with valiant *Latins* make;
 Joyn, and these People to thy Friendship take:
 Betwixt my Banks I'll guide thee to their Shores,
 Oppos'd Streams breaking with thy ponderous Oars.
 But now arise, and, Goddess Son, prepare
 (The Stars being set) for ^g *Juno's* Rites, and Prayer;
 With humble Vows her antient Spleen allay,
 And, Conquerour, to me due Honour pay;
 I am bright *Tyber*, lov'd of all the Gods,
 Whose Streams thou seest now bathe with silver Floods
 These fertile Banks, here must my City stand,
 My City mighty Cities must command.

Fff 2

This

(f) *Evander* was an *Arcadian*; Grandson of *Pallas* King of *Arcadia*; he slew his own Father by the perswasion of his Mother *Nicostrata* (who was call'd *Carmentis* for prophesying in verse) Others say, that *Nicostrata*, Mother of *Evander*, when she was 110 years old was slain by her Son. *Evander* being banish'd, went to *Italy*, drove out the *Aborigines*, founded at *Rome* a little Town upon the *Pallatine* Mountain, as *Varro* saith, 'Did not the banish'd *Arcadians* fly into the *Palatium* under the Conduitt of *Evander*? There are many reasons given why the *Pallatine* Hill was so call'd; *Virgil* derives it from *Pallas* Grandfather of *Evander*.

(g) *Helenus* commanded the same, lib. 3. And that the *Veioves* were to be appeas'd, you have from *Homer* and *Apollonius*. The Gods and Goddesses, Enemies to *Troy*, are thus reckon'd;

Hermes, *Neptunus*, *Vulcanus*, *Juno*, *Minerva*.

The Friends thus;

Xanthus, *Apollo*, *Venus*, *Mavors*, *Latona*, *Diana*.

This said, the River drives into the Deep,
 And from *Aeneas* flies both Night and Sleep.
 Then up he rose, and views *Sol's* Eastern beams,
 Taking the Water from the gliding Streams,
 Up in his Hand, and thus invokes the Gods;
Laurentian Nymphs, you Parents of these Floods,
 And thou, Prince *Tyber*, with thy sacred Wave,
 Protect me now, and from all Danger save;
 And where'soe'er, thou, pitying our Woes,
 Blest River, glid'st, where e're thy Chancel flows,
 There I'll for ever honour'd Presents bring:
 Horn'd Flood, of all th' *Hesperian* Rivers King,
 O help us now, and with thy power protect.
 Then from the Fleet two Ships he did select,
 And Men, and all things fitting, did provide:
 When he, behold! the wondrous Omen spide,
 A white Sow, her white Issue at her Breast,
 Laid in a Grove, on a green Bank, at rest:
 To thee, to thee, great *Juno*, this he flew,
 And with her Race thy Altars did imbrew.
Tyber all night appeas'd his swelling Flood,
 And silent now, his murmur'ing Billows stood;
 His Streams he levell'd, to make smooth their way,
 Like to a chrystal Lake, or glassie Sea:
 Therefore they launch, and straight their Vessels trim,
 And o're the Shallows well-calk'd Bottoms swim:
 The Waves and Groves admire, when Shields they spide,
 And painted Gallies up the River glide.
 With lusty Oars, a Day and Night they waft,
 And doubling Points, through winding Reaches past;
 Through quiet Streams, through shady Groves, they
 Shelter'd with trees, which cast a m' pleasing shade. (made,
 Now the bright Sun had reach'd the middle Skye,
 When they far off did scatter'd Buildings spy,

And

(b) Those that were about to sacrifice, or to pray, wash'd their hands first. *Ovid. Fast. 4. Claudia* going to her prayers, took up pure River-water with her hands. *Briffon. Formul. Ben. l. 1. Credebatur enim* nox, faith *Servius*, *solo somno pollueret*.

(i) The Poets feign Rivers horn'd, or *naupaqueus*, Bull-headed. So *Ovid. Met.*

Et geminâ auratus Taurino cornua vultu.

Why Horns were attributed to them, see *Turneb. l. 24. c. 40.*

(k) That is, quickly. For *Aeneas* doubts not the truth of the Oracle, but desires its speedy execution. *J. Palmerius Spicileg. fol. 4.* reads *omina* for *numina*. They who expected Omens were not wont (faith he) though the sign were dextrous, to be presently satisfied, unless there were an accession of something in confirmation of it; for it might be Chance. Therefore after the sudden Flame which had caught the Hair of *Iulus* (*Aen. 2.*) *Anchises* begs presently, *Da deinde auxilium Pater*, at q. *hæc omina firma*. By and by it thunder'd on the left hand, and the Star falling, seem'd to carry Fire with it. *Propius* is accurately added by our Author (according to the same *Palmerius*) for the first Omen was given when he was asleep: now it was to be confirm'd to him when he was awake. So he reads that of the *Eclog.* *Credimus an qui amant ipsi sibi omnia* (not *omnia*) *singunt*; for there is nothing relating to Dreams, but Omens, the *Athens* having taken hold of the Altar, and *Hylax* being barking at the Door.

(l) *Virgil's* word is *Biremes*, which were not in use in *Aeneas* his time. *Turneb. 24. 40.*

(m) The reflection of the neighbouring Woods upon the Water. *Terentianus.*

*Natura sic est fluminis,
 Ut obvias imagines
 Nemorum receperet in suam
 Lucem.*

And slender Bulwarks, with a little Tower,
 But now to Heaven advanc'd by *Roman* power:
 Then Prince *Evander's* City was but poor.
 They turn their Prows, and sudden make the Shore.
 It chanc'd th' *Arcadian* King upon that day,
 Did solemn Rites to great *Alcides* pay,
 And near the Town, in consecrated Woods,
 With his Son *Pallas*, offer'd to the Gods:
 There the prime Youth, and thrifty Senate, gave
 Incense, and Altars with warm Offerings lave.
 As they tall Ships saw through the shady Grove,
 With silent Oars towards landing gently move,
 At the first sight, strangely amaz'd they were,
 And from their Tables rose, surpriz'd with Fear.
 Bold *Pallas* straight commands them 'keep the Board,
 And forth he hastens, snatching up his Sword:
 Then from the rising Bank aloud did say;
 What brought you, Sirs, this unfrequented way?
 Where are you bound? whence come you? whether are
 You Friends, or Foes? is't Peace you bring, or War?
 Then, from the lofty Stern, *Aeneas* said,
 (And Olive-boughs, Emblems of Peace, display'd)
Trojans thou seest, that Foes to *Latins* are,
 Which exil'd, they invade with cruel War;
 A prime Commander of *Evander* begs
 To make Offensive and Defensive Leagues.
 The *Trojan* Name put *Pallas* to a stand.
 Who e're thou art, he said, be pleas'd to land,
 And with my Father speak; then take a share
 Of hospitable, though but homely Fare:
 Embracing him, then his right hand he shook;
 The Grove they enter, and the Stream forsook,
 Where thus *Aeneas* to *Evander* said;
 Best *Grecian* Prince, to whom my Fortune made,

With

(n) *Virgil* (faith *Servius*) useth the word *bold* to often as he desires to represent *Virtue* without *Fortune*. Therefore *Aen. 9. v. 3.* calls *Turnus* bold, i. e. valiant without succels.

(o) He alludes to the Religion of the *Romans*, by which it was a heinous sin to break off the Sacrifices and Plays instituted to the Gods upon any intervening occasion whatever. Whence that Proverb, *Salva res est, senex saltat*, All is well, the old man dances: who understanding the Pontifical Law, whilst others ran to their Arms to oppose the entrance of *Hannibal*, avoyded the sin by his continued dancing.

(p) The Olive signifies Peace ;
the Fillet, Religion.

(q) Agamemnon and Menelaus were Sons of Atreus ; he descended of Pelops and Hippodamia, the Daughter of Oenomaus, he Son of Mars, and Sterope, one of the Pleiades, Daughter of Atlas. Evander was Son of Mercury and Carmentis, or Nicostrata; Mercury Son of Jupiter and Maia, the fairest of the Pleiades : But the alliance was nearer between Evander and the Trojans, whose Ancestour Dardanus was Son of Jupiter and Electra another of the Pleiades, Daughter of Atlas.

(r) That Region was not at that time call'd by this name, for Dardanus came long before from Samothracia into Phrygia, built the Town Dardania, and there dyed. His Sepulcher was near Troy, in the Territory of Dardania. Afterwards Dardania, Ilium, and Troy were united into one City.

(s) Fudit. Physically. For Mercury being every where swift, why not in his Nativity? Mercurius uero fesus Maia. Arnob. l. 4.

(t) Alluding to the sounding of Water with Plummets, to the searching of Wounds with Probes.

(u) The Adriatick and Tyrrhen Seas, Mare Superum & Inferum.

(x) The Metropolis of Telamon's Kingdome, who married Hecuba, Priam's Sister, by whom he had Ajax and Teucer.

With ^p Olive-branches me a Suter here :
Nor thee do I, though an *Arcadian*, fear ;
Although thy Stock from ^q both th' *Atrides* came:
But my own Virtue, and thy spreading Fame,
Our antient Kin, Fate, and the Gods commands,
My will concurring, brought me to these Lands.
Dardan, ^r *Troy's* Founder, and first *Trojan* King,
As *Greeks* relate, did from *Electra* spring ;
Great *Atlas* got *Electra*, he that bears,
On his huge Shoulders, the Celestial Sphears ;
Hermes got thee, whom *Maia* ^s soon brought forth ;
On cold *Cyllenian* Mountains in the North ;
But *Atlas*, *Maia's* Father was, the same
Atlas, they say, supports Heaven's starrie frame.
Thus from one Blood the Stocks of both divide.
This trusting, I no Messenger imploy'd,
Nor ^t felt thee first by art, but my self came,
And, life adventuring, here now Suppliant am.
These *Rutiles*, which vex thee with cruel Wars,
When us they have expell'd, think nought debars ;
But all *Hesperia* shall their yoke obey,
Or whatsoe're is wash'd by ^u either Sea.
Let us conjoyn, our People valiant are,
Train'd up to great Experience in long War.
VVhil'ft these he spoke, *Evander* him survey'd
All o're with busy Eyes, then briefly said ;
Bold *Trojan*, I receive thee as my Friend,
And to thy will most willing condescend ;
I call to mind thy Father, such a Face
Anchises had, and spoke with such a grace,
VVhen *Priam*, I remember, came to see
His Sisters Kingdome, fair *Hecuba*,
From thence he straight for ^x *Salamina* bore,
Then visiting the cold *Arcadian* Shore.

VVhen

When budding Youth had first my Cheeks attir'd
With a soft Down, I *Trojan* Chiefs admir'd ;
With wonder youthfull *Priam* me possest,
But most *Anchises*, ^y taller than the rest,
With great Affection did my Mind excite
To know the Man, and joyn right hand to right.
I gladly lead him ^z round our Battlements :
He a fair Quiver, and neat Shafts, presents,
With a rich Cloke, to me, taking his leave,
With Golden Reigns, which since I *Pallas* gave.
Therefore I grant thy Sute, and Leagues conjoyn ;
And when the Morn with purple Light shall shine,
I will dismiss you safe, with Aid, and Gold.
Mean while, since you are here, these Annals hold,
(A sin now to neglect) and keep our Feast,
Making your selves to Friends a welcome Guest.
Then he commands Goblets of Wine, and Meat,
And plac'd the *Trojans* on a ^a Grasseie Seat :
But up he leads the Prince, and sets him in
A maple Chair, grac'd with a Lion's skin.
The Priest, and Chosen, adorn'd Tables spread
With store of Cates, and Waiters serv'd up Bread ;
Rich Wine they fill ; the *Trojans*, and their Chief,
^b Feed on fat Inwards, and huge chines of Beef.
Hunger appeas'd, and feasted to the height,
Evander said, On us this solemn Rite,
This Feast, these Altars, to so great a Name,
By Superstition, nor by Ignorance, came
To be impos'd : From Dangers sav'd, we do,
Yearly these Honours (Noble Guest) renew.
First on that hanging Rock, with torn Cliffs, look ;
Then view those Ruins, and that Place forsook
Upon yon Hill, and Breaches wide as Hell :
There did that horrid ^c Monster, *Cacus*, dwell.

He

(y) He imitates the receiv'd opinion of the Heroes, that they excell'd not only in the endowments of the Mind, but in greatness and excellence of Body. Mov'd by those bounties of Nature, they bestow'd Empires and Magistracies, after the example of the *Indians* and *Ethiopians*. German.

(z) *Pheneum* is a Town of *Arcadia*. The Poets (saith *Servius*) take all neighbouring Cities for one and the same.

(a) *Gramineo sedili*, whereon at the Rites of *Hercules* they did banquet sitting, saith *Macrobius*, *Sat. l. 3. c. 36.* 'Tis further observ'd ; that at the greatest Altar there was no *Lethiferium*.

(b) By *Servius* and *Scaliger* understood either of fat ones, which the Censors kill'd at the end of the *Lustrum*, or of a five years Oxe. *Turnebus* understands them to be simply purifying ; and whereas all Sacrifices purge, the eating of the Entrails does much more, to which the wicked are not admitted. *Livy* calls them, *Solemnia exta*. See *Turneb. l. 7. c. 13.*

(c) Feign'd half a Beast, in respect to his savage conditions ; Son of *Vulcan*, because he wasted the Countrey round about with Fire, say the Mythologists.

He in those vast Recesses, his dire Face
 Did alwaies hide, the Sun ne'r pierc'd that place,
 Steaming with recent Slaughter; on his Door
 Pale Heads of Men hung, loathsom in their gore.
 Of this huge Monster, *Vulcan* was the Sire,
 A mighty Giant, breathing Smoke, and Fire.
 But Time brought Aid, and one of mighty Fame;
 For the Revenger, great *Alcides*, came,
 Proud with the triple *Geryon's* Death, and Spoyl:
 The Conquerour drove his Cattel to this Soyl,
 His Herds posselt the Vale, and Rivers side.
 But furious *Cacus*, lest he ought untry'd
 Of Wickedness or Villany should leave,
 Four stately Oxen from their Stalls did drive,
 As many well-shap'd Heifers; these he hales,
 Left tracts should be discover'd, by the Tails
 Into his Den, and in the dark Rock hid,
 Nor any footstep to the Cave did lead.
 But when great *Hercules* remov'd his Herd,
 Leaving those Grounds, and to be gone prepar'd;
 Departing, loud they bellow, Clamour fills (Hills:
 The neighbouring Woods, they, mourning, leave the
 One Cow makes answer, and from hidden Caves
 Aloud complains, and *Cacus* hope deceives.
 But here great rage *Alcides* did provoke;
 He arms, and takes a ponderous knotty Oke,
 And to the top of the high Mountain flies.
 Now first we saw Fear *Cacus* to surprize,
 And his Look chang'd: he, than East-winds more fleet,
 Hasts to his Cave; for Terrour wing'd his Feet;
 Shuts himself up, and down a huge Stone flung,
 With broken chains, which *Vulcan's* art had hung
 With Steel, and the strong Gates guards with a Bar.
 Soon *Hercules* came, and raging, every where

Sought

Sought entrance, gnawing of his Teeth he turns
 Now here, now there; thrice, whilst with Rage he
Aventine sought; thrice did in vain assail (burns,
 The marble door, as oft rests in the Vale.
 A rising sharp Rock with torn Cliffs there was
 Behind the Cave, a fit and lofty place,
 Where ^d Birds of prey might build: this as it stood
 To the left hand, and leaning to the Flood,
 He on the right hand shoves, and at the last
 Tears from the root, then down it headlong casts;
 Heav'n's vaulted Galleries thunder at the Crack,
 Affrighted Streams retire, and Banks fly back.
 Then *Cacus* Cave and Royal Court appear,
 The dismal Caverns all discover'd were:
 As when an Earthquake shews the dark aboads,
 And wofull Kingdoms, hated by the Gods;
 The Pit of darkness, with all Hell in sight,
 And pale Ghosts trembling at the beamie light.
 Him thus surpriz'd with unexpected Day,
 With all his Force *Alcides* did assay,
 Whilst *Cacus* roar'd; up to the Breach he goes,
 And down whole Okes, and mighty Millstones
 But when no means was left how to retire, (throws.
 Wondrous, he belch'd a Cloud of Smoke and Fire;
 A darkning Vapour straight bereav'd all Sight,
 Commix'd with flashes like Eternal night.
 Nor did *Alcides* hold, but on he came,
 And bravely leap'd amidst the Smoak and Flame,
 Which rag'd through all the Cave, and *Cacus* got,
 Belching vain flames, and wreath'd him in a ^e Knot,
 Then whirls him round, next down upon him lies,
 Grasping his throat, and squeezing out his eyes.
 The dark house straight with open doors displaid,
 Back were the Cattell, and ^f base stealth convaid;

G g g

Out

(d) Crows, Ravens and the like,
 that fed upon the dead Bodies of
 those whom *Cacus* had slain and
 hung up before his Den.

(e) That is, holds him bound;
Turneb. l. 19. 29. He alludes
 perhaps to the *Herculean Knot*,
 which was so fast that it could
 scarce be untied, and gave occasion
 for a Proverb, *German*.

(f) See *Scip. Gentilis* l. 1. c. 27.
Parerg. Where he tells the signifi-
 cation of *Abjuratum pretium* I C-
 T I S, and affirms *abjuratus* Boves
 to be such, whose price, which is the
 right of the Seller, hath not been
 paid. And these by *Plato* in *Protag.*
 are stiled *avajam*, because *Hercu-*
les had not bought them, nor *Gery-*
on giv'n them unto him. *Servius*
 will have *Abjuratus* here to signifie
Injuriously detain'd. Some expound
 it (he saith) *alieni juris factus*.

(g) *Potitius* and *Pinarius*, the first Priests of *Hercules*, who were Noblemen at that time, and entertain'd *Hercules*, for which curtesie he bestow'd this honor upon them and their Families, in which it continued untill the dates of *Appius Claudius*, who supplanted them. *Macro. Sat. 3.6.*

(h) Because *Ara maxima*, this greatest Altar was free'd from a neighbour fire by the help of this Family; Therefore *Virgil* gives it the Title of *Herculei Custos Ritus*. So as *Potitius* was the first Institutor, the *Pinarian* Family equall'd them in Honor for preservation of their Rites. See another reason *Macro. Sat. 1.3.c.6.*

(i) The Fable saith that *Hercules* descended into Hell crown'd with a Poplar Garland, the leaves whereof, with the smoke, became black on the outside, the inward part next his hair retain'd its white colour. Hence was the poplar sacred to him; and such as sacrific'd to him were crown'd therewith; In the time of the *Romans* the *Aventine* hills being full of Bay-trees which were near the greatest altar, the sacrificers crown'd themselves with those boughs. But the Poet respects the original ceremony. *Macro. Saturn. 3.12.*

(k) As *Cantharus* for *Bacchus*, so *Scepheus* for *Hercules*, who was a drinker, and sometime carried over Sea in a Bowl. *Macro. 1.5.c.21.* *Schipio* is now the name of a little boat among the *Venetians*, and *Schiff* among the *Dutch*.

(l) It was Religion to pour out of the cup on the table before they drank, which the *Greeks* call *aspis*, and *ambrosia*. *Turneb. lib. 14. cap. 40. Lips. lib. antiq. lect. 3. c. 1. Macro. 1.3.c.11.*

(m) All those that play and dance upon any sacred occasion are called *Salii* & *Salisubuli*. Therefore here simply they that danced at the feast of *Hercules* were called *Salii*; For the first that danced in arms a dance in arms under the conduct of *Aeneas* in *Italy* were called *Salii* by *Polemon*.

(n) *Hercules* in his cradle strangled two Snakes sent by *Iuno* his Stepmother to devour him.

(o) *Oechalia* was a Town of *Thessaly*, whereof *Eurytheus* was King, who denying his daughter *Iole* to *Hercules* in marriage, was by him slain, and his town destroyed.

(p) He was elder brother to *Hercules*, son of *Amphytrio* and *Alcmena*, who envying the virtues of *Hercules* employ'd him in many dangerous services, with him conspir'd *Iuno* who hated him as bastard-Son of her husband: She found out the adventures and suggested them to *Eurytheus*, who impos'd them.

(q) Begotten of *Ixion* & a cloud: as were all the *Centaures*.

(r) He brought *Pasiphae* bull safe from *Creet* to *Eurytheus* (of which *Æneid. 6.*) But he killed the Lion (in a wood near *Thebes*) which *Chimera* brought forth at the same time with *Sphinx*. *Hesiod.*

Out by the feet the ugly corps he drew;
On's dreadful Eyes enough they could not view,
The monsters hairy Breast, and horrid Brow;
And Fire within his mouth extinguish'd now.
We, for that great delivery, keep this day;
And here *Potitius* did offerings pay,
And the *Pinarian* Priests this Altar plac'd,
Which we now^b grace, and shall be always grac'd.
Therefore my noble friends impale your browes
(Honouring so great a Pow'r) with shady boughs,
With full bowls fill your right hands, then implore
The common God, and empty call for more.
This said, he with *Herculean* garlands bound
His tresses, and with silver branches crown'd,
Taking a^k sacred Cup; all straight prepare,
To mix with^l glad Libations, wine and prayer.
When fullen night purpled Heaven's spangled arch,
Then all the Priests, and first *Potitius*, march,
With torches, girt in skins of salvage beasts,
And empty boards supply with second feasts;
Altars then load; to songs, the *Salii* round
The blazing Altars dance with Poplar crown'd;
A Chorus here of Young men, there of Old,
In verse renown'd *Alcides* deeds extold,
How in his cradle, first the Infant takes
And strangles in his hands, his step-damesⁿ Snakes;
How he renown'd Cities did destroy,
And overthrew^o *Oechalia*, and *Troy*;
How King^p *Eurytheus* oft did him engage,
In mighty labours, spur'd by *Iuno*'s rage;
Hylæus, *Pholus*,^q cloud-born Centaurs, thou,
O never-vanquish'd, in cold death mad'st bow;
Thou didst those^r *Cressian* Prodigies subdue,
And at *Nemea* the huge Lion slew;

Thou

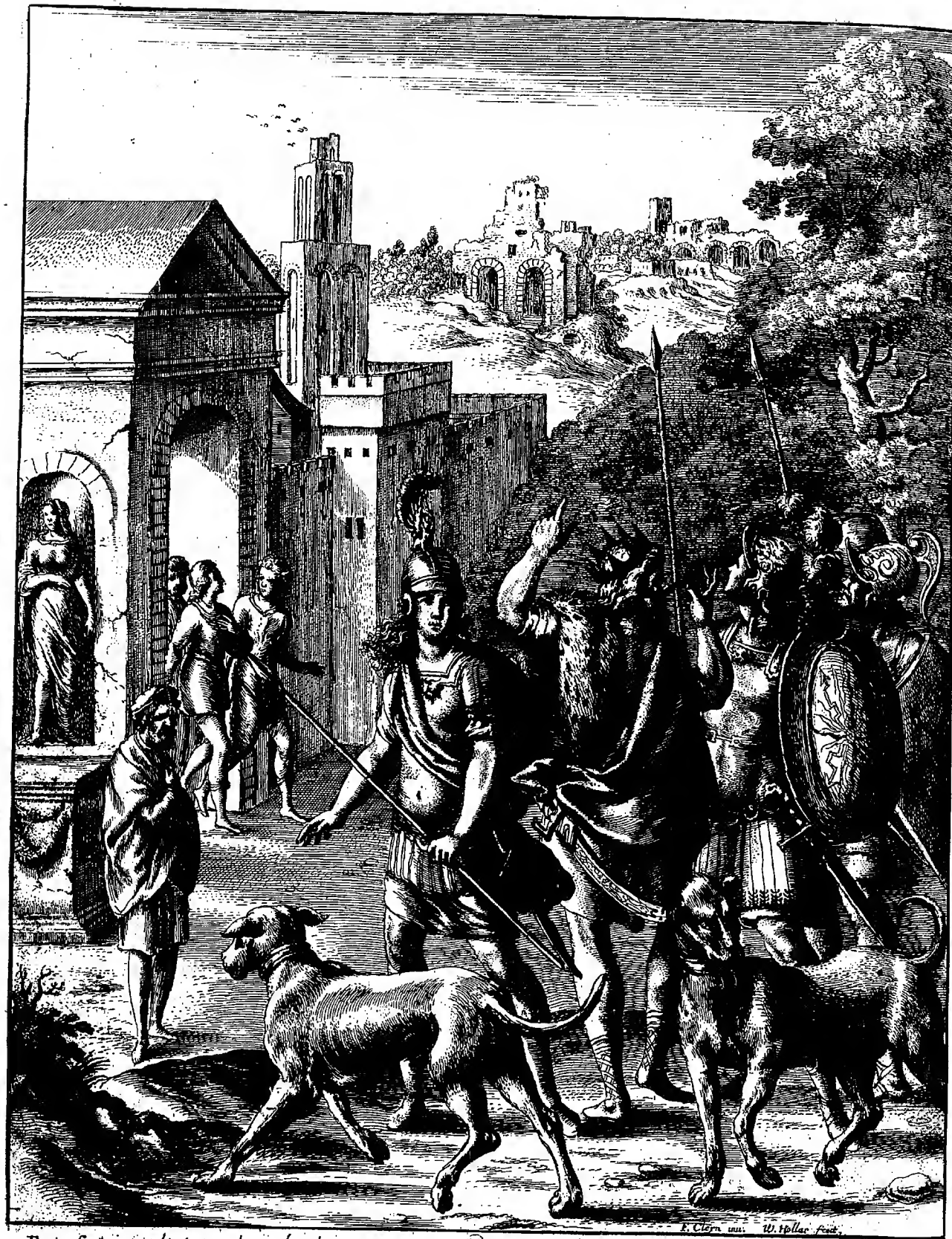
Thou mad'st Hell tremble, *Cerberus* obey,
Who cowering in his nastie Kennell lay;
Not any shape, not fierce *Typhoeus*, thee,
With all his dreadfull Arms, could terrifie;
Nor could that *Lernean Hydra* thee confound,
Though Troops of Vipers heads beset thee round.
Hail *Iove's* true Of-spring, th' honour of the Skies;
Oh favour us, and this our Sacrifice.
Such things they celebrate in lofty Verse:
But more than all, they *Cacus* Cave reherse,
And how he breath'd out Fire; their Voices round
Through all the Groves and echoing Hills resound.
Divine Rites thus perform'd, and solemn shews,
Back to the Citie, old *Evander* goes,
With him *Aeneas*, and Prince *Pallas* walk,
Making the way seem short with various talk.
Aeneas wondring every way did look,
Much with that Countrie's Situation took,
His quick eies glancing here, now casting there,
Desirous former Princes Acts to hear:
When great *Rome's* Founder King *Evander* said;
Nymphs,^s Fauns, these Groves their habitations
And people born of trees and hollow Oke, (made,
That knew not how to plow, nor Steers to yoke,
Nor knew to gather Riches, nor to spare,
But liv'd by hunting, and what Trees do bear.
Flying *Ioves* anger, *Saturn* to this Coast
From Heav'n first came, Celestial Kingdoms lost;
He from high Mountains the rude people draws,
And taught them both Civility and Laws;
Then *Latium* stil'd the Country, since it held
Him safe from all his Enemies conceal'd.
That was the golden Age in which he reign'd,
Because in Peace his Kingdoms were maintain'd.

G g g 2

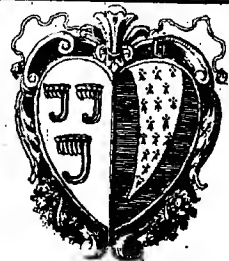
Then

(f) The Of-spring of *Fauns* inhabiting the Woods, until *Saturn* perswaded them thence; there they liv'd in Sheds and hollow Trees, whence their issue feign'd to be born of Trees.

(t) *Saturn*, who was chas'd out of *Creet* by his unnatural Son *Jupiter*, the *Aborigines* suppos'd to have come down from Heav'n to them. He taught them Arts, and Husbandry, and gave them Laws. *Macro. Sat. 1.7.* The times of *Saturn* are recorded most happy, both for abundance of all things, and because none yet were differenc'd with Service or Liberty. Which things may be understood from this, that in the *Saturnals* all liberty is permitted to Servants.



Exin se cuncti diuinis rebus ad urbem
Perfectis referunt, ubi Rex obsitus auro,
Et Comitum Aeneam iuxta gratumq; tenebat
Ingrediens, varioque viam sermone levabat.



Miratur, facileq; oculos fert omnia circum
Aeneas, capiturque locis, & singula laetis
Exquirat, auditque virum monumenta parentum.

Do: Iana Grenvile.

Tabula merito votiva.

Then baser Ages by degrees succeed,
Which rage of War, and love of Riches breed:
Ausonian Bands then, and " Sicanians came;
And oft " Saturnian Fields have lost their Name:
Then Kings, and ' Tyber that Gigantick Prince,
From whom, this Stream we Tyber call e're since;
The true old name of *Albula* is lost.
Forc'd through all Seas, expuls'd my Native Coast,
All-conquering Fate, and Fortunes pow'rfull hand
Have plac'd me here, here the severe command
Of my blest Mother the Nymph " *Carmens* sent,
And great *Apollo's* strict admonishment.

Scarce said, he shews an " Altar as they came,
And the ^b *Carmentis* Gate, a Roman name,
Which antient honour Nymphs did dedicate
To *Carmens*, skilfull of ensuing Fate;
Who ^c first declar'd the *Trojans* should be great,
And ^d *Pallanteum* a renowned Seat.
Next, a huge Grove which valiant *Romulus* chose
For " sanctuarie, he ^e *Lupercal* shews
Under a Rock, which they did dedicate
To *Pan*, as did before the *Arcadian* State.
Then ^f *Argiletum's* sacred Grove he sp'd,
And shew'd the place where his Guest *Argos* dy'd.
Then to ^g *Tarpeia's* Capitol he lead,
Now golden, then with Briars and Brambles spread.

(^a) *Cadmus* is said to have open'd the First Sanctuary, when he built *Thebes*, to which all Freeborn and Slaves running without difference, were free from all punishment. *Romulus* took the same course for peopling his City, which at first consisted but of an hundred Houses, yet they wanted Inhabitants; To win therefore confluence of People, he, near the Capitol, built a Temple consecrated to the God *Asylus*, the Patron of Liberty. *Asylum* a place of refuge, By which means *Rome* was soon fill'd with Inhabitants. (^b) *Lupercal* was the place where *Romulus* and *Remus* were nurs'd by the *VVoolf*, and stood at the Foot of the *Palatine* Hill dedicated to *Pan*, where the *Lupercalia* (feasts in his honour) were celebrated. (^c) *Argos* A Commander of the *Argives* was entertain'd by *Evander*, but he forgetting his Favours, aspir'd unto his Crown: *VVhereupon* the *Arcadians* (without *Evander's* knowledge) slew him, after whose death, the King built him a Monument in the place where he was kill'd near the Palace, and call'd it *Argiletum*. (^d) This Hill, at first *Mons Saturnius*, got the name of *Mons Tarpeius* from *Tarpeia*, Daughter of *Tarpeius*, Lieutenant of the Tow'r there, who betray'd it to the *Sabines*, in the *VVar* for the ravish'd Virgins, and for her Treason, bargain'd for that which the Souldiers wore on their left Armes; she meant their Bracelets, but they overwhelmed her with their Bucklers, which were likewise worn on that Arm; So that dying there, she left the memory of her Treason in the name of the Hill: The same Hill was also call'd *Mons Capitolinus*, or *Capitolium*, from the head of a Man nam'd *Tolus*, which long after his death was found fresh and bleeding, at the foundation of the Capitol by *Tarquinius Superbus*; now corruptly *Campidoglio*.

(^u) *Dionysius* saith, that the *Arcadians* first of all the *Greeks*, having pass'd over *Ionium*, sent Colonies into *Italy*. Hence they say that *Oenotrus* with the *Aborigines* (seventeen Ages before the destruction of *Troy*) and his Brother *Pencetius*, sayl'd into *Italy*. He was Son of *Lycan* the younger, Fifth from *Phoroneus*, who first reigned in *Peloponnesus*.

(^x) At first *Argessa*, next *Camafene*, then *Hesperia*, *Ausonia*, *Oenotria*, lastly *Italy*.

(^y) A great Robber, drown'd in the River *Tyber*, as an other King of the like name *Tiberinus*, left it his.

(^z) *Carmenta*, (or *Carmentis*, or *Nicostrata*) was a Prophetess, and accompanied her Son into *Italy*: For *Evander* had accidentally slain his Father *Mercury*, (the God of Eloquence, so feign'd in regard of his Rhetorick) wherefore, banish'd *Arcadia*, he by his Mothers advice came into *Italy*. *Ovid de Fast.* 1.

— into the Stream
He had by learn'd *Carmenta's*
Counsell learn'd
His Ship, and 'gainst the *Tuscan*
Billows row'd.

(^a) Built for his Mother, near the Gate first call'd *Carmentalis* afterwards *Scelerata*, from the three hundred *Fabii* which went to war through that, and were slain by the *Veientes*, at the River *Cremera*.

(^b) Call'd afterwards *Porta Scelerata*, because the *Fabii* that perished at *Cremera* went out at it.

(^c) In her Prophecy to *Evander* at the sight of the new *Roman* Hills. Recorded by *Ovid. Fast.*

(^d) This *Pallanteum* afterwards *Palatium*, was the Seat of the Empire, and the Throne of the *Roman* Majesty; for here the Kings, Consuls, Emperours, and other chief Officers of State, had their Palaces, besides many famous Temples were built there, whereof the Ruins are yet remaining.

Then

Then did a reverential terrour move,
And Rusticks tremble at the Rock and Grove.
This Wood he said, this Mountain's leavy brow,
A God once dwelt in, but uncertain who,
Arcadians say, here 'thundring *Jove* they spid,
Shaking his shield, upon a Tempest ride.

These two dismantl'd Towns thou dost behold,
Are but sad Reliques of the men of old:

This, 'Father *Janus*, that, King *Saturn* fram'd;
Janiculum this, that was *Saturnia* nam'd.

This saying, neer poor *Evander's* Roofs they drew,
Where, in now *Roman* Courts and Streets, they
The bellowing Cattell as about they Straid, (view
When the old King thus to *Aeneas* said;

Once *Conquering Hercules* hither made resort;
This humble Palace was his Royal Court;
Wave Wealth and Glorie Sir, and, like that God,
Be pleas'd to shelter in this mean abroad.

Then great *Aeneas* to low Roofs convoid,
And on a Bed with soft leavs quilted laid;
Over him next a *Libyan* Bears skin hurl'd.
Now Nights black Pinions did infold the World,
When *Venus*, his dear Mother, much dismaid
About these threatening Wars, to *Vulcan* said,
And, in her golden Bed, thus moves her Lord,
Infusing heavenly Love at every word.

Whilst *Grecian* Princes ruind wealthy *Troy*,
And did that Town with Hostile flame destroy,
No aid for wretched *Trojans* I desir'd,
Nor a vain task of thee dear Lord requir'd;
Though I much kindness ow'd King *Priam's* Race,
And oft lamented poor *Aeneas* Case.
Now by *Jove's* will, they plant the *Ausonian* Shore;
O my blest Pow'r, I humbly thee implore,

A

A Mother for a Son craves Arms, dear love,
Thee *Thetis* and *Aurora's* tears could move.
Behold what Realms conspire, what Cities joyn,
Comploting VVar, to ruin me and mine.
The Goddesses here, round with her snowie arms
In soft imbraces him, consulting, warms;
Straight he takes fire, and through his marrow came
Accustom'd heat, which did his blood inflame;
So from a fiery breach erupted flies,
Shining with flame, bright thunder through the Skies.
She, joyfull, found her plot, and beauty take,
When vanquish'd with eternal Love he spake;
What needst thou doubt, and make a question thus?
Where is your confidence repos'd in us?
Had such care, Goddesses, been in former time,
I have arm'd the *Trojans* then had been no crime.
Nor Love, nor Fate forbad that *Troy* should stand,
And ten years more King *Priam* to Command.
But if thou art resolv'd to make a War,
What I can promise by my art, or care,
What soft *Electrum* can, and hardest Steel,
VWhat Fire is able, what the Bellows will,
Shall be perform'd; nor needst thou more perswade;
Nor doubt thy pow'r with us. These having said,
After a sweet imbrace, he takes his rest,
Reposing on the beauteous Goddesses Breast;
Waking at midnight, after his first sleep,
Like to some carefull woman that doth keep
Her self by spinning, and *Minerva's* hire,
Stirrs up the Ashes, and the drowsie Fire;
Night adding to her work, long tasks she plies;
And at her Lamp, her Servants exercise;
That chaste she might preserve her husbands Bed,
And her small Children so supply with Bread:

No

(p) *Thetis*, daughter of *Nereus*, wife of *Peleus*, prevail'd with *Vulcan* to make Arms for her Son *Achilles*. So likewise did *Aurora* for her Son *Memnon*. This the Mythologists interpret Fortitude. *Cicer. Tuscul. Quest. lib. 2.*

(q) Either melted or pure, according to *Pliny* in his *Natural History*. There are three sorts of it; One gather'd from Trees which they call *Succinum*; A second sort is found Natural; A third is compounded of three parts Gold, and one Silver, which you may separate. The nature of *Electrum* is tried by Poison, which makes it give a loud crack, and represent the colours of the Rainbow.

(i) Here was a Temple consecrated to *Jupiter Op. Max.* by *Tarquinius Superbus*, whence his nam'd *Jupiter Capitolinus*. *Augustus* being delivered from the danger of Lightning, in his *Cambrian Expedition*, added the title of *Jupiter Tonans*.

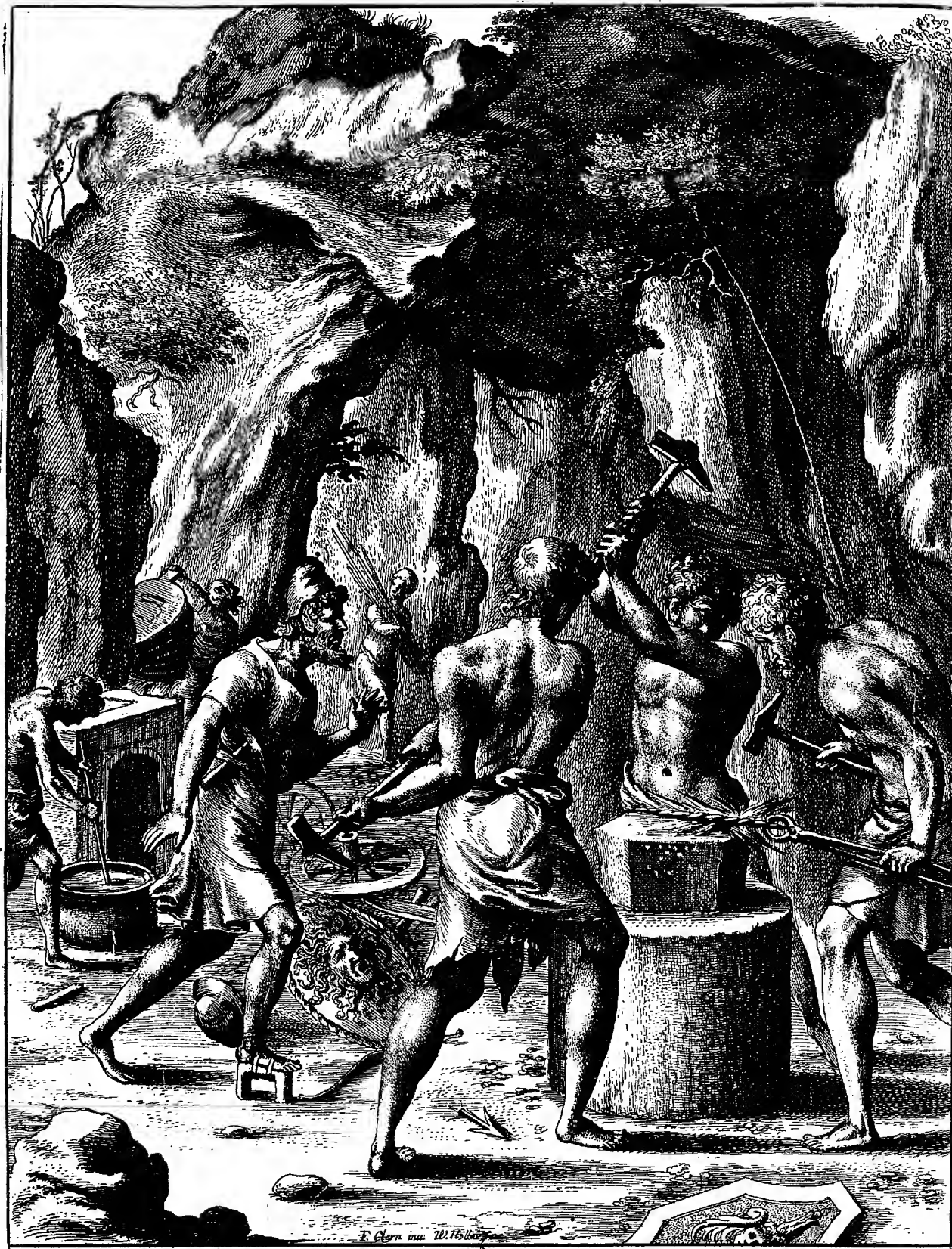
(k) The skin of the *Amalthean* Goat which fed him, or rather the Shred covered with it, which *Jupiter* holds in his left hand, by the shaking whereof he causeth Rain, as *Thunder* with his right.

(l) *Janus* first built Temples to the Gods in *Italy*, and instituted sacred Rites: The Name sheweth, saith *Macrobius Saturn.* 1. 9. that he is President over doors. *Nigidius* saith, that *Janus* is *Apollo*, *Jana Diana*, and is therefore double Fac'd, as having pow'r over both Gates of Heaven, to open the East, and shut the West. Others understand by him the World: Therefore by *Cicero* call'd *Eanus ab eundo*, figur'd by a Snake devouring his own Tail, quod apparet Mundum, & ex seipso ali, & in se reverti.

(m) The *Forum* stood afterwards where the *Carinae* were, most sumptuous Edifices, built in fashion of the Keel of a Ship.

(n) *Varro* saith, that *Hercules* was stiled *Victor*, because he overcame all manner of Creatures. *Maffius Sabinius* gives another Reason, *Marcus Octavius Herennius* having had good returns by Merchandize, consecrated the tenth part to *Hercules*, but sayling forth again, was set upon by *Pyrats*, whom resisting valiantly he came off *Victor*; *Hercules* hereupon appears to him in a Dream, and tells him that he had been preserv'd by him. To him therefore, having obtain'd a place by the Magistrate, he consecrated a Temple and Statue, with the Title of *Victor*.

(o) He toucheth the Pontifical Law: For the house in which the *Pontifex* liv'd, was call'd *Regia*, as that *Flaminia*, in which the *Flamines*. He speaks it with good Omen to *Aeneas*, that *Hercules* enter'd *Victor* into that place.



*Ferrum exercebant usque Cyclopes in antro;
Brontesque, Steropesque, & nudus membra Py-
lus informatum matribus jam parte polita.
Fulmen erat, toto genitor quæ plurima celo
Deiecit in terras: pars imperfecta manebat.*

Simoni Leach de Cadleygh. in Com.



*Tollite cuncta, inquit, acceptos auferte labores,
Ætnei Cyclopes, & hinc advertite mentem,
Arma acri facienda viro: nunc viribus usus,
Nunc manibus rapidis, omni nunc arte magistra
Precipitate mentes.*

Lucid. 1.8

Devon: Tabula merito votiva,

No drowfier at that hour *Vulcan* arose
From his soft Bed, and to his Forges goes.

Near to *Sicanian* Coasts an Island lifts
His lofty Shoulders up, with smokie Clifts;
Scorch'd with *Cyclopean* Flames, a Cave lyes under,
And huge *Ætnean* Vaults, which alwaies thunder;
Where on great Anvils mighty Strokes resound,
And Bars of massie Steel roar under Ground,
In Water quench'd, near Forges breathing Flame.

This *Vulcan's* Seat, *Vulcania* the Lands name.
Hither the God descended from the Skye,
Where sparkling Heats in vast Caves *Cyclops* ply.

Brontes and *Steropes*, nak'd *Pyræmon* stand,
A Thunder-bolt half finish'd, now in hand,
(Many of these by angry *Jove* are thrown
From Heaven to Earth) the rest as yet not done.

Three parts of Hail, three of a watry Cloud,
As much of Fire, and three of Wind allow'd;
Their work with Flashes, Noyse, and Fear, commixt,
And dreadfull Wrath, pursuing Flame betwixt.

Here *Mars* his Chariot and swift Wheels they make,
Which must great Nations and proud Cities shake;
These angry *Pallas* dreadfull Target mould,
And wrought her Arms with Dragons scales, and Gold:
This *Gorgons* Head with twist'd Serpents plyes,
Rowling in Deaths Convulsions dying Eyes.

Cyclops, lay by your several Tasks, he said,
Arms for a valiant Heroe must be made,
Break off delay; now all your Strength impart,
And shew with Diligence your greatest Art.
Nor more he spake. Straight all for work prepare,
And equally divided labour share:
Then molten Gold, and Brass in Rivers flows,
And cruel Steel, in Fire tam'd, gentle grows.

H h h

A

(r) *Vulcan* is said to have his Shop between *Ætna* and *Lipare*, for the Fire and Winds fit for Smiths. It is call'd *Æolian Lipare*, as being one of the seven Islands govern'd by *Æolus*.

(s) The three *Cyclops*, nam'd from Lightning, Thunder, and Fire, are said to put in three parts of Hail, three of Rain, &c. to express the Matter of Thunder, an Exhalation hot and dry, or hot and moist; or the kinds and properties thereof, *Terebrans, discuriens, urens*.

(t) *Ægis* is properly a brazen Shield, having in the middle a *Gorgon's* Head; which Armour, when belonging to a God, was call'd *Ægis*; when to a Man, as in the ancient Statues of the Emperours, *Lorica*.

(u) There is at this day to be seen in *Rome* a Statue of *Pallas* carrying a Shield cover'd with the scaly skin of Dragons. *Politian. Miscell. c. 47.*

(x) Like seven Shields in one, or in 14 circles, being so dispos'd, that they seem'd to be knit and joyn'd to one another. So *Servius* and *Donatus*. The Shield of *Achilles* had but five of these rounds, *Aeneid*. 12. that of *Ajax* seven, *Ovid. Met.* 13.

(y) *Vulcan* call'd *Lemnius*, because said to fall upon the Island *Lemnus* when cast down by his Mother *Juno* by reason of his deformity. In this Island likewise his Forge was suppos'd to be, in respect to the frequent subterraneous Fires, and noy-son Air thereof; Thence call'd by *Sophocles*, in *Philoct.* ἀστυλὸς ὁ δὲ ἀνερπύων, not as being absolutely so; for *Properius* and the Scholiast of *Apollonius* affirm there were two Cities in it, *Hecale* and *Mucien*; the first whereof seems to be nam'd from *Vulcan*. Yet *Mr. Selden's* Manuscript of *Properius* reads *ἱερὰ*.

(z) High Shoes. *Servius* expounds them *Crepide*, which first the Senators wore, then the *Equites*, after the Souldiers.

(*) Though some pretend that the Love of Subjects is the onely and best Guard for a Prince, yet Majesty is unsafe that is not secur'd by Power; and therefore in all times the wisest Princes have made use of Stationary Guards for the defence of their Persons; a Privilege reckon'd by *Samuel* among the Royal Privileges given to a King by God himself. This our Author hath judiciously observ'd in the person of *Evander*; Nature seeming to have indu'd even Irrational Creatures with this provident circumspection for their own safety; as in *Cranes*, amongst whom one watches, whilst the rest sleep; and *Storks*, who, as *St. Basil* affirms, are attended by a Life-guard of Daws against Birds of a different Feather and Fashion. To these our Author adds a Guard of barking Sentinels, so Man many times more faithfull than Man himself. Wherefore we read that *Mafsius*, mifdoubting the fidelity of his Subjects, committed the safety of his Person to these, as to the more trusty Satellites.

A mafsie Shield they frame, which must sustain,
And make all force of *Latine* Arms in vain,
Seven Targets cast in one; others receive
In Bellows breath, as oft them breathless leave;
These in cold Water dip the hissing Ore:
The hollow Vaults with thundring Anvils roar.
They with huge strength their arms in order raise,
And turn with Tongs the Mafs a thousand waies.

Whilst in *Æolian* Caverns' *Lemnius* sweats,
Hastning the work, blest Morn from humble seats
Evander rais'd, and chirping Birds did call
Up, with sweet notes, under his Palace wall.
The Old Man rose, puts on his Coat, and ty'd
His *Tyrrhen* Sandals on; then to his side
Girds a *Tegæan* Sword; next o're he flung
A Panther's skin, which from his left side hung:
From the high Floor his double Guard descend,
And on their Master's steps the * Dogs attend.
T' *Æneas* Chamber went; for he had not,
Promis'd assistance, nor his word, forgot.
And full as early Prince *Æneas* rose;
Pallas with that, with this *Achates* goes.
Met, they salute; and in the Hall being plac'd,
Expected conference they enjoy at last.
And first the King began.

Great *Trojan* Prince, thou being safe, I shall
Ne're grant *Troy* vanquish'd, nor her Kingdomes fall.
Our Aids are small for One so much renown'd,
Here we are in with flowing *Tyber* bound;
Rutilians there vex us with oft Alarms:
But I great Nations, rich and fierce in Arms,
Shall joyn to thee; unlook'd for Chance presents
Thy succour, and thou com'st by Fates consents:

Not

Not far from hence, built on an antient Rock,
Stands *Agyllina*, where the *Lydian* Stock,
Renown'd in War, *Hetrurian* Seats did build,
Which flourish'd many years with Plenty fill'd;
Untill the Tyrant, King *Mezentius*, reign'd,
Holding by Arms what Cruelty had gain'd.
Why should I of his horrid Murthers speak?
May ^b Heaven on him, and his, due Vengeance wreak;
For he Dead Bodies to the Living joyn'd,
Put Face to Face, and Hand in Hand combin'd:
Whilst them ^c foul gore (strange torture!) did imbrew,
With lingring Death, in sad Imbraces, flew.
At last the weary Subjects take up Arms,
And him, then raging, they with fierce Alarms
In's Court besieg'd; his Counsellors of State
They put to death, and fir'd his Palace Gate.
Amongst the slaughters, he escapes from thence,
Protected by kind *Turnus* ever since;
And all *Hetruria* up in cruel rage,
To bring their King to Justice, now engage.
This Army thou, *Æneas*, shalt command,
Who's Fleet now border all the murm'ring Strand,
And ready are to sail, but that an old
Prophet detains them, and doth Fate unfold:

O stout *Mæonians*, you that are the Flower
Of antient Valour, and of former Power;
Whom just Offence thus arms to seek the Foe;
Inflaming 'gainst a cruel King to go:
This Nation no *Italian* Prince must lead,
The Fates command we seek a Forein Head.
To the admonishments of Heaven they yield,
And lye e're since incamped in the Field.
To me Embassadors *Tarchon* lately sent,
Who both the Crown and Scepter did present;

H h h z

The

(a) Once inhabited, more than once famous in War, for it was so at this time. The *Mæonian* Province being too little for two Brothers, *Lydmus* and *Tyrrhenus*, this by lot quitted it, went with a great Multitude into *Italy*, and call'd it *Tyrrhena*. These liv'd a long time by *Pyracy* (as *Cicero* attests) binding the Living and the Dead together; which *Virgil* ascribes to *Mezentius*, as being of the *Tyrrhen* Race. At that time they were call'd *Io*, afterwards *Thusci*, and *Tyrrheni*. But *Lydmus* from *Lydmus* the King's Brother, who staid in the Province. This *Agyllina* was built (some think) by *Pelegus*, others by *Telegonus*, others by *Tyrrhenus* Son of *Telesus*.

(b) An Imprecation. So *Aristophanes*, ὅς κεράην σοι. See *Turneb.* l. 2. c. 12. & *Nor. ad Plaut. Pseud.* act. 3. 3. Or rather he related to that of the *Greeks*, τὴν κεράην δαμάσθην.

(c) Of this kind of Torment among the *Tyrrhens*, which our Author attributes to *Mezentius*. See *Plutarch*, in *Artaxerxe*, *Valerius Max.* l. 9.

(d) Which some expound *Fasces*, transferr'd from the *Thuscans* to the *Romans*; others, *Ornamenta Regalia*, Arms and Military Weapons (saith *Caesar*, in *Salust.*) our Ancestors borrow'd from the *Samnites*, but most of their Ensigns of Magistracy from the *Ettrurians*.

The Warlike, they, and ^dRegal Ensigns, bring,
To make me Captain-General, and King:
But Strength decay'd, and feeble Age withstands,
To take on me such Glorious Commands.
I would my Son preferr, but that his Line
By's Mother comes from them; thee Fates design,
By Blood, and Years, Go, whom the Gods now call,
To be of *Troy* and *Latium*, General.
Ile with my Son, my Hope, my Comfort, part,
That, taught by thee, he may War's toylsome Art
Learn, and endure, and us'd thy Acts to see,
In tender Youth thy chief Admirer be.
Two hundred chosen Horfe, well mounted all,
I shall bestow, as many *Pallas* shall.

Aeneas and *Achates*, this being said,
With silent Countenances fate dismaid,
And in sad Bosoms several Cares revolv'd,
When *Venus* from high Heaven all Fears dissolv'd.
For from a Cloud, with mighty fragor brake
A flash of Lightning, all the House did shake;
From Heaven a ^e*Tyrrhen* Trumpet sounds Alarms,
And straight they hear the clash of rattling Arms;
Saw glittering Armour through a gilded Cloud
Outshine the Skye, and struck, it thundred loud.
The wondrous sight their judgements did confound:
But the *Dardanian* Heroe knew the sound,
And calls to mind his Mothers promis'd Gift.
These Omens, seek not, Sir, so much to sift,
Aeneas said; The Gods say, I must hold;
This, if War call, my Mother me foretold,
And, when *Vulcanian* Armour from the Skyes
She'd bring for my defence.
What slaughters I in wofull *Latium* see!
What satisfaction shalt thou give to me;

Turnus

Turnus, when *Tyber* in his Waves o'whelms
So many Heroes, Shields, and crested Helms!
Let them break Peace, and us with Arms oppose.
Thus saying, from his lofty Throne he rose;
And first he wakes *Alcides* sleeping Fire,
Then did with joy the last daies Rites require;
Next, chosen Sheep, he, as the Custome, flew,
Which both *Evander* and the *Trojans* do.
From thence he to his Friends and Navy goes;
Where, to attend him, he the Valiant'st chose;
Those left behind, down with the River fell,
And joyfull Tidings to *Ascanius* tell.
Trojans are hors'd, for *Tyrrhen* Countreyes bent;
A matchless Steed *Aeneas* they present,
On whom a Lion's yellow skin was thrown,
With golden Claws, which gloriously shone.
Straight nimble Fame through the small City flew,
That Troops of Horfe towards *Tyrrhen* Kingdoms drew;
Matrons their Vows re-double, with their Fears,
And War's dire Visage greater now appears:
Then King *Evander* strictly did embrace
His Friends departing, and thus, weeping, sayes;
Love, would'st thou make me now as young again
As at *Præneste*, when I beat the Van,
Burnt heaps of Shields, upon King ^f*Herilus* fell,
And sent him with this conquering Arm to Hell;
Three Souls his Mother gave him at his Birth,
(Strange to be told) thrice he must fall to Earth,
Thrice was to dye: yet I not suffering harm,
Took all those Lives, and did as oft disarm;
Son, then I should not leave thy strict embrace,
Nor suffer from *Mezentius* this disgrace,
Who hath so many bloody Murthers done,
And, like a mourning Widow, left our Town.

You

(e) The *Thusci* are said to be the Inventors of Trumpets; some say, *Pallas*; whence *diva pallas* was worshipp'd by the *Grecians*.

(f) King of *Præneste*, slain by *Evander*; who boasts that he was descended of *Hercules* who slew *Gerion*. By three-Souls the Poets imply a Man every way compleat.

You Gods, and *Jove* that rul'st the Gods, O bring
Some timely comfort to th' *Arcadian* King,
And hear a Father's prayer; if you, if Fates
Grant me my *Pallas* safe within these Gates;
If him I see once more return secure,
Then let me live, though Torments I endure:
But him if ^g Fortune with sad Chance pursues,
O now my wofull Life, now let me lose;
Whil'st doubtfull Cares, and Hopes uncertain be,
Whil'st the sole comfort of my Age, I thee,
Dear Son, thus hold with strict embraces here,
Before a sadder Message wound my Ear.

His Father these at his last farewell said,
Who swouning, thence his Servants straight convey'd.

And now the Horsemen march through open Gates,
Aeneas first, on whom *Achates* waits;
Then other Captains, *Pallas*' midst the Bands;
In warlike Weeds, and glittering Arms, commands;
Bright, like the Morning-star, dispensing Beams
That gild the ^b Waves (whom *Venus* more esteems
Than all those sparkling Jewels dress the Night)
Whose glorious Head all Darkness puts to flight.
Whil'st through the duskie Cloud the shining Band
Matrons could see, upon the Walls they stand.
The nearest way now the arm'd Squadrons march,
Through Groves, & loud Shouts scale Heaven's chrystal
In Champaign then, drawn up in rank and file, (Arch.
They shake, with trampling Hoofs, the rotten Soyl.

A spacious Grove, near *Cæris* sacred Flood,
With Hills surrounded, and a shade Wood,
The antient ⁱ *Grecians* (may we Fame believe)
Did to the rural God, ^k *Sylvanus*, give,
To him that Grove and Festival they grant,
Who first did in the *Latine* Confines plant.

Near

(g) He abstains from the word
Death, as of bad presage. See *Scalig.*
in *Varr.* p. 123.

(b) He alludes to the opinion of
the Antients, that the Stars were
Æther *vires*, Living Creatures, fed by
Exhalations out of the Earth, as the
Sun by Vapours out of the Sea, the
Moon by Springs and Rivers. The
antient Physiologists affirming, that
Nature plac'd the Ocean directly un-
der the Zodiack, that the Sun and
rest of the Planets *habeant subjeclis*
humoris alimeniam. Minut. Fæl.

(i) The *Pelægi* took their Ori-
ginal either from the *Athenians*, *La-*
comians, or *Thessalians*, which is most
probable; for it is certain there are
divers Cities of the *Pelægi* in *Thes-*
salij. These are said first to have in-
habited *Italy*. *Filicorus* saies, they
were call'd *Pelægi* because they were
seen to come with Sails in the Spring,
like Birds. *Hyginus* saith they were
Tyrrhens: so *Varro*.

(k) The common opinion is,
that *Sylvanus* was God of Fields and
Herds. But the Wiser say, that he
was *Janus* & *Sedus*. *Hyle* is the Dross
of all the Elements.

Near this bold *Tarchon*, and his *Tyrrhens*, lay
Safely encamp'd, where from a Summit they
Saw how the Armies quarters did extend
Through large Plains; hither did *Aeneas* bend;
With him his valiant Men of War did ride,
Who weary, for themselves and Horse provide.

But *Venus* gliding through ætherial Sphears,
Th'expected Present to *Aeneas* bears;
As in a pleasant Vale she saw her Son
Near Chrystal Streams, she kindly thus begun:
My promise I perform, and now impart
Arms finish'd by my skilfull Husband's art.
Dear Son, now fear not proud *Laurentian* spight,
Nor to encounter *Turnus* in the Fight.

Venus thus said, having her Son embrac'd,
Against an Oke the shining Armour plac'd.
Proud of the Gift, he could not satisfie
Delighted Thoughts, nor stop his searching Eye.
The fatal Sword he drawing, did admire,
And Cask with dreadfull Crests, ejecting Fire;
His bloody Corset of a wondrous mould,
Pondrous he lifts, glittering with Brasse and Gold:
Like a dark Cloud gilt with bright *Phæbus* raies,
Which round about reflecting Beams displays:
Then his light Greaves, which purest Gold did gild,
His Spear, and Wonders graven on his Shield.

Th' Ignipotent God, well skill'd in Fates to come,
The *Roman* Triumphs, and Affairs of *Rome*,
There had engrav'd, *Ascanius* Of-spring wrought,
And all their bloody Battels must be fought.

Mars pregnant Wolf in a green Covert lay,
And hanging at her Breasts two Infants play;
Bending her Neck, she licks the tender Young,
And quiet, shapes their Bodies with her Tongue.

(l) Call'd *Germalum*; it was
within the *Lupercal*.

Not



Arma sub adversa posuit radiantia quercu.
Ille Deo donis & tanto latus honore
Expleri nequit, atque oculos per singula voluit.
Minutunq; interque manus & brachia versat
Terribilem cristis galeam flammamq; vomentem.



Richardo Thornehill de Ollanthy
Tabula merito votiva.

Entiferunq; ensē, loriceamq; are rigentem
Sanguineā, ingentem: qualis cum ceruleis
Solis marcescit radius, longeq; resulget.
Tum levis ocreas electro auroque relecto
Hastanq; & Clypei non enarrabile textum.

Æneid. l. 8.

in Comitatu Cantia Armigero.

Not far from this, *Rome*, and the *m* *Sabine Dames*
Rap'd from the Theater, and *n* *Circensian Games*,
Whence to the *Romans* a new war arose.
Here he old *Tatius* and stern *Cures* shews;
After those Kings arm'd, reconciled stand
Before *Joves* Altar, Goblets in their hand,
And to confirm the League, *a* Sow they slew.
Not far from thence, four Horses *p* *Metius* drew
In funder; (but thou *Alban* should'st have stood
Unto thy promise) *Tullus* through the Wood,
The Traitors Bowels, with long dragging, tore,
And dew'd the sprinkled Briers with his Gore.
q *Porfenna* next, *Tarquine* to re-inthroned
Commands, and with strict Siege begirt the Town.
Romans for Liberty their lives contemn. (them;
Thou'dst think at once he frown'd and threatned
Because the Bridge the valiant *Cocles* broke,
And *Clœlia*, scap'd from Bonds, the River took.
Upon the top of the *Tarpeian* Tow'r
** Manlius* the Captain stood, with all his pow'r,
The Temple and the Capitol to watch,
And new built Courts, rough with *Romulean* thatch;
And here the silver Goose through Ports of Gold
Flying, the *Gauls* to be in th' entrance told.
Gauls through the Shrubs, did to the Tow'r ascend,
Whom the dark Shade and gloomie Night defend.
Their Beards were golden, golden was their hair,
They in *r* brancht Cassocks shine, with gold their fair
Necks be adorn'd; each shook two *Alpine* Spears,
And, for defence, a mighty Target bears.

vered by the gagling of a Goose, and their enterprise prevented. In memory whereof, the Picture of a Goose was kept in the Temple of *Jupiter Capitolinus*. But as his name, so he had his death also from the Hill; For being discover'd to aim at the Empire, he was thrown down thence headlong: To which *Dion* alluding, lib. 38. saith, ὁ Καμῖλος ὁ φονεὺς αὐτὸν τῷ Καπιτωλίῳ (so read we, not Καμῖλος) μυσταῖν ἀπὸ τοῦ λόφου; Camillus the banished ended his daies more happily than Capitolinus.
(*r*) Clothes discolour'd like the *Barbarians*, and as it were woven in branched pieces.

Iii

Here

(*m*) Whom *Romulus* and his Comagions beiraid to a Rape by invitation to thole Games, to people their new Common-Wealth which wanted women.

(*n*) These were not the *Circensian Games* which were after instituted; but so call'd, because shewn about the *Circus Maximus*, where there was an Altar to *Consus*. This solemnity was instituted for *Neptunus Equestris*, it was call'd *Consualia*. Some think that *Neptunus Equestris* and *Consus* were the same: But *Dionysius* is of another mind, because no Altar was built to *Neptune* by *Greeks* or *Barbarians*; but to *Consus* there was an Altar under ground at *Rome*, near the *Circus Maximus*. He suppoeth that the Horse-Races and Festivalls might be at the beginning to *Neptune*, and afterwards because the secret Council of ravishing the Virgins was succesfull, an Altar was consecrated to *Consus* the God of Secrets.

(*o*) *Servius* observs, that in all Sacrifices, the Females were preferred.

(*p*) *Metius Suffetius* was King of the *Albans*, in League with *Tullus Hostilius* King of the *Romans*, and by that tie oblig'd to aid him against the *Fidenates*: As the Battle joyn'd he lead his Army up the Hill, intending to joyn with the conquering Party, but *Tullus* having won the Field, for his falshood, caus'd him to be torn in pieces, and raz'd *Alba* to the ground; whereupon the *Albans* transplanted into *Rome*.

(*q*) King of *Clusium*, who to restore *Tarquinius Superbus* to his Throne, besieged *Rome*; where at the Foot of a Bridge *Horatius Cocles* kept back *Porfenna's* whole Army till the *Romans* had broken down the Bridge behind him, which done he leapt into the River, and swam home: At the same Siege also, *Clœlia* and other Vestal Virgins given in Hostage to *Porfenna*, got leave of the Guard to wash themselves in *Tiber*, and whilst they (as they desir'd them) look'd aside, the Virgins took that opportunity to swim away.

(***) *Marcus Manlius Capitolinus* seeing the overthrow of the *Roman Army* at the River *Allia*, by *Brennus* and his *Gauls*, kept the Capitol with a thousand Souldiers against them; The *Gauls* attempted it by Night, but were discovered by the Picture of a Goose which was kept in the Temple of *Jupiter Capitolinus*.

(f) The *Flamens* wore a Cap, in the top whereof was a Rod with a little Wool upon it.

(t) *Ancilia ab ancis* saith *Varro*, because indented on both sides: In *Numa's* time (they say), such a Shield fell from Heaven, at which time a Voice was heard saying, that the City should be impregnable as long as that remain'd in it. *Mamurius Veiturus* therefore (a happy name afterwards in their Religious Solemnities) made eleven more like it, that the true one might not be Stolen.

(†) In his Conspiracy against the Common-wealth, he drew with him a great part of the Roman Gentry and Nobility; from which imminent danger the City was freed by *Cicero*. *Salust* saith, That after he saw his Troops overthrow, and himself with a very few remaining, calling to mind his Original and former Dignity, he rush'd into the midst of his Enemies, and was there slain fighting: Nor is this all; his Soldiers, that maintain'd and dy'd in their places, were surpass'd by their General; for he was found far from his own Troops, among the Carcases of his Foes, even yet bearing marks in his Face, of that Courage which he had whilst alive. *Conjur. Catil.*

(u) *Servius* and others, understand *Censorius*, *Cato Major*, *Pomponius Vicensis*, whose virtue and death, *Cæsar* himself, though an Enemy, praised and lamented.

(x) The fight betwixt *Augustus Cæsar* and *Marc. Antony* by Sea, near *Actium*, a Maritime town of *Epyre*, nigh unto which, in the Sea now call'd *Lepanto*, they fought for the Empire of the World: *Augustus* had two hundred and fifty good men of War; *Antony* five hundred Ships, fitter for ostentation than service. Here was also that memorable Sea fight between the *Venetian* and the *Turk*. Anno 1571.

(y) *Marcus Vipsanius Agrippa* was the first of his house, so much in favour with *Augustus*, that he once thought to leave his Empire unto him; But *Marcellus* his Sisters Son, Husband to his Daughter *Julia* being dead, he married her to *Agrippa*, who by her had two Sons *Caius* and *Lucius*, whom *Augustus* adopted, but they miscarrying, *Tiberius* his Wifes Son succeeded him.

Beaks of a Ship made of Gold: This *Augustus* bestow'd on *Agrippa* for overthrowing *Sextus Pompeius* in the *Sicilian* Sea. (a) *Cleopatra*. The Roman Laws permitted not a woman to be in the Camp. Moreover *Antony* brought her over his own wifes head, who was sister to *Augustus*, whereas it was unlawfull to marry with Aliens. (b) That the Romans had Prores or Beaks to their Ships, none but knows; Their Form and fashion is not so commonly understood; they were made usually of Brais and consisted (as describ'd by *Vegetius*) of several teeth, or points. *Pisens* is said to have been the first Inventaer of them. *Plin.* l. 7. c. 56. With these the ships incountred so fiercely that many times they stuck fast to one another.

Here dancing *Salii*, naked *Luperci*, (Skie;
With 'woolly Crowns, those 'Shields fell from the
Drawn in soft Litters, here chaste Matrons are
Rites bearing through the City; Hence not far
Hell's Court, and *Pluto's* Gates he did design,
And for Crimes, Tortures: And thee † *Catiline*
Hung on a Rock, fearing the *Furies* Jaws:
The blest withdrawn, where " *Cato* gives the Laws.
The deep Seas golden image he engraves
Mongst these, but th'azure foam'd with silver waves;
About the Ring, bright silver Dolphins glide,
Brush with their Sterns the Deep, and waves divide.
Amidst thou mightst behold the brazen Fleet,
The * *Actian* War, and all *Leucates* sweat,
Ready to charge, prepared for the Fight: (bright.
Thou mightst have view'd with Gold the billows
Here gallantly *Augustus Cæsar* brought
Up his *Italian* Squadrons, where they fought,
With him his Gods, the Peers and People came,
Who standing on the Stern, a double flame
Darts from his brows, his fathers Star appears:
' *Agrippa* there, with winds, Heav'n favouring, steers
His Squadron up, and brings his Ensigns on,
His Brows deckt with a * Naval Garland shone.
Antonius here with strange and differing bands,
Both from the Red Sea and the Eastern Strands,
Forces of *Egypt* and the *Bactrians* led,
" Th' *Egyptian* Queen (shameless) him followed.
At once all charge, and with their labouring Oars
The whole Sea Fomes plow'd up with^b thundring

(z) The reward of him who first leapt into the Enemies Ship: It was beautified with the

Augustus bestow'd on *Agrippa* for overthrowing *Sextus Pompeius* in the *Sicilian* Sea.

(a) *Cleopatra*. The Roman Laws permitted not a woman to be in the Camp. Moreover *Antony* brought her over his own wifes head, who was sister to *Augustus*, whereas it was unlawfull to marry with Aliens. (b) That the Romans had Prores or Beaks to their Ships, none but knows; Their Form and fashion is not so commonly understood; they were made usually of Brais and consisted (as describ'd by *Vegetius*) of several teeth, or points. *Pisens* is said to have been the first Inventaer of them. *Plin.* l. 7. c. 56. With these the ships incountred so fiercely that many times they stuck fast to one another.

They

They take the Deep; thou wouldst suppose, again
That floating^c *Cyclads* swam upon the Main,
Or Mountains did with mighty Mountains meet,
They with such force charge in the^d towrie Fleet:
Wild-fire they cast, swift steel, and Darts are spred,
And *Neptune's* fields grow with fresh slaughter red.
Egyptian Trumpets in the midst, the Queen
Calls up her Fleet, approaching Snakes not seen.
The barking^f *Anubis*, all the monstrous brood
Of Gods, 'gainst *Neptune*, *Venus*, *Pallas*, stood
Oppos'd in Arms: *Mars* through the Battel rav'd.
Above sad *Furies* he in Steel ingrav'd;
And, proud of her torn Garments, Discord goes;
Bellona with a bloody whip pursues.
His Bow *Actian* *Apollo* from above,
Beholding, bent: all with that terror drove,
Egyptians, *Indians*, and *Arabians*, fly.
The Queen her self, with winds implor'd, to ply
Her Sails appear'd, and with loos'd Bolings went;
Whom, midst the Slaughters, the Ignipotent
Made (pale with future death) through Billows fly.
Oppos'd to this did huge-limb'd *Nilus* lye,
Spreading his Garment, calls into his Breast,
To sheltring VVaves inviting the distressed.
But through *Rome*, *Cæsar* with three Triumphs rode,
And, on our Gods, immortal Vows bestow'd;
Him, ample Fanes three hundred joyfull greet,
And loud applauses ring through every Street;
In all the Temples quires of Dames resound;
Slain Steers before the Altars strew the Ground.
He in bright Porches of great *Phœbus* sits,
And gifts of Nations to proud Pillars fits.

I ii 2

Of

(c) *Cleopatra's* Ships were all of an unusual bigness saies *Dion.* which our Poet here compares to the *Cyclades*, Islands in the *Aegean* Sea, in number fifty three, situate Circularly.

(d) Of those kind of Ships see *Vegetius* l. 4. *Cæsar de Bell. Civil.* l. 1. *Livy* describing the Siege of *Syracuse*. *Tacitus* in the fifth of his *Annals*, and *Pliny* l. 32. c. 1. They were first invented by *Agrippa*, and were suddainly to be rais'd from the Decks, in time of fight, with Skrews; by that means giving them an advantage to powr Shot into their Enemies Ships. They were us'd both at the Prow, and Poop.

(e) *Antony* had commanded that the Legions should obey *Cleopatra's* command.

(f) *Anubis* is pictur'd with a Doggs head, which they take to be *Mercury*. Hence *Lucan* lib. 8.

Nos in Tempia tuam Romana accepimus Ipsi, Semicaneſque Deos & ſiſtra, &c.

Of Conquer'd people, a long Train proceeds ;
These, various all, in Language, Arms, and Weeds.

Here *Vulcan* fram'd *Africans*, *Nomades*,

^g *Lelegs*, *Cares*, and Dart-arm'd *Gelones*;

Euphrates now glides softer; and *Morine*

^h Furthest of Nations, double-horned *Rhine*,

Dæ,ⁱ *Araxes*, who a Bridge doth scorn.

Wondring how *Vulcan* did the Shield adorn,

And ignorant he glories in the frame,

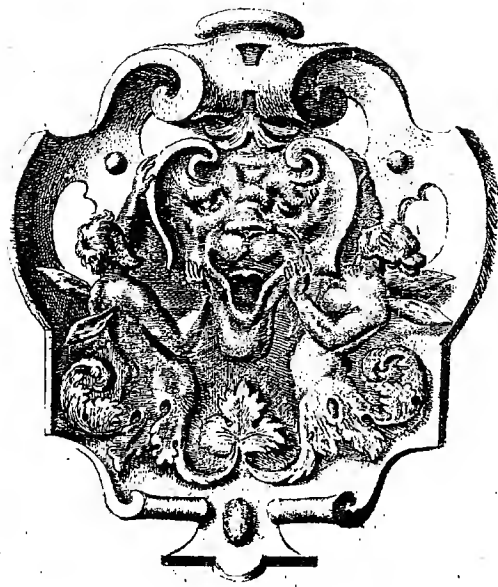
^k Then straight claps on his Of-springs Fate and Fame.

(g) These *Strabo*, lib. 7. takes to be the same, or at least Borderers. *Ovid Met.* 9. *Caras & armiferos Lelegas, Lyciamque pererrat.*

(h) In that part of *France* towards *Britain*, which was by the *Romans* accounted another World.

(i) *Isidor.* l. 13, c. 21. reports, that when *Alexander* had built a Bridge over *Araxes*, and was about to pass over, there was so great an inundation, that the Bridge was overthrown.

(k) This Verse is, by some Critics, accounted superfluous, and none of *Virgil's*.



VIRGIL'S



*Iris de celo misit Saturnia Iuno
Audacem ad Tarnum: lupo tum forte parentis
Pylumni Tarnus sacra valle sedebat.
Ad quem sic ipse Thaumantias ore locuta est:
Turne, quod optanti divum promittere nemo
Auderet, voluenda dies enatit ultro,*

Dñs Thomz Abdy. Militi & Baro.



*Aeneas, urbe & sociis, & classe relictis,
Sceptra Palatini, sedemque petit Euandri.
Nec satis: extremas Coriti penetrauit ad urbes;
Lydrumq; manum, collectos armat agrestes.
Quid dubitas? nunc tempus Equos nunc poscere.
Rumpere moras omnes, & turbata arripe castra,*
Enid. l. 9.

netto. Tabula merito votiva.



VIRGIL'S ÆNEIS

THE NINTH BOOK.

THE ARGUMENT.

IRis commands bold Turnus to invade
The Trojans, whilst Æneas gathers Aid.
He draws the Army forth: attempts to burn
The Fleet, which scape, and into Sea-Nymphs turn:
Euryalus and Nisus venture through
The Enemies Camp by night, and many slew.
Their wofull Deaths. Italians, with the dawn,
To storms the Town, are from their Quarters drawn.
The Trojans sally forth; in whose Retreat,
Turnus engag'd is shut within their Gate.
Many brave men he kills, then on he goes
Single against whole Regiments of Foes:
At last leaps o're the Wall, the River swim,
And off with all his Arms in safty came.



Wilst thus affairs in several pla-
ces went,
From Heav'n Saturnian Juno
" Iris sent
Down to bold Turnus; then it
fortun'd, that

He in his fathers^b Grove, Pylumnus,^c late,

And

(a) The Messenger of Juno, as Mercury of Jupiter.

(b) Turneb. l. 23. c. 2. understands it of one that keeps Holy-day for the dead; that Pylumnus, should be worshipp'd by Turnus. Yet I know not whether the Poet did not rather respect the Canonization of Pylumnus. The Consecration of Groves to Heroes, was us'd by the Antients; So that it is likely Turnus fate in a Vally consecrated to Pylumnus, as in a Religious place, and did yearly exhibit Divine Honours unto him.

(c) Observ'd by La Cerda to be the posture of such as mourn, or perform Rites in memory of the Dead.

And Rites in consecrated Vallies paid.
 To whom from rosie lips *Thaumantia* said;
 What none of all the Gods durst promise you,
 Iuncture of time and fair Occasion do.
 His Fleet, his Army, and his new rais'd Forts
Aeneas having left, *Evander* courts:
 Nay more, he arms remote *Hetrurian* Towns,
 And Regiments recruits with *Lydian* downs. (horse,
 Where lies thy doubt? now Chariots raise, now
 And lose no time, but take their Camp by force.
 This said, on counterpoising wings she glides,
 And the great ^d Bow beneath the Clouds divides.
 The Prince the Goddess knew, and to the Skies
 Raising his hands, thus, following her, replies.

Iris, Heav'n's Glory, which of all the Gods,
 Thee, from Celestial, sent to our aboads?
 Whence breaks this Light? Heav'n opens, and I spie
 Those wandring Stars that gild the purple Skie;
 Who e're thou art commandst me take up Arms,
 I go, as thy great Omen me informs.

Thus saying, to the ^e River he repairs, (Prais.
 There drinks, and tires the Gods with Vows and
 And now they took the field, with all their Force,
 Bravely appointed, both in Arms and Horse.

Messapus had the Vanguard; in the Rear
 Two gallant youths, bold *Tyrrheus* Sons, appear;
Turnus, their General, the Main-Body led,
 Who bravely arm'd, shew'd taller by the head.

So silent *Ganges* in seven ^f Channels flows,
 Whose steeper Margents swelling Waves oppose;
 Or ^g fertile *Nile* retreated from the Plains,
 When in his Chanel he himself contains.

The *Trojans* here a dusty Cloud espie,
 And suddain darkness scale from Earth the Skie.

First

(d) *Iris* was suppos'd to be carri'd in the Rainbow, as in a Chariot. *Ovid Met.* 11.

Effugit & remeat per quos modo venerat aënis.

(e) Alluding to the Roman Ceremony of making Vows and purifying themselves with Water before the Battell. See the manner of it in *Turneb.* l. 25. c. 30.

(f) Which *La Cerda* refers only to the frequent windings of that River through *India*, because according to the testimonie of *Strabo lib.* 15. it hath but one Chanel.

(g) *Nilus* is derived from *nas* *nas* *nas*, drawing new Slime which may make the Earth fertile. See *Georg.* 2.

*Summis liquuntur rupibus amnes,
 Felicemque trahunt Limum.*

As the Rivers return out of the Fields into the Channels; so the multitude of Souldiers which before was confus'dly in the fields, is modelled into an Army.

First from the Works *Caicus* calls aloud,
 What Body, Sirs, advanceth in yon Cloud?
 Double your Guards, each look to his Command,
 Ascend the Walls, Arm, arm, the Foe's at hand.
 The *Trojans* then from all parts gathering round,
 Straight man the Gates, and Forts and Bulwarks crown'd;
 For so *Aeneas* that excell'd in Arms,
 Departing bid; no Fortune, no Alarms
 Should make them fally forth, nor trust the Field,
 But let their Works and Trenches be their Shield.
 Therefore, although provok'd by shame or rage,
 Their Gates they did not open, nor engage,
 But all Obedience paid to his Command,
 And arm'd, on Tow'rs, the Foe expecting, stand.

Turnus with twenty chosen Horse comes down,
 Slow-marching Foot out-stripping, to the Town,
 Mounted upon a dappled *Thracian* Steed,
 Whose crimson Plumes his golden Helmet hid;
 Now valiant Youth, who will with me advance?
 This said, he peis'd, then cast a mighty Lance,
^b Denouncing War, and bravely wheels about;
 Straight all obey, and follow with a Shout,
 They strangely *Trojan* Cowardice admire,
 That Men should not an open Field desire,
 But lye incamp'd: Then he their Walls surveys,
 And, raging, Entrance seeks at several waies.

Like a fly Wolf, which near a Sheep-cote lyes,
 Growling till Midnight, Show'rs and stormie Skyes
 Patiently suffering, whilst the tender Lambs
 In safety bleat beneath their fostering Dams;
 He, vex't with raging Hunger, nearer draws,
 Longing to quench with Blood his thirsty Jaws:
 Viewing their Works, so furious *Turnus* groans,
 Till Grief inflam'd the Marrow in his Bones;

K k k

How

(b) When the ancient *Romans* proclaim'd War, the *Pater-patrum* having spoken some solemn words, thrust his Spear into the Enemies ground, which was the beginning of the fight. *Livy.*

(i) At that time Wolves are observ'd to prey; *Oppian* calls twilight, *aspidion*; with this allusion (saith *La Cerda*) *Apollo* is also surnam'd *Lycius* or *Luperus*.

How he might scale, how enter some Redoubt,
And from their holes ferret the *Trojans* out.
He charg'd the Fleet, which near the Trench did ride,
Round with the Stream and Bulwarks fortify'de;
Then calls for Fire, and, following his Design,
His strong hand fills with a whole blazing Pine.
Then all come on, his Valour did inspire,
Each Souldier loads himself with cruel Fire;
Altars they spoyl; then pitchy Vapours rise,
Mix'd with black Smoke, and *Vulcan* scales the Skyes.

Say Muse, what God could all those Flames defeat?
Who from such Fires preserv'd the *Trojan* Fleet?
Though old the Fact, yet lasting is the Fame.
When first to *Phrygian Ide* *Aeneas* came,
And for the Sea his gallant Navy made,
Thus to high *Jove*, the Gods great Mother said;

Grant, dearest Son, *Cybele* this Request,
Since now thou reign'st in conquer'd Heaven at rest:
A Grove of Pine, where long I took delight,
Which sacred, stood on the high Mountain's height,
Whose gloomie Bosome Sun-beams never gilt,
I gave *Aeneas* when his Fleet he built;
Heart-eating Fear torments my troubled Breast,
Ease me, and grant thy Mother this request:
Let them no Voyage craze, nor Storm o're-set;
For growing there, that favour let them get.
Then spake her Son, the Deity that rowls
The spangled Skyes about their glittering Poles;

Mother, why tempt'st thou Fates with such Demands?
Shall Ships b'immortal, built by mortal hands?
Aeneas safely through all Dangers go?
Can any God so large Commisison shew?
But when they ride in the *Ansonian* Bay,
Their Voyage gain'd, who e're escapes the Sea,

Bearing

(k.) *Servius* saith, that this Fiction is condemn'd by some Criticks, as being without president: but *Gervanius* alledgeth one more strange out of *Apollonius*, who makes a Ship not onely vocal, but prophetick. So the *Phaenician* Ships are by *Homer* feign'd to go all Voyages without help of Mariners.

(l.) The Pine was consecrate to *Cybele*, (who was also call'd *Mater Deum*, *Ops*, *Bona Dea*, *Terra*, *Vesta*, *Rhea* & *Peracynthia*) the reason *Ovid* gives, *Met.* 10.

Priz'd by the Mother of the Gods, for she
Her lust-stain'd *Atys* turn'd into that Tree.

Atys, a beautifull Boy beloved of her, was created President of her Ceremonies; and for affecting the Nymph *Sangritis*, was by the jealous Goddess emaculated, as afterwards all her Priests were: Said to be transform'd into a Pine, in regard of the infertility of that Tree.

Bearing the *Trojan* to *Laurentian* Strands,
Sea-Nymphs shall be transform'd by our commands;
Like *Galate* and *Doto* they shall ride
On bounding Floods, and fomie *VVaves* divide.
This by his Brother's *Stygian* Streams he swore,
And by the brimstone Lake, and dismal Shore,
By the black Gulph, and the infernal Pit;
VVhose nod *Olympus* shook, confirming it.

And now the time drew nigh, that promis'd day;
VVhich Destiny accomplishing should pay;
VVhen *Turnus* spight *Cybele* did inspire,
To save the sacred Ships from impious Fire.
Here first a sudden Light dazles their Eyes,
And from the East a bright Cloud cuts the Skyes,
Idean Troops appear, and in the Air,
A Voyce both *Trojans* and *Rutilians* hear:

• Hast not my Ships to save, nor stir a Man;
Turnus as soon shall burn the Ocean,
As fire these sacred Pines; Go, you are free,
Jove's Mother bids you, go, and Sea-Nymphs be.
Straight they their Cordage broke, to Sea they stood,
Dipping their Beaks, like Dolphins, in the Flood;
As many Ships (wondrous!) at Shore did ride,
So many Beauties through the Billows glide.
The stout *Rutilians* tremble, struck with Fear,
Messapus and his Troops affrighted were:
Then *Tyber* muttering, strangely did complain,
His hasty Foot recalling from the Main.
But this bold *Turnus* not one jot amates,
VVho thus at once his Souldiers cheers, and rates:

These Prodigies the *Trojans* threat, and *Jove*
By this from them all Succour doth remove:
Nor need the *Trojans* Sword or Fire affright;
The Seas block'd up, now there's no hope of flight;

K k k 2

Half

(m.) *Jupiter* did all things (*numen* & *renutu*) with nodding; whence the word *Numen*, *Turneb.* l. 26. c. 30. See *Scaliger*, l. 5. c. 3. *Nannius Miscell.* l. 7. c. 14. observes, that what in Men is a nod, in *Jupiter* and *Juno* is thunder.

(n.) *Servius* interprets *Nimbus* (whensoever apply'd to any Deity) a kind of splendour like a Cloud of Light, wherein the Heads of the Gods were involv'd as often as they appear'd to Men.

(o.) *Ne trepidate, ne festinate*: So all Interpreters.

(p.) Of this Metamorphosis, *Ovid*, lib. 14.

The Timber softens, Flesh proceeds from Wood,
The crooked Stern to Heads and Faces grows,
The Oars to swimming Feet, fine Legs and Toes:
What were their Holds, to slender Sides are grown,
The lengthfull Keel presenting the Back-bone;
The Tards to Arms, to Hair the Tackling grew,
As formerly, so now their colour blew;
And they, but lately of the Floods afraid,
Now in the Floods with *Virgin* pastime play'd.
Mr. Sandys.



Hic primum nova lux oculis affulsit, et ingens
Visus ab Aurora calum transcurrere nimbus,
Idaque chori: tum vox horrenda per auras
Excidit et Troum Rutulorumque agmin' complet:
Ne trepidate meas Teucri defendere navis,



Neve armate manus: maria ante occurrere Turno.
Quam sacras dabitur, pinus, vos ite solute.
Ire deo pelagi genitrix jubet, et sua quæque
Continto pippes abruptunt vincula tripi.
ROBERTO ABDY Arm. Tabula merito votiva.

Half of their Force being gone; the Land is ours,
And all *Ausonia's* contributed powers
Must'rd in one; nor me these Omens daunt,
If any happy ones the *Trojans* vaunt,
Enough for *Venus* Fate hath done, that they
Found fertile Fields of rich *Ausonia*;
And I have Fates which stand with theirs at strife,
T'extirp that Race would rob me of my Wife:
Nor such wrong onely the *Atrides* harms,
And *Greece* alone inforc'd to take up Arms.
Once was enough to perish, once to sin,
And Women then in detestation been.
These trusting Trenches, and a weak redoubt,
Which Death delays, but cannot long keep out;
Beheld they not those mighty Walls of *Troy*,
By *Neptune* built, consuming Fire destroy?
But you, my chosen Friends, prepare to fall
On bravely now with me, and storm their Wall.
Know, I not want *Vulcanian* Arms, nor come
A thousand Sail strong, 'gainst one *Ilium*,
Though all *Hetruria* straight for them declare.
Nor loss of their *Palladium* need they fear,
Which Theeves by Night's protection did obtain,
The Warders of *Minerva's* Tower being slain;
Nor in a Horses belly *Turnus* lurks:
But we by day will fire and storm their Works.
That we no *Grecians* are, I'll make them know,
Whom ten long years one *Hector* baffled so.
But since the best part of the Day is gone,
What now remains, Affairs well carry'd on,
But to * refresh and rest our selves this Night,
And then with joy prepare our selves to fight?

Mean while the Charge with Fire to round the Walls,
And set the Watch, to bold *Messapus* falls.

Twice

(q) The Image of *Pallas* (of which, *lib. 2.*) stoln by *Ulysses* and *Diomedes*.

(r) The *Romans* in the first seven hours of the day were serious, the rest they spent in Mirth, Bathes, and Feasts. Those *Horat. Od. 1.* calls, *the solid day*; *Virgil, the best part*.

(*) Alluding to the Custome of Souldiers, who use before they engage in Battel to refresh themselves with Meat and Drink. *Ulysses*, in *Homæ*, advises not to bring a starv'd Army into the Field; and it is a Maxime that (perhaps) in Martial Policy ought not to be slighted. The *Dutchmen* find the advantage of it, by the use of their Brandewine. See *Lipsius, de Milit. Rom. l. 1. c. 9.* upon this Proverb, *Pransus paratur*.

Twice seven *Rutilian* chosen Captains stand,
Guarding the Works; a hundred each command,
Whose purple Plumes, and golden Helmets, shine.
They scout, they watch by turns, then drink rich wine,
And drain full Goblets, sitting on the Grass:
High blaze their Fires, the wakefull Night they pass
Away in Sports.

All this the *Trojans* from their Tow'rs descry'd,
And carefully for every part provide;
Thick on their Works and Battlements they stand,
By *Mnestheus* and *Serestus* strict command;
The Prince gave these, should any chance befall,
A large Commission for to govern all.
Allotted Squadrons watch on every side,
And they by turns each others place supply'd.

Hyrtacus Son, bold *Nisus*, kept the Gate,
Whom th' Huntress *Ida* did command to wait
On Prince *Aeneas*; well he cast a Dart,
And drew a Bow with wondrous Strength and Art;
With him *Euryalus* joyn'd, than whom more fair,
Not any of the *Trojan* Of-spring were,
Nor better Arms became; Now first, his Face,
The mark of Manhood, tender Doun did grace:
Like was their Love, alike in War they rag'd;
And then to keep one Port, were both engag'd.

When *Nisus* said, Doth God our minds inspire,
Or each Man makes a God of his desire?
My Genius prompts me to some great design,
Nor will my active Soul to rest encline.
Seest thou what Watch careless *Rutilians* keep,
And how they buried lye in Vine and Sleep,
Their Fires nigh out, dumb Silence every where?
What by observing I conceive, now hear.

Both

(f) By *Servius*, and others, taken for the Mother of *Nisus*; but *Parthianus*, *Erythraeus*, and *La Cerda* understand the Mountain; supposing this Heroe to be of the number of those who were so born, as others of Woods and Rivers; Fictions arising from the places of their births.

(z) See *Lipsius*, de *Milit. Rom.* 5. *Dial.* 8.

(u) Meaning (saith *La Cerda*) the *Genius*, or (as the *Greeks* call it) *Demon*, which they believe directed or incited every man upon good or ill occasions.

Both Peers and People wish the King's return,
And some Intelligence to him be born.
If what I ask they shall conferr on thee,
(Fame of th'exploit enough shall honour me)
Under yon Summit I a way have spy'd,
Will to the Walls of *Pallantium* guide.

Ambitious of fair Fame, *Euryalus* burns:
Then thus unto his dearest Friend returns.
In so great Danger dost thou me decline?
Alone thy self engage in this Design?
Not so my Father bred me up in Arms,
Mongst *Trojan* toyls, and *Grecian* alarms;
Nor didst thou find me, *Nisus*, such a Friend,
Whil'st great *Aeneas* fortunes we attend;
A Soul this Bosome harbours, scorns to live,
And would more Lives than one for Honour give.

Then *Nisus* said, I from such Thoughts am free,
Nor can thy Admirer so injurious be:
So may great *Jove* home me with Honours load,
Or any other just and favouring God.
But if (for such Attempts great Dangers wait)
That I miscarry by Mischance, or Fate,
Thou should'st not dye, of Life thou worthier art,
That to my ransom'd Corps thou might'st impart
A spot of Earth; which if my Chance denies,
Yet grant my Shade a Tomb, and Obsequies:
Nor to thy wretched Mother would I be
The cause of so much grief, who follow'd thee
Of all the Matrons, with a constant mind,
And great *Acestes* new-built Walls declin'd.

Then he reply'd; Excuses are in vain,
Fix'd to my resolution I remain.
Then said *Euryalus*, let us dispatch,
And soon as spoken, he relieves the Watch;

(x) *La Cerda* supposeth him to allude to the Stories of *Antigone*, who contrary to the command of *Creon* buried her Brother *Polonices*; and of *Priam*, who purchas'd the burial of his Son *Hector's* Body.

All

All things in order, Centinels being plac'd,
They both together to *Ascanius* haſt.

Now through the World both Birds & Beaſts in deep
Oblivion drown'd their Cares, and curing Sleep;
Commanders and prime Officers, ſo late,
Conſult concerning the Affairs of State,
What they ſhould do, whom to *Aeneas* ſend;
Bearing their Shields, all on long Javelins lean'd.
Then *Niſus* and *Euryalus* did crave,
That they admittance ſpeedily might have;
Great was the buſineſs, dangerous being delay'd;
Ascanius then bids *Niſus* ſpeak; who ſaid,

With Thoughts unbyaſ'd, hear, you *Trojan* Peers,
Neither prejudge the matter by our years.
Rutilians buried lye in Sleep and Wine,
And we have found a Path for our Deſign,
That's near the Gate which next the Ocean lyes;
Their Fires burn dim, and Smoke aſcends the Skyes;
Grant us to uſe our Fortune, which, if kind,
At *Pallanteum* wee'll *Aeneas* find,
Whom, with great Slaughters, and rich Spoys, you may
Shortly behold; nor can we miſs our way,
Who daily hunting in dark Vales below,
Have ſeen the Town, and the whole River know.

Then old and grave *Alethes* thus reply'd;
You Gods, who alwaies do for *Troy* provide,
No utter extirpation you intend,
When you our Youth ſuch reſolution ſend.

Thus ſaying, at once he did them both embrace,
Whil'ſt ſalt tears fill'd the Furrows in his Face.
What Preſents fit for you ſhall we deviſe,
That undertake ſo great an Enterprize?
Heaven and your Merits will return the beſt,
Let bountifull *Aeneas* pay the reſt,

Nor

Nor ſhall *Ascanius* this your great deſert
Ever forget, but treasure in his heart.

Niſus, but I (*Ascanius* then replies)
Whole onely ſafety in my Father lyes,
Thee by *Aſſaracus* Gods, and Lars, deſire,
And Venerable *Veſta's* ſacred Fire,
(For what my Fortunes, or my Counſels, are,
I caſt my ſelf, and them, upon thy care)
Bring home my Father, let me ſee his Face;
And *VVoe* ſhall vaniſh in his dear embrace.
Two Silver Cups, graven with Figures, take,
*VV*hich with *Arisba* reſcu'd he brought back.
Two *Tripes*, two great Talents of pure Gold,
And *Dido's* Gift, a Cup of antique Mold.
But if we e're o're conquer'd *Latium* ſway,
That Land enjoy, and ſhare by lot the Prey,
Haſt thou brave *Turnus* Horſe and Arms beheld?
His crimſon Plumage, and his golden Shield,
Shall not be ſhar'd, they are already thine;
To which my Father ſhall twelve Ladies joyn,
As many Captive Knights, compleat in Arms,
*VV*ith all *Latinus* Manours, Parks, and Farms:
But thee, whoſe Age mine in a nearer ſpace
Pursues, brave Youth, I take in full embrace;
Thee I'll conſult with, both in Peace and *VV*ars;
Of all my private and my publick cares.
*VV*hen thus to him *Euryalus* replies.

No Day ſhall tax me e're of Cowardice,
Let Fortune happy or unhappy fall:
But one thing I requeſt, one above all;
My Mother, of King *Priam's* antient Stem,
To go with me did *Ilian* Fields contemn,
Nor would ſhe in *Aceſtes* City ſeat;
Of my adventure ſhe knows nothing yet;

LII

Night

(7) The chief Gods worſhipp'd
by the *Trojans* were the *Penates*, the
Lar of *Aſſaracus* (Son of *Trois*, Bro-
ther of *Ilus*, Grandfather to *Aeneas*)
and old *Veſta*.

(2) It was nam'd ſo from the
Daughter of *Merops*, or *Macareus*,
who was *Paris's* firſt Wife. Some
ſay it was related by *Abas*, who
wrote the *Trojan* ſtory, that after
the departure of the *Greeks*, the
Kingdome there was given to *A-
ſtyanax*; he was expell'd by *An-
tenor*, who had aſſociated the
neighbouring Cities to him, among
which *Arisba* was one; *Aeneas* diſ-
pleas'd at this, took Arms, and re-
ſtor'd the Kingdome to *Aſtyanax*.
If this be true, he is deſerv'dly men-
tion'd for his Conqueſt, and the
Spoys he took.

(4) In War the Common Soul-
diers onely ſhar'd the Spoil by lot,
the Commanders by choyce, which
La Gerda largely proves.



*Rhamnetem aggredditur, qui forte tapyrbus alius
Exstrubus, into proslabat pectore somnum:
Rex ille m. et regi Turno gratissimus augur
Sed non augurio potuit depellere pestem.*

*Rhoetum vigilantem, et cuncta valentem
Sed magnum metuens se post cratera tangebant:
Pectore in adverso totum cui comitus enssem
Condidit assurgenti, et multa morte recepit.*

HENEAGE FINCH Armigero, Tabula merito votiva.

Night and thy right hand both my witness be,
Because her tears I not endur'd to see.
Help her forsook, and comfort in her care;
If I with me so much assurance bear;
I boldlier shall against all dangers go.
At which the *Trojans* eyes with grief o'reflow:
But from the fair *Ascanus* rivers rowl,
And filial affection touch'd his soul;
And thus he said —

All things I grant worthy thy great design;
And she that is thy Mother shall be mine,
Onely *Creusa's* name shall want, nor shall
Her glory for producing thee be small.
What chance soever doth attend thee now,
I swear by this my head, my Father's vow,
What thee, return'd in safety, I would give,
Thy Mother and thy Kindred shall receive.
Weeping he said, then pulling off his Belt,
His Sword presents him with a Golden Hilt,
Which with admired art *Lycaon* made,
And with an Ivory sheath adorn'd the Blade.
A Lions skin *Mnestheus* on *Nisus* prest,
And good *Aleibes* chang'd with him his Crest.

Now arm'd they march: as to the gates they bend,
Both young and old with vows and prayers attend;
And fair *Ascanus*, who above his age,
In manly care and courage did engage;
Many commands they to his Father bear,
Which winds dispierc'd, and scatter'd through the air.
They pass the trench, through gloomy night they go,
Carrying a great destruction to the Foe.
Buried in wine and sleep the Guards they spye,
And all along the Shore their Wagons lye;
Men amongst Arms, Wheels, Reigns, and Goblets, laid
Spread on the Grass: When thus bold *Nisus* said;
Now let us use our Arms, th'occasion calls,
This is the path: But thou, lest any falls
Upon our Rear, watch, and behind survey;
These I'll destroy, and make thee open way.

This said, he silent to proud *Rhamnes* went,
Who lay loud snoring in his tap'stry Tent,
A King and *Augure*, to King *Turnus* deat:
But yet could not foretell the Mischief near.
Three of his Train, and *Rhemus* Squire, he found,
And Charioteer, then pinn'd them to the Ground;
Lying 'mongst Arms and Horse, his well-edg'd Sword
Divides their neck, and last beheads their Lord;
In Blood he leaves the sobbing Body drown'd,
Which stains with purple Streams the Bed and Ground.
Next did on *Lamus* and *Lamirus* light,
And fair *Serranus*, who the tedious Night

L 112

Had

(d) It was the *Roman* fashion to settle rewards *ILLI LIBERISQUE EJUS*, to him and his Children, that they might receive what the Parents could not.

(e) This is according to the custom of the Heroical times; for as *Hercules* was clad in a Lions skin, so were other Heroes with the skins of other Beasts.

(f) Kings anciently executed the office of the Priest; and afterwards, when the City was built, the knowledge of Soothlaying was in such esteem, that Kings would be admitted into their College. Such a one our Poet here makes *Rhamnes*.

Had spent in Sport; o'come with VVine he lay,
Happy if he had gam'd it out till Day.

As when a hungry Lion Sheep invades,
(Invincible Necessity perswades)
He, the poor Beast mute with surprizing Fears,
Growling, with bloody jaws devours and tears.

Slaughter no less *Euryalus* did inflame,
That many now he slew without a name;
Fadus, *Hebesus*, *Aburis* he kill'd;
But *Rhoetus* could not sleep, he all beheld,
And, frighted, under a huge Charger lay;
Up to the Hilt his bright Sword found a way
Thorow his Breast, then drew it, stain'd with Blood;
His purple & Soul he vomits in a Flood

(g) According to those who say
the Soul is in the Blood, whom *Aristotle*
confutes, *De Anim.* l. i.

Of VVine and Gore commix'd. Then on he went,
And to *Messapus* Quarters, raging, bent,
VVhere now almost consum'd their Fires he spy'd,
And Horses feeding, as the Custome, ty'd.

Then *Nisus* briefly said, Let us be gone,
(Seeing him drawn with love of Slaughter on)
For th'envious Dawn appears: let this suffice,
Our way we made quite through the Enemies.
Nor did they Arms of beaten Silver mind,
Rich Hangings, massie Plate are left behind;
Rhamnes rich Trappings, and his Girts of Gold;
(VVhich *Cadicus* sent *Remulus* of old,
VVhen with that ^b Present they in League conjoyn'd,
This, dying, to his Nephew he assign'd,
VVhich VVar made after the *Rutilians* prize)
Euryalus on his Manly Shoulders ties,
Claps on *Messapus* Cask, with Feathers grac'd;
Then left the Camp, and on in safety pass'd.

(h) *Cadicus* sends to *Remulus*
Trappings and Girdles set with Golden
Studs; *Remulus* dying, leaves
these to a Nephew of his own name,
who was afterwards slain by the *Ru-*
tilians, after whose death they were
found by *Euryalus* with *Rhamnes* the
Rutilian. The Antients perform'd
the Rites of Hospitality with mu-
tual Gifts, either Personally, or by
Messengers. But this, saith *Servius*,
is one of *Virgil's* twelve obscure
places.

(i) The Roman Discipline was
such, for they took ten out of every
Curia, whereof there were XXX.
and he calls them *Scutarii*, because
the *Scuta* were the Arms of the
Horsmen drawn out in length, as
the *Chypei* of the Footmen were
round.

Mean while a Party of their Horse march'd down,
The rest lay quarter'd yet about the Town,
That Orders from the King for *Turnus* had,
Three hundred Shieldmen, all by *Volsens* led.
Now near the *Trojan* VValls the Squadron drew,
VVhen on their left hand turning, these they view:
Euryalus Helmet him far off betrays,
Through sable Night reflecting silver Raies.
Something I see, cries *Volsens* from the Band,
Stand, who goes there? why arm'd? your business? stand.
No answer they return, but hasten flight,
Trusting to shadie VVoods, and gloomy Night.
The Horse beset the Paths, all parts surround,
And with strong Guards the several Passes crown'd.

There was a shadie VVood of spreading Oke,
VVhich Briers and Thorns, and prickly Brambles choak,
VVhere a small Tract leads through an obscure way;
The tangling Boughs, and burthen of his prey,
Euryalus

Euryalus stopt, and Fear his Feet intraps:

Nisus went on, and from the Foe escapes,
By Seats which after *Alba's* name did bear,
Where King *Latinus* stately Stables were.

As for his Friend, in vain he looking, staid,
Ah poor *Euryalus*, where art thou? he said,
How shall I find thee out? Then through the Maze
Of the dark Wood returns, and thousand waies
Seeks his own steps, and roves through silent Briers.
Noyse, Horse, and sounding Trumpets straight he hears,
And sudden the huge Clamour understands,
And saw *Euryalus*, whom all the Bands,
With disadvantage of the Night and Lane,
Had round beset, much striving, but in vain.

What shall he do? what Plot can he contrive?
Or by what Force bring off his Friend alive?
Shall *Nisus* midst the Foe give up his breath,
Hastning by Wounds an honourable death?
Raifing his Hand and Spear, he straight prepares,
And made, beholding the high Moon, these prayers.

* O Goddess, glory of the Stars, O thou,
The Groves great President, asist me now;
If e're for me my Father Presents paid,
Or I from my own Huntings Offerings made;
Or grac'd thy ^l *Thole*, or sacred Pillars deckt,
Grant that I rout this Troop, my ^m Spear direct.

This said, with his whole strength a Lance he cast,
Through shady Night the flying lavelin pass,
And piercing *Sulmons* back, the Staff there broke,
Yet through his Bowels glides the knotty Oke.
From's Breast a warm Stream vomiting, he fell,
And short-breath'd panting makes his Bosome swell.
All look about: he takes another Spear,
Chear'd with success, and pois'd it at his Ear;

Whil'st

(k) VVith allusion to the Re-
ligion of the Romans, who wor-
shipp'd the Moon as a Goddess, and
dedicated a Temple to her in the
time of *Servius Tullius*.

(l) The Antients us'd to express
their Devotion by their Donatives
to their Gods; Thus Huntmen, by
vowing or offering part of their Prey,
Souldiers the Arms and Ensigns of
their Enemies; Sometimes out of gra-
titude for Favours past, they us'd
to hang up Tablets, representing in
picture the several Occasions; as of
old, Souldiers, by portraying there-
on their Arms, Shipwreck'd persons
their Cloaths, in testimony of their
protection and deliverance. These
Tablets or Donatives were not onely
fix'd to the Pillars and Walls of
their Temples, but hung up in the
Top, and in the *Tholus*, which (as
Lactantius upon *Statius*, l. 2. *Th. b.*
describes it) was a Chamber in the
middle part of the Temple, in which
the Offerings and Donatives of Vo-
taries were suspended. Frequent with
Statius.

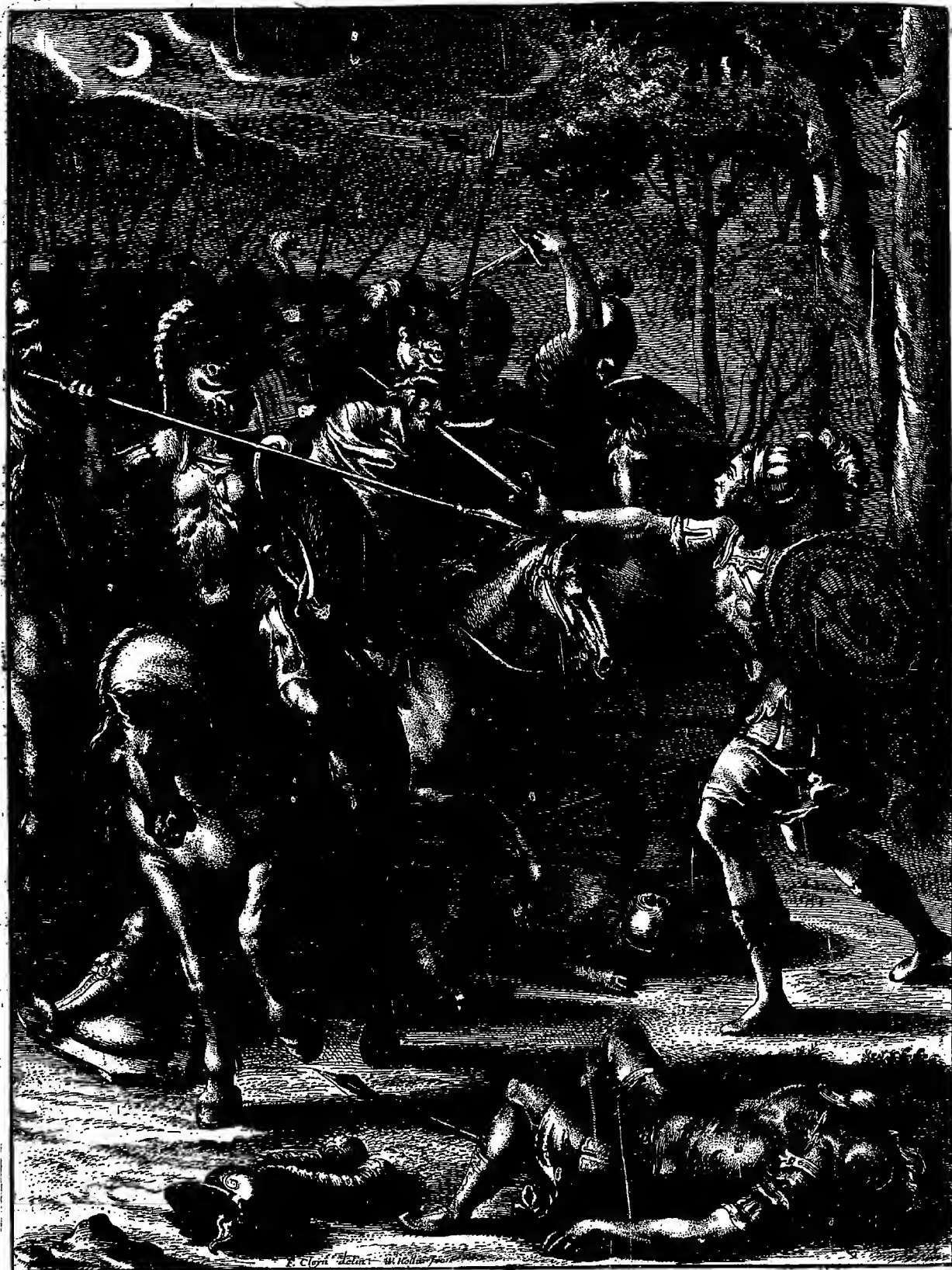
accipit omnes
Exuvias Diana Tholo, capivaq; tela
Bellipotens. l. i. Sylv. 4.

And in the second of his *Thebais*;

figamq; superbis
Arma Tholis.

See *Dempster. in Paralip. ad Rosin.*
Antique. Rom. l. i. c. 2.

(m) The Moon, who is here
invok'd, being President of the Air
of Shooting, as well as her Brother
Phabus; which is here ingeniously
obscure'd by *Germanus*.



Quem circum glomerati hostes, hinc cominus atq; hinc
 Prostrant, instat non sequitur, ac rotat enses.

Thomas Hanson Armigero



Instruunt, donec Rutili clamanis in ore
 Cui dedit adverso et moriens animam abstulit hosti.

Tabula merito votura,

Whil'st they're amaz'd; through *Tagus* Brows and Arms,
 Singing it flew, and in his hot Brain warms.
 Fierce *Volsens* rag'd, nor any he espi'd
 Which threw the Spear, nor knew which way to ride:

But thou, for both shalt with warm Blood afford
 Me Satisfaction first. This said, his Sword
 He drew, and at *Euryalus* raging flies.
 But then aloud affrighted *Nisus* cries,
 Nor longer could conceal, nor such Grief bear.
 At me, me; I, who did the Fact, am here;
 At me convert your Steel; *Rutilians* hold,
 The Fraud is mine; he neither durst, nor could;
 (This Heaven, these conscious Stars shall witness such)
 He onely lov'd his hapless Friend too much.
 Such things he said; but the drawn Sword his Chest
 With violence pierc'd, and tore his snowie Breast.
 Dead, he sinks down, Blood from his Body sprung,
 His Neck declining, on his Shoulders hung.

A Violet on new-ear'd Ground so lyes,
 Cut by the Plough, and, languishing, so dyes;
 Or full-blown Poppy hangs the head, whose flow'r
 Wearies the neck, o're-burthen'd with a show'r.
 But through them all bold *Nisus* charg'd alone,
 And *Volsens* seeks, *Volsens* must find, or none;
 Who, though surrounded every where with Foes,
 Wheeling his glittering Sword, on bravely goes,
 Till in his Mouth the deadly Stuck he threw,
 And thus his Enemy in dying flew:
 Then on his dead Friend falling, gives up breath,
 Reposing so at last in quiet death.

Both happy, if my Verse have power, your Fame
 Shall last, nor eating Time destroy your Name,
 Whil'st *Trojans* in the Capitol remain,
 And o're the World a *Roman Cæsar* reign.

(n) Though this may apply enough be understood of all the Capitol, yet it is interpreted rather of the *Terminus* which was there; suppos'd that Stone which was given *Saturn* to devour instead of *Jupiter*. Of whose immobility, *Ovid. Fast. 2.*

And when the Royal Capitol was rais'd,
 All Gods to Jove gave way, and were displac'd:
 But *Terminus* (saies Fame) being seated there,
 Would not remove, but in Jove's House bath share.
 And now, left ought but Heaven he view, right over
 His head, the Roof is fram'd without a Cover.

Mr. Gower.

But *Virgil* seems to have directed these Verses to the Immortal Glory of the *Julian* Family, which by a special prerogative liv'd there; a favour deny'd to all the Patricians.

The German.

The Spoyl the conquering *Rutilians* share,
And weeping, to the Camp dead *Volscons* bear;
Where Sorrow was no less, *Rhamnes* being found;
Serranus, *Numa*, bloodless on the Ground,
In this sad Slaughter slain, with many more;
In throngs the dead and dying they deplore;
A mighty Concourse round about them stood,
In Crimson plashes, warm with fomie Blood.
Messapus Spoys all know, and glittering Cask,
And Reigns recover'd by so hard a Task.

Aurora now the early Dawn had spread,
And weary, left old *Tithon's* Golden Bed;
Soon as the Sun distinguish'd forms with light,
Arm'd *Turnus* arms his Squadrons for the Fight;
The ° Brazen Ranks makes ready to engage,
Each man with various rumour whetting Rage:]
With *Nisus* and *Euryalus* heads th'advance,
A wofull fight! each on a^p pointed Lance,
And follow with a shout.

Whil'st the bold *Trojans* the Left side made good,
(The Right lay flankerd with the swelling Flood)
On strong Redoubts they patiently remain'd,
And with sad hearts their lofty Tow'rs maintain'd,
When both their heads on Javelins fix'd they view'd,
Ah too well known! with purple Gore imbru'd.

Mean while, that winged Messenger, swift Fame,
Sounding through all the troubled City came,
And glides unto *Euryalus* Mothers ears;
Straight wanting heat, she motionless appears,
Down her Yarn tumbles, and her Spindle falls:
Tearing her Hair, and skreeching, to the Walls
She runs, whom Men, nor Arms, nor Danger, daunts,
Where arch'd Skyes thunder with her loud complaints.

Ah

[(o) So we render *acies aratas*, not without the approbation of the Greek Scholiasts, who upon all the like occasions interpret *ἀκτὴν, αἰσῶν*. They who to oppose this allege that Bras was us'd in the times of the Heroes instead of Iron, consider not that *Homer*, whom they cite, generally writeth according to the Custome of the Times wherein he liv'd. See *La Cerda*.

(p) A Custome in general use, intended as well a Trophy of Victory, as a reproach to the Enemy: So were *Gaius*, *Piso*, and *Otho*, us'd by the Souldiers. Of him who carry'd the head of the first, *Plutarch* saith, *That he ran up and down like a Bacchanal, turning himself about, and flourishing the Spear which run with Blood.*

(q) In Greece the Men upon a Funeral-lamentation let their Hair and Beards grow, the Women clip their; which Custome the Roman Women observ'd also, and laid their cut Hair upon the Carcase, or Sepulcher. *Alex. ab Alex. l. 3. c. 7.*

Ah my *Eurialus* do I behold
Thee thus? art thou my comfort now grown old?
Cruell, ah could'st thou leave me thus alone?
Nor, sent on such Adventures, make it known
To me at thy departure? nor afford,
To thy unhappy Mother, one poor word?
Wo's me! thou lyest to Dogs and Fowl a Prey,
In a strange Land; nor can thy Mother pay
Thee funeral Rites, nor close thy Eyes at rest,
Or bathe thy Wounds, and cover with the Vest
Which Night and day I did for thee prepare
At my web, curing an old womans care.
Where shall I find thee? on what cruell Shore
Lies thy torn Limbs and Body, drencht in Gore?
Are these returns for my expected Bliss?
Went I by Sea and Land with thee for this?
Me, if y have any pittie, me oh kill,
Hansel, *Rutilians*, with my blood your Steel;
Or thou great *Jove* thy self in mercie shew,
O Father this my bodie, hatefull now,
Unto the *Stygian* shade with Thunder send,
Since else my wofull life I cannot end.

(all:

This pierc'd their Souls, a sad groan past through
Their courages, in war undaunted, fall.
Idæus and sad *Actor*, by command
Of *Ilioneus*, whilst she thus complain'd,
Mov'd with *Ascanius's* tears, lead her away
By either Arm, and to her house convey.

But now they hear the Trumpets dreadful sound,
Answer'd by Shouts, Heav'n's Arches eccho round.
The *Volscons* suddainly a Testude form,
They fill the Ditches, and their Trenches storm
For entrance, some with Ladders scale the wall,
Where men stood thinnest and the guards but small.

M m m

Trojans

(r) The nearest Kinred, or heirs, brought out the dead from the inner part of the house (where his dearest friends had receiv'd his last breath, and where by intermissions he was conclaimed, wash'd with warm water and annointed by the *Polliothes*) cloth'd with a white Garment, into the Porch, and laid the Corps upon a Bed, in such manner, that the Face and Feet were towards the dore. This the Greeks call'd *ἐπιτάφιος*, the Latines *Collocare*.

(f) This was don by the Father, Mother, Children or neer friends, but in the Night by the *Manian* law.

(t) The custome of washing of the bodies of the dead, hath been already mentioned; in relation to which *Cleopatra* and *Socrates* bath'd themselves before they dy'd, to save (saith he in *Plato's Phædo*) the women a labour.

(u) It was the custome of the Antients, to bury their friends in rich Garments made for that purpose: So *Andromache* *Iliad. 22.* bewails her Husband,

—thy Garments in my house are laid
Both rich and fine, by hands of women made;
These I, as useles, will commit to fire,
Nor shall upon thy Beer thy limbs attire.

It was in derision of this practice, that *Socrates* being offer'd a rich garment by *Apollodorus*, one of his Auditors, refused it, adding, that the cloaths he had liv'd in, would serve as well to dye in.

(x) *Testudo* is a connexion of Shields in likeness of a Tortoise, when a City is besieg'd, for the overthrowing a Wall. The Inventer of this and the *Aries*, was *Artemon* the *Clazomenian*.

Trojans on them all forts of weapons throw,
 And with sharp-pointed Spears repell the Foe,
 Train'd by long War, a City to defend;
 Huge Rocks and mighty Milstones down they send
 To break their fence-work, under which they flight
 All Chances, and in Danger take delight.
 Which now not serves: for where they thickest drew,
 On them a mighty heap the *Trojans* threw, (broke;
 Which beat the *Rutiles* down, their shield-work
 Nor more the hardy *Volsicians* undertook
 Assaults with Engines, but by open force
 To drive them from their VVorks.
 On th'other side, dreadfull *Mexentius* came,
 Brandishing fire, and casts in pitchy flame.
Messapus that brave Horse-man, *Neptune's* Race,
 Past Trenches, and did scaling-Ladders place.
 My numbers, O you sacred Muses, swell,
 That I may all those cruel Slaughters tell,
 And bloody executions *Turnus* made,
 And whom each man sent to the *Stygian* shade;
 With me those wondrous Accidents recall,
 For you know well, and can remember all.
 With stately Transoms stood a lofty Tow'r,
 Of great defence, gainst this, with all their pow'r,
 Th'*Italians* draw; this work to overthrow,
 Became the whole endeavour of the Foe.
 With ' Stones the *Trojans* in great Flocks defend,
 And from their ~ Loop-holes deadly weapons send.
 Prince *Turnus* then a Ball of ^a wild-fire cast,
 And fix'd it blazing on the out-work fast,
 Which with the Winds conspiring straight devour
 Planks, then supporters of the wooden Tow'r.
 All are within amaz'd, confusedly
 They from the danger strive, in vain, to fly;
 Whilst backwards they in a wild Throng retire,
 And seek for safety further from the Fire,

(y) Stones thrown out of Engines made for that purpose; which they call'd *volantes machinae*, of which see *Aeschylus* *Sept. Theb.*

(z) These doubtless are the same which *Aeschylus* calls *πυρροειδὲς* *Sept. Theb.*

(a) By *La Cerda* describ'd a long round hollow Vessel, the mouth whereof a hand-breadth wide decreasing to the end; the matter of the Vessel, Earth, or Iron, fill'd to the middle with combustible matter, the other part empty to be held by.

The

The Tow'r o'reburthen'd tumbles to the ground,
 And all Heav'n thunders with the hideous sound;
 Under the weight they dying lye, that steel
 Should guard their breasts, they in their bosomes feel;
Lycus and *Helenor* scap'd with much ado;
 But *Helenor* the eldest of the two,
 Whom secretly *Lycimnia* forth did bring
 Unto her Master, the *Mæonian* king,
 And sent to *Troy*, forbidden Arms to wield,
 Light with a naked sword, and ^b silver shield,
 When he perceiv'd himself within command,
 And round about the *Latine* Squadrons stand;
 As a wild beast 'gainst Weapons spends his rage,
 Whom cruell Hunters round about engage,
 Resolv'd to dye, made desperate by his fears,
 Runs himself boldly on their threatning Spears;
 With such a Resolution on he goes,
 And breaks into the thickest of his Foes.
Lycus more swift, breaks through the ranks and files,
 And brazen Squadrons arm'd with threatning Piles,
 Then strives the Towrie ^c Battlements to catch,
 And friendly hands extended him to reach.
Turnus as swift persud, and following said,
 Hop'st thou our right hand, Mad-man, to evade?
 And at the instant him fast holding caught,
 And down with great part of the Bulwark brought.
 A silver Swan, or Hare, ^d *Joves* Eagle bears
 So through the Skie, Trust in his hooked Sears,
 Or *Mars* his Woolf takes from the Flock a Lamb,
 Sought with much bleating of the mourning Damm.
 They shout, they storm, to fill the Trenches haste,
 And Fire-works in the lofty Bulwarks cast.
Ilioneus with a stone, part of a Hill,
 Firing the Gates, did bold *Lucetius* kill

Mmm z

Lyger

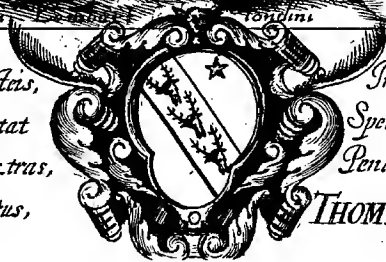
(b) Without any Device or Motto, as modest *Amphiaraus* is describ'd by *Aeschylus* and *Euripides*; for those Devices were only proper to eminent Commanders, which the Common Souldiers not having, the whole Army was from thence call'd *Μηχανοί*, by the same Tragedians; *Μηχανή* is frequently interpreted *ingenium* and *Seneca* in this sense calls *Togam splendentem, candidam*: So is *Virgil* here to be understood.

(c) Then (as *Servius* saith) the Walls were not high, but only made against an assault. So *Salustius* saith that *Sertorius* lifted up upon shoulders got upon the Walls.

(d) Because in the War of the Giants, an Eagle suppli'd *Jove* with Arms: *Jupiter* and *Saturn* were Kings, and waged war upon a difference of Lands: to which *Jupiter* marching out, saw the prediction of an Eagle, by which when he had overcome, it was reported that the Eagle brought him Weapons. From this good luck it was that the Eagle is in the Imperial Ensigns.



At pedibus longe melior Lycus, inter et hostes,
Inter et arma fuga muro s. tenet, atque certat
Pendere recta manu, sociumq. attingere dextas,
Quem Turnus pariter cursu, teloque secutus,



Insuperat hic victor. Nosne evadere demens
Sperasti te posse manus simul arripit ipsum
Pendentem, et magna muri cum parte revellit.
THOMÆ STANLEY ARMIGERO
Tabula merito votiva.

Liger, Emathion; Asylas did o'rethrow
Chorinæus; This the Dart us'd, That, the Bow.
Cæneus, Ortygius; Turnus Cæneus flew,
Dioxippus, Promulus, Itys, Clonius too,
Sagar, and Idas as he did maintain
Their Tow'rs; Privernus was by Capys slain;
This first a slight hurt got from Themilla's Lance;
But he his hand did to the wound advance
Fondly to bind it, when a Shaft did glide
On nimble wings, and pinn'd it to his side;
The breathing places of his Soul it found,
And panting Lungs peirc'd with a deadly wound.

In gallant Arms stood Arcen's Heir, his Coat
Of Spanish dye most curiously wrought;
The carefull Father sent his beauteous Son
To Mars his Grove for Education;
Gave breeding neer Symethos silver Flood,
Where pleas'd Palicus smoking Altars stood.
Mezentius, Arms off, thrice a sounding Sling
About his head with mighty force did swing,
And pierc'd his Temples with the molten Lead,
He stretch'd at length upon the Sand lay dead.

Against the Foe in bloody fight they say
Ascanius first an Arrow shot that day,
Wild Beasts before accusom'd to persue,
And stout Numanus with his own hand slew,
Who Turnus youngest Sister did espouse
Himself so joyning to the Royal house.
He 'mongst the first, extremely ranting stands,
Swoln with new fortunes, and his proud Commands,
And thus in taunting words the Trojans blam'd,

Twice captiv'd Phrygians, are you not asham'd
Once more to sculk, and Death with Walls decline?
These would with us in Nuptial Bonds conjoyn.

What

(e) Symethos is a River of Sicily, so call'd from a King of that name, about which are the Palici Dii, whose story is, When Jupiter had gotten the Nymph Aetna, or as some say Talia with child, fearing Juno (or the maid her self) he committed her to the Earth, where she was deliver'd. Others say, that after her birth had broken out of the Earth, the two Children were call'd Palici, from ~~palis~~ ^{palis} ~~palis~~ ^{palis} to come again. They were first appeas'd with humane Sacrifices, but being mitigated, and the sacrifices changed, their Altar was call'd Placabilis.

(f) With the swift flying. Lucret. lib. 6.

(g) Tzetzes (upon Theocritus) saith thrice, by Hercules, the Amazons, and Grecians.

What God, or rather Folly, made you steer
 For *Italy*? there's no *Atrides* here,
 Nor your fine Speaker *Ithacus*; we are
 A hardy people that delight in War;
 We in cold ^b Streams our sucking Infants throw,
 And harden, soon as born, in Ice and Snow.
 To hunt wild Beasts, we only pleasure take,
 To draw strong Bows, or stubborn Horses break.
 We in toil patient, and inur'd to want,
 Manure the ground, or arm'd, proud Cities daunt.
 Both young and old amongst us weapons bear,
 Our Rustick goads his Bullocks with a Spear,
 Nor age our strength and courages decays;
 Helms crush grey hair; in plunder and fresh preys
 Is our delight, and how to spoil the Foe.
 You cloth'd in Purple and proud Scarlet go,
 You love your ease, in wanton Dances pride,
 Your Coats are fleev'd, your tottering Miters ty'd.
 True female *Phrygians*, Men you are not, go
 To ^k *Dyndimus*, whose airy tunes you know,
 There, Cymbals mind, and ^l *Berecynthian* Lutes,
 And let men war with whom it better suits.
 At no less rate he talk'd, and proudly spoke,
 Which, though so young, *Ascanius* could not brook,
 But his Bow bending, then with Arms displaid,
 Thus to great *Jove* his supplication made.
 Almighty *Jove* assist my bold Design,
 And I will offer at thy sacred Shrine;
 Before thee at thy Altar I shall place (grace,
 A snow-white Steer, whom Gold and Garlands
 Who, like his Mother, bears a stately head,
 Butts with his Horns, and Sand with's feet doth spread.

Jove

(b) Turneb. l. 22. c. 5. Thinks this custome was taken from the *Germans*, who carri'd their new-born Infants to the *Rhine*, and laid them upon a Buckler; if they sunk they believ'd them to be Bastards; if they did swim, their own. *Claudianus in Ruffin.*

Et quos nascentes explorat gurgite Rhenus.
 For this reason *Nonnus* calls the *Rhine* *Δρυπη* as Judge and Avenger of Wedlock. *Cal. Rhod. l. 18. c. 1.* Thinks this was taken from the *Spartans*, and alleges *Seneca* for it *Suas. l. 1. Ennotas amnis Spartam circumfluit, qui pueritiam indurat ad futura militiam patientiam.*

(i) He means *Vestem quavis*, which by *Plaut. in Fest.* is stil'd *Crocorula*, proper to women, round and fringed. So he upbraids the *Trojans* as effeminate as when he adds *your Coats have sleeves*; for the *Tunica manicata*, or (as *Plautus in Pseud. Act. 2. Sc. 4.* calls them) *Manuleata*, were disgracefull for men among the antient *Romans*, who wore *Colobes* without sleeves.

(k) A Mountain of greater *Phrygia*, where *Cybele* was ador'd.

(l) From the Mountain *Berecynthus* where the Box grew of which they made their Instruments.

Jove heard his pray'r, and from a gilded Cloud
 Th' Almighty on his ^m left-hand thundred loud;
 At the same instant sounds the deadly Bow;
 The Shaft through easie air did murmuring go,
 Till winged Steel did through his temples glide.
 Go now, and Virtue with proud words deride;
 Twice-captiv'd *Phrygians* send such Answers back
 To the *Rutilians*; thus *Ascanius* spake.
 At which the *Trojans* raise a joyfull cry,
 Their drooping Hopes advancing to the Sky.
 Then from a Cloud bright *Phœbus* looking down,
 Beheld th' *Ausonian* Army, and the Town,
 And to the Conqueror thus himself declares;
 Improve thy Virtue, and so scale the Starrs,
 Thou sprung from gods, gods shall from thee descend;
 Under *Ascanius* stock all Wars shall end,
 Nor *Troy* shall thee contain. This said, he flies
 Through breathing air, down from the vaulted Skies,
 And seeks *Ascanius* out, transforming now,
 Like to old *Butes*, his illustrious Brow,
 Who long before *Dardan Anchises* serv'd,
 And well for his Fidelitie deserv'd;
 Whom on his Son, *Æneas* did bestow.
 Like him in all things did bright *Phœbus* goe,
 Face, Voice, his ratling Arms, and hoarie hairs,
 And to *Ascanius* thus himself declares;
Trojan, enough that thou in open field,
 And come off bravely, hast *Numanus* kill'd;
 To thee *Apollo* grants thy first desire,
 Nor envies equal Arms: but now retire;
 Venture no further Boy. Thus *Phœbus* said,
 And straight from mortal eies himself convoid.

The

(m) *Dionysius Halicar.* to this effect. That Station is best for *Augury* which looks towards the East, whence the Sun, Moon and Stars arise, and the whole World hath beginning. He who looks upon the East, hath the North on his left-hand, the South on his right; the First whereof is the more Noble, because inclin'd most to the East, that Pole being alwaies elevated to us, the other depress'd. Thus he; adding the true Story, from which our Author recedes not, *Viz. That Ascanius being besieg'd by the Etrurians, intending to break through them, praid to Jupiter and the rest of the Gods, for a prosperous Sign to confirm his attempt, whereupon (aiding him in his design) the Skie shone with Lightning on the left-side; whereupon this Designe succeeding fortunatly, this was taken from thence-forward for a good Omen.*

The God, and heavenly Shafts, the *Trojans* knew,
And saw his founding Quiver as he flew.
Straight from the Fight *Ascanius* they convey,
And *Phœbus* Pow'r and his Command obey;
But they return again to charge the Foes,
And gainst all dangers do their lives expose. (Tow'r,
Then Clamour rounds the Walls, from Tow'r to
They bend their Bows, and clouds of arrows pour.
The Earth is strew'd with Arms, with mighty blows
Helms and Shields rattle; a huge fight arose;

(o) Under the horn of *Taurus* is the Sign *Auriga*, a clear Star joins this with *Taurus*. *Auriga* holds two Stars in his hand, call'd *Hædi*, and the Goat, whose rising and setting raise great Storms. They set at the rising of *Scorpio*.

(p) *Turnebus* reads *Hyana*; supposing they were bred up by that Beast, as *Romulus* and *Rhemus* by a Woolf.

(q) A River of *Italy* toucheth some provinces on the right-hand, and some one the left, among which part of *Venice*.

As from ^o moist Kids when boisterous Storms assail
The yielding Earth, and shows commixt with Hail
Swell to a Flood, then angry *Jove* descends,
Tears wintrie Storms, and Clouds to Atoms rends.
Pandar and *Bitias*, both *Alcanar's* Seed,
Whom Nymph ^p *Hiera* did in *Ida* breed,
Tall, like their Countrie's Firr, like Mountains large,
Open a Gate, committed to their charge,
And boldly to the Walls the Foe invite,
Which to defend, on the left hand and right,
In glittering Arms, and glorious Crests, they shew
Like stately Okes on pleasant banks of ^q *Poe*,
Whose untrim'd Crowns above the Clouds arise,
Their curled Tresses dangling in the Skies.

Rutilians, soon as open Gates they saw,
Up with *Equicolus* and *Quercens* draw,
Tmarus and *Hæmon*, either in the Gate retire,
Or to gain entrance, in the Pass expire.
Then more and more discording bosoms Rage,
Trojans from all parts gather'd, now engage,
Drawn in close order, hand to hand the stout
Ausonians meet, and boldly fallie out.

To

To valiant *Turnus* as he raging try'd
To force his entrance, on the other side
Harsh tidings came the Foe his men defeats,
And, flesh'd with slaughter, stood at open'd Gates;
His work he leaves, his bosome all on flame,
To *Dardan* Ports, and the proud brethren came;
And first *Antiphates*, who did first oppose,
Sarpedon's natural Son, he overthrows
With a cast Spear; th *Italian* Cornel glides
Through yielding air, and in his body hides;
Down from the dire wound flows a foamie Rill,
And in his Lungs warm grows the fixed steel.
Then *Merops* he and *Erymanthus* slew,
Aphidnus next, then raging *Bitias*, who
Not with a Javelins piercing point expir'd,
But sent like Lightning a huge *Phalarick* fir'd; (gold
Which nor his two Bull-Hides, nor wrought with
His Coat of Mail, though double, could with-hold;
The mighty falls, the shaken Earth did grone,
And his huge Shield thunders on him or ethrown.

So on the *Baian* Shore a Turret falls,
Built in the Sea long since with ample walls,
Amongst the shoals the sunk-down ruin lies;
Waves mix with waves, and the deep Sands arise;
Then high ⁱ *Prochyta* trembles at the sound,
And the hard Bed where *Jove* laid *Typhon* bound.

Here bloody *Mars* the *Ausonians* courage stirs,
And in their bosomes strikes his sharpest Spurs:
But to the *Trojans* sends base fear, and flight.
Each where they charge, occasion given to fight,
The God of War inflames their minds.

As *Pandarus* beheld his Brother slain,
And what sad Fortune might for him remain,

N n n

Straight

(r) The description of this weapon *Isidore* gives thus; *The Phalarick is a large weapon headed with Iron a Cubit long, and having, where it is fasten'd to the staff, a Globe of Lead, to which many us'd to adde a Fire-Trunk. With this Dart, or weapon, they usually fought from Bulwarks or Towr's of wood, which in the Etruscan language they call'd Phalar (a falando faies Festus) from their height. This was sometimes shot out of the Balista, sometimes thrown with the hand, as here in imitation of Ennius, Quæ valido venit contorta Phalarica missa.*

(s) *Intrime* and *Prochyta*; Islands on the Coasts of *Campania* near *Naples*. So *Pliny*, *Ovid*, *Statius*, and others; by whose Authority *Virgil* is here justifi'd from the mistake impos'd upon him by those who think he meant the same with *Homer's* *Ἰντρίμη*, where *Typhon's* Bed was said to be. *La Cerda* to clear *Virgil* the better, contends that *Homer* writ it not disjunctively but *ἑνὸς* in one word, which is but to defend a supposed Error by a real one, for they were the *antra* *Sicilia*, not *Sicilian* *Etna*, where *Typhæus* his Bed was believ'd to be. See *Strabo* lib. 13. But not deriv'd (as *Strabo*) from *Aram* a *Syrian*, but from *Harim*, desolate, in the *Phœnic* language.

(1) Alluding (saith *La Cerda*) to the story of *Coriolanus*, who in a fight against the *Volscei* pursued them into their Town, and was there shut in amongst them, his men being without, where he made as *Plutarch* saith, an incredible slaughter.

(2) Which was threatn'd to be paid in blood. *lib. 7.*

*Sanguine Trojano & Rursis dosabere Virgo;
Et Bellona manet se pronuba.*

(*) Who is properly thought to preside over that Element; but such reliefs as this from Deities imagin'd in the Air are frequent with the Poets; So is *Paris* rescued by *Venus* in *Homer*.

Straight his broad shoulders to the Gates he puts,
And with great strength on turning hinges shuts,
Where many of his friends' lockt out he leaves
In cruell fight, but others in receives
Rushing along with him, nor troubled spi'd
Turnus burst in among the thronging Tide;
Who now within the City penn'd, appear'd
Like a huge *Tiger* mongst the harmless Heard:
Straight wondrous beams shoot from his eies, and
His glittering Arms most dreadfully resound, (round
His bloody Plumes play with the wanton wind,
His thundring Shield with darted lightning shin'd,
They know his hated Face, and Giant size,
Which much th'amazed *Trojans* terrifies.
Then up to him straight mighty *Pandarus* made,
And, raging for his Brother's slaughter, said;
This not the " Royall Portion from the Queen
Which you expect, nor are you now within
Ardea, nor your Native Country (Prince;)
This the foe's Camp; nor shalt thou scape from hence.
Then *Turnus* smiling, calmly did reply;
If th'art so stout, come and thy Prowess try;
For thou shalt tell to *Priam* under ground,
That here a new *Achilles* thou hast found.
He said; whilst *Pandarus* boldly did advance,
And cast at him a rough and knotty Lance.
The air receives the wound, and * *Juno* straight
Did interpose, and fix'd it on the Gate.

But this good Sword, which in my right hand I
Command with so much strength, thou shalt not flie.
Our Weapons are not like, nor shall the Wound.
Then with his Sword raising himself from ground,

He

He with a mighty blow his forehead cleavs,
And twixt his downy cheeks a huge gash leavs.
Shook with his mighty weight Earth did rebound;
He stretch'd his dying Limbs upon the ground;
His Arms besmear'd with Brain, his cloven head
On both sides hung, over each shoulder spread.
The *Trojans* flie, routed with trembling fear;
And if the Conquerour straight had took that care
Thave broke the Bars, and let his Souldiers in,
To th'war and Nation, that day last had been.
But strange desire of blood, burning with rage
Drove him upon the Foe.

And first he *Gyges* maim'd, and *Phalaris* slew,
And Spears from flyers snatch'd at them he threw;
For *Iuno* did both strength and courage yield.
Halys he kills, runs *Phceus* through his shield:
Alcander, *Halius*, *Noemon*, *Prytanis* slew,
Whilst, hot in fight, of this they nothing knew.
And *Lynceus*, as he charg'd, and others calls,
With his bright sword surprized on the walls:
Whose Head and Helmet cut off at one blow,
Tumbles far off. *Amycus*, then a foe
To savage beasts, none better could annoint
Weapons, nor so with' poison arm the point.
* *Clytus*, and *Creteus* next the *Muses* friend,
Creteus, that lov'd the *Muses*, verses pen'd,
Pleas'd with the Lyre, he numbers set to strings,
And still of Horse, and Arms, and Battels sings.

At last the *Trojan* leaders, at the same
Of this great slaughter, in to rescue came;
And up with *Mnestheus* bold *Sereftus* bends;
They saw the foe, and their amazed friends.

N n n 2

When

(1) The invention hereof is attributed to the *Scythians*, who (as *Pliny* 11. 53.) annointed their Arrows with the blood of *Vipers*, and human blood, which brought suddain incurable Death.

(2) *Æolian Clytus*. Many *Æolians* it is likely went along with *Æneas*, especially seeing that (as *Strabo* affirms) they were dispers'd through the *Trojan* Region so much, that some called it *Æolia*.



At non hoc telum, mea quod vi dextera versat
Effugies: neque enim is teli, nec vulneris auctor
Sic ait, & sublatus alte confurgit in ensen,
Et mediam ferro gemina inter tempora frontem
Dividit, impubescque immani vulnere matas



Fit sonus, ingenti concussa est pondere tellus.
Collapsus artus atque arma cruenta cecidi.
Steruit humi moriens: atque illi partibus æquis
Huc Caput atque illic humero ex utroque pepulit.
Diffugiunt versi trepida formidine Troes.

Æneid. l. 9.

Edwardo Sherborn Armigero,

Tabula merito votiva,

When *Mnestheus* said, Where fly you? where d'yego?
What other strength or bulwarks do you know?
Shall one man, Sirs, and round inclos'd with walls,
Escape, and make so many Funerals?
And such great numbers of prime men destroy?
Base Cowards! Of your selves, and hapless *Troy*
Have you no pity? blush you not with shame
For your old Gods, and great *Æneas* fame?

With words like these encourag'd, boldly then,
In a thick Body, they drew up agen:
But *Turnus* by degrees Retreat made good,
Tow'rd's walls that were entrenched with the Flood;
At which more fierce, the *Trojans* with a shout
Press boldly on, and gather round about.

As when a Troop a Lion hath beset
With cruel Spears, he makes a brave retreat,
Although forbid by valour and by rage;
Nor can, though willing, gainst such pow'r ingage:
So, unresolv'd, bold *Turnus* did retire,
Whilst in his bosom boils a flood of Ire.
Yet twice, where Foes were thickest, on he falls,
And twice he drove that Party from the Walls.
When from the Camp, in a full Body made
Gainst one, th'whole Army drew; nor longer aid,
To oppose such forces, *Juno* durst supply;
For *Jove* had sent bright *Iris* from the sky,
Who to *Saturnia* carried strict Commands,
That *Turnus* should escape the *Trojans* bands.
Therefore his Shield and strength too weak he found,
O'rwhelm'd wth darts, wth showers of arrows drown'd;
His hollow Cask, which arm'd his temples, groans,
And solid Brass gives way to battering stones;

His

(a) So was it in the beginning of this Book. Here *La Cerda* observes, that *Iris* was not only the Messenger of *Juno*, but employ'd also by *Jupiter*, as *Val. Flac. l. 4*. Sent by him in a Message to *Hercules*. So likewise in *Claudian's Rapt. Prof. lib. 3*.

Jupiter interea cinctam *Thaumatida* nubis
Ire jubet—

Nonnus likewise makes her Messenger of all the Gods, even of the *Furies*, *Homer* of men.

His plumes are beaten off, nor could his Targe
 Sustain the blows, nor thundring *Mnestheus* charge,
 Whilst thick their javelins a whole Army throws.
 Then a salt sweat down all his body flows,
 In a black Stream a briny River glides,
 And faint short-breathing shakes his ample sides.
 At last, with all his Arms, a leap he gave
 Into the Stream, which on his silver wave
 Receiv'd him, and on yielding Billows bore,
 From ^b Slaughter cleans'd, safe to the other Shore.

(^b) When they return'd from
 Battel, they wash'd themselves, to
 expiate the Blood they were defil'd
 withall; to which Ceremony *Virgil*
 alludes.



VIRGIL'S



*Indignum est Italos Trojam circumdare flammis
Nascentem, et patria Turnum consistere terra:
Cui Nilumnus avus, cui diva Venus mater.*



*Arva aliena iugo premere atq; avertere praeclara:
Quid soceros, legere, et gremiis abducere pactas:
Pacem orare manu, praesigere puppibus arma:
Dno. ANTHONIO ASHLEY-COOPER. Equiti & Barometto.
Tabula merito votiva.*



VIRGIL'S ÆNEIS

THE TENTH BOOK.

THE ARGUMENT.

*Jove calls a Council, and declares the Fates:
Venus complains: Juno recriminates.*

*Æneas, Tarchon, and the Tyrrhens joyn'd,
Their Men aboard, they sail with prosperous Wind.
The Martial List. Ships turn'd to Nymphs appear,
And sad Æneas with their counsel chear.*

*Landed, they fight; the Plain huge slaughter fills.
Æneas, Lausus; Turnus, Pallas kills.*

*Shap'd like Æneas, a fantastick Shade
Turnus provokes, and thence to Sea convey'd.
Mezentius, to revenge his Son, again
Entering the Fight, is by Æneas slain.*



*Mean while Heavens "spacious
Court spreads open, when
The Father of the Gods, and King
of Men,
A^b Council call'd, where from his
Starrie Throne,
Th' Ausonian Quarters, and beleaguer'd Town,*

*Æneas was directed and order'd by Fate, that is to say, the publick Decrees of the Gods, as Scaliger deduces from the Horoscope of
Æneas, l. 3. Poet.*

O o o

With

(a) Turnebus, 29. 24. expounds *omnipotens* here that which includes and enjoys all things; *potens à potiri*; better than they who read *omnipotentis*, or *omnipotentis*.

(b) The Antients, especially the Poets, believ'd the Gods to convoke Councils and Parliaments, and attributed to *Jove* his Counsellours, as we to our Kings and Princes. Hence it is that the malicious Designs of *Juno* are frustrated and defeated, in regard the Fortune of

With the whole Worlds vast Regions he survey'd :
Then to his House of Deities thus said.

You Gods, why change you what we once decreed ?
And, Strife reviving, deathless Hatred feed ?
That *Italy* 'gainst *Trojans* War should wage,
I granted not : why this forbidden Rage ?
What Fears and lealoufies stirr'd these, or those,
To take up Arms, and prove such deadly Foes ?
A lawfull War comes post on winged hours ;
When ' cruel *Carthage* to the *Roman* Tow'rs,
Through open *Alps* shall sad destruction send,
Then let them all their stock of Malice spend,
Then, uncontroul'd, spoyl, harrafs, and destroy :
But you must now the peace of Heaven enjoy.
Thus briefly *Love* : But beauteous *Venus* then
Answer'd at large.

O thou eternal King of Gods, and Men,
(To whom our selves we onely must address)
Thou seest how *Turnus*, swoln with Wars success,
Up to our *VValls*, with his proud Followers, rides ;
Nor Bulwarks *Troy* defend with flankerd sides :
They in the Gates dispute it with the Foe,
Untill with Blood their Trenches overflow ;
Aeneas absent, wants intelligence.

Must we for ever stand on our defence ?
A second Foe, new Armies block up *Troy* ?
And e're she's built, endeavour to destroy ?
Against the *Trojans*, *Diomed* once more
Musters new Forces on th' *Aetolian* Shore ;
I shall be ' wounded, and a mortal hand
Again thy deathless Progeny withstand.
If that the *Trojans* shew no grant from thee,
Assist them not, and let them punish'd be :

But

(c) He reflects on the second Punic War, when Hannibal having entered Italy, at Cannæ overthrew the whole Roman Army ; describ'd by *Silius Italicus*. Of his opening a Passage through the Alps with Fire and Vinegar, see *Livy*, l. 21. c. 35, & 38.

(d) Those of *Arpos* ; for *Diomedes* came out of *Aetolia* into *Apulia*, and there built *Arpos*.

(e) In allusion to the Fiction of *Homer*, that she was wounded by *Diomedes* ; or, as (*La Lerda*) in derision of that impossibility.

But if so many large Commissions they,
Consign'd by Gods and Oracles, obey ;
Why then dares any alter thy Command ?
And Fates established Decree withstand ?
Of our^f fir'd Ships need I this House inform ?
Or how the King of Tempests rais'd a Storm,
Which from *Æolia* so extremely rag'd ?
And *Iris* from the fleeting Clouds engag'd ?
And now the Fiends (which onely were untride
Of all the World) she raiseth on her side ;
And dire *Alecto* sent from *Stygian* Waves,
Now thorow all th' *Ausonian* Cities^g raves.
Nor am I mov'd for power ; whil'st Fortune stood,
We hop'd ; but let them conquer thou think'st good.
Will thy hard Wife let them no place enjoy ?
By smokie ruins of consumed *Troy*,
Thee I beseech, his Son protection give,
Safe from dire Arms let my dear Of-spring live.
^b *Aeneas* may be tof'd on unknown Seas,
And steer that course which Fortune best shall please,
Let me from bloody Battels keep the Boy.
* *Amathus*, stately *Paphos* I enjoy,
Cythera and *Idalium* ; free from strife,^h
There let him live, though an inglorious life ;
Command aspiring *Carthage* then to lay
Huge Taxes on subdu'd *Ausonia*,
And that no Force her growing Pow'r debar.
What help'd it them to scape the Plague of War ?
And through *Argolick* Fires to force their way,
Tiring all Dangers both at Land and Sea,
Till *Latium* and new *Pergamus* they found ?
Had we not better built upon the Ground
Where *Ilium* stood, and to Foundations trust,
Rais'd on *Troy's* Ashes, and our Countreys Dust ?

O o o 2

Xanthus

(f) *Erycino* in *littore* ; but others say, at *Cajeta*.

(g) *Alecto* under pretence of *Bacchus* Rites had made frantick the *WWomen* of *Laurentum* and *Ardea*.

(h) *Venus* here intercedes not for *Aeneas*, not because she was unconcern'd for him, but because she knew his fatal day was near at hand ; or because the Empire of *Italy* was not destin'd to him, but to *Ascanus*, *Cui regnum Italiae, Romanaq; telus debetur*. Gloss. MS. Lugd.

(*) Places in the Island of *Cyprus*, where *Venus* was much honour'd.

(i) He either desires to be re-established in *Troy*, or (which is more probable) in *Italy*, where he may renew the names belonging to old *Troy*.

(k) *Virgil*, as *Germanus* conceives, seems in this place tacitly to flatter *Augustus*, who, as *Cicero* reports, by Decree of the Senate was made General of the Army against *Antonius*, when but a Youth.

(l) *Juno* here reckons up *Turnus* his Original, that he might appear as nearly ally'd to the Celestials as *Aeneas*, and be no less esteem'd in the Court of Heaven than he. Yet more boastfully than truly doth she call him *Pilumnus* his Fleir; for afterwards it is said, *Pilumnus*; *illi* *quartus* *Pater*. *Pilumnus* (as *Servius* out of *Varro* affirms) was the God of Infants, *quia pellit mala Infantis*.

(m) A Nymph, whom others call *Salicis*, and make her the Wife of *Neptune*; so call'd, *a salo*, as *Venilia*, *quod veniam dat exigentibus*. (*Serv.*)

(n) *Germanus* thinks this is said with allusion to the *Julian* Law concerning Brides.

(o) *Iliad*. 5. *Venus* frees him from *Diomedes*. *Iliad*. 7. *Neptune* in favour of *Venus* frees him from *Achilles* by interposing a Cloud.

Xanthus to these, and *Simois*, restore,
And the same Fortunes we enjoy'd before.

Highly incens'd, then Royal *Iuno* spake;
Why mak'st thou me deep Silence thus to break,
And in this presence hidden Grief declare?
What God, or Man, *Aeneas* forc'd to War?
Or urg'd against *Latinus* to engage?
Yes, Fates commanded, and *Cassandra's* rage
Drove him to *Latium*; but, by our advice,
Leaves he his Camp, and trusts uncertainties?
A Boy deputing amidst fierce Alarms,
And quiet Nations forc'd to take up Arms?
What Plot of ours betray'd him? or what God?
Where's *Iuno* here? or *Iris* from a Cloud?
That rising *Troy*, *Italians* should surround,
That *Turnus* should maintain his Native Ground,
Pilumnus Grandchild, blest *Venilia's* Son,
A high Injustice, parallel'd by none.
But yet the *Trojans* by Commission may
Seize other mens Estates, rob, kill, and slay;
Match where they please, force Virgins without blame,
For Peace petition, yet a War proclame.
Thou from the *Greeks* thy Son could'st dis-engage,
And mad'st them spend on empty Clouds their rage;
Thou could'st to Nymphs the *Trojan* Navy change:
But if *Rutilians* we asist, that's strange.
Aeneas absent, wants Intelligence;
And absent let him; thou, for thy defence,
Idalium and *Cytherum* hast: why then
Tempt'st thou Seats big with War, and valiant Men?
Did we declining *Phrygia* destroy?
Or they, who sent revenging *Greeks* to *Troy*?
What Quarrel made *Europe* and *Asia* wage
Such bloody Wars, and for a Rape engage?

Took

Took that Adulterer *Sparta*, led by me?
Did we Hostility feed with Lust? did we?
Before thou should'st have fear'd, but now in vain
Thou most unjustly dost of us complain.

Thus *Iuno*; when the Gods with mighty noise
For either Party passionately voice;
As murmuring Winds on Woods their Fury spend,
Which Storms to wofull Mariners portend.
The Worlds great King then reconcil'd their odds,
And speaking, silenc'd the whole House of Gods;
(Earth shook, Skyes fair, the mouthing Wind abstains,
And briny Mountains melt to glassy Plains)
Hear my Resolves; Since Fate will not consign
These Nations shall in lasting Peace conjoyn,
Nor your still-growing Controversies end,
I will stand Neuter, neither Foe nor Friend;
Trojan, *Rutilian*, whatsoe're, this Day
Shall with his own right hand make out his way;
If Fates th *Italians* brought before the Town,
Or *Trojan* error, 'tis to me all one;
None I'll protect; King *Iove* to all is just,
And they unto their Destiny shall trust.
This by his Brother's *Stygian* Streams he swore,
This by the brimstone Lake, and dismal Shore,
By the black Gulph, and the Infernal Pit,
Whose nod *Olympus* shook, confirming it.
Then from his golden Throne great *Iove* did rise,
' Attended to his Court by Deities.

Mean while th' *Ausonian*s with great clamour came
Up to their Gates, and Walls surround with Flame;
The *Trojans* keep their Works in wofull state,
No hope of Victory, nor fair retreat;
They comfortless on lofty Bulwarks stand,
Their spacious Walls and Tow'rs but thinly mann'd.

Iasus,

(p) *Paris* sent by his Father *Priam* (as *Servius* *Danielis* tells the story) over-run *Sparta*, and took *Helena* by force from her Husband *Menelaus*.

(q) The nod of *Jupiter*, *Clemens Alexandrinus*, according to *Homer*, calls *κροῖστος*, whom the rest of the Poets following, affirm him (*κροῖστος* *καὶ* *κροῖστος* *τὸ* *καὶ* *κροῖστος*) to shake Heaven with his golden Hair. *Ovid*. *Met.* 1.

He twice or thrice his Tresses shook,
which make
The Earth, the Sea, the Stars (though
fixed) quake.

VVhence interpret. *Pindar*. *Nem.* *Od.* 1. *κροῖστος* *τὸ* *καὶ* *κροῖστος*, he nodded with his Hair.

(r) In allusion to the Roman Custom of bringing the Consul from the Court home to his own House.

Asius, Thymætes, two of Royal Blood,
Foremost, with *Castor* and old *Tybris*, stood;
Stout *Clarus*, and bold *Hæmon*, Men of Fame,
Sarpædon's Brothers, which from *Lycia* came.

Lyrnessian Acmon, not inferiour
To his most valiant Father *Clyti*, nor
His Brother *Mnestheus*, with huge strength and skill
Lifts a torn Rock, no small part of a Hill.
Some ponderous Stones cast, others Javelins throw;
And many VVild-fire hurl, or use their Bow.

Ascanius, *Venus* joy, his ' Head dis-arm'd,
The *Trojans* Breasts with chearing Beauty warm'd:
So shews a sparkling Jewel, made to deck
A snow-white Forehead, or some rosy Neck:

Such lustre Ivorie doth to Box impart,
Or smoothest Brasil polished by Art.
His milkie Neck his flowing Curls receives,
And purest * Gold his Tresses interweaves.

Aiming thy Shafts, and poysoning Darts, the bold
Nations did thee, brave *Ismarus*, behold,
In *Lydia* born, where Swains plow fertile Lands,
And rich *Pactolus* rowls his golden Sands.

Amongst these, *Mnestheus*, honour'd most of all,
That lately made bold *Turnus* leap the VVall
For his escape; and * *Capys*, of great fame,
From whom *Campania* derives her name.

VVhil'ft thus they were engag'd in cruel Fight,
Aeneas sails through swelling Seas by Night.
As soon as to th *Hetrurian* Camp he came,
He tels the General his Stock and Name,
VVhat Force he wants, and what he hath, declares;
And what great Aids *Mezentius* prepares;
And him of *Turnus* violence informs;
Smiling Affairs are clouded soon with Storms;

Ready

(f) Sons of *Sarpædon*, *Clarus* and *Hæmon*.

(*) Perhaps *Virgil* had regard to the Fashion of the *Romans*, which was to go bare-headed ever, but in the time of the Sacrifices, Sports, Saturnals, Peregrinations, and VVar. See *Turneb.* l. 8. c. 4. *Eustathius*, l. 1. *Odus.* will have this Custome deriv'd from the *Greeks*, who in the Heroical times us'd no Coverings of the head. *Germanus* applies it to *Julus Cæsar*, who us'd to fight bare-headed, whom the Poet takes all occasions to applaud.

(*) That it was usual with the *Antients*, as well Men as VVomen, to braid or tye their Hair in knots, with Gold or other Ribbons, is evident. So *Seneca* in *Traged.* *Hippolyt.* speaking of *Hercules*, --- *Dedit leges rudibus capillis*; and of *Theseus*, --- *Preserant vitæ Comam*. So *Valerius Flaccus*, --- *Terei crinis subnectitur Auro*. Particularly among the *Romans*, (though as a mark of effeminaey.) *Lampridius* speaking of the Emperour *Commodus*, saies that he us'd to powder his Hair with filings of Gold; *Fuit forma quidam corporis iusta, vultu insubido et ebriosisolent, sermone incondito, capillo semper fucato, & Auri Ramentis illuminato*. Many times to these Fillets or Ribbons they added Jewels and Precious Stones, as *Dempster* instances out of *Lutprandus*, in *legatione ad Nicephorum Phocam*, *Nemo (inquit ille) ibi Auro, nemo Gemmis ornatus erat*; which he applies to these kind of Fillets. *Vide Dempster. in Rosin. Antiq. Rom. lib. 5.*

(u) This *Capys* some make Kinsman to *Aeneas*, others the Son of *Cepetus*, and Uncle to *Tiberinus*, who gave name to the River *Tyber*. Others will have him to be a *Samnite*, and Founder of *Capua*, so call'd after his own name, though *Livy* will have it to take its name, *à locis campestribus*, in which it is seated. It is likewise reported, that the *Tuscans* were its Founders, and that it was so call'd from the Augury of a Faucon, which in that Tongue is call'd *Capys*; and *Varro* makes *Campania* to be so call'd from the temperateness of the Climate, and fertility of the Soyl. See *Serv.*

Ready Assistance therefore humbly begs.
Tarchon assents, they joyn in solemn Leagues:
Thus * freed by Fate, the *Lydians* hast aboard,
Under the Conduct of a Forein Lord.

Aeneas Ship, the Admiral, before,
Upon her Prow two *Phrygian* Lions bore;
Ida above which *Trojans* highly rate.
Here Prince *Aeneas*, and young *Pallas*, fate,
Considering various fortunes of the Wars;
Now he enquires the motion of the Stars,
By which their course through gloomy night they stand,
Now would his Sufferings hear by Sea and Land.

Open, you Goddesses, your sacred Spring,
And by your inspiration let me sing,
What Ships, what Regiments *Aeneas* bore
Through the broad Ocean, from the *Tuscan* Shore.

I'th brazen *Tiger*, *Mafsicus* first stands,
From *Clusus* he a thousand Youth commands,
Who *Cofas* left; these Darts and Javelins throw;
And bear light Quivers, with a deadly Bow.
Fierce *Abas* next, with well-arm'd Troops, came on,
* On's lofty Stern golden *Apollo* shone;
Whose Countrey, * *Populonia*, gave him then
Six hundred exercis'd, and valiant Men;
Three hundred th' Isle of *Ilva* rais'd, whose Ground
For inexhausted Mines of Steel's renown'd.

The Gods Interpreter, *Asylas*, third,
Who Stars, Beasts Hearts, and Tongues of every Bird,
And voyce of dreadfull Thunder, understood,
A thousand brought with Javelins like a Wood,
Who from *Hetrurian* *Pisa* had Commands
Him to obey. Next beauteous *Astur* stands,
A skillfull Horseman, and in gallant Arms;
He brought from *Minion* Fields, and *Cæret's* Farms,

to the neighbouring *Populonia*. (c) *Alpheus* is a River between *Pisa* and *Elis*, Cities of *Arcadia*, where the Temple of *Olympian Jove* is. Hence came they who built *Pisa* in Italy. (d) A famous City in *Hetruria*, notable for Religion; whence *Festus* derives *Ceremonia*.

(*) Meaning, that the *Etrurians* might freely go to War, without opposition of the Fates, when they were under a Forein Commander, *Aeneas*. For they were admonish'd by their *Fates*, not to fight against *Mezentium* under an *Etrurian* General. *Turneb.* l. 2. c. 21.

(7) Denoting the Ensign, or *magnum* of the Ship, which was always plac'd in the Prow, and from whence the Ship took its name, and was an Image or Picture of some Creature or thing. So *Agatharcides* saies of the Bull that carry'd away *Europa*, that it was a Ship that had for its *magnum*, the Bull; and so of the Eagle that carry'd away *Gany-med*. So likewise when *Hercules* is said to sail to the *Ethiopians* in a Kettle, by *Euphorion*, and *Alexander Ephesius*, in this verbe of his,

Κάλαρα λήβον μίρον ἀνέστην πύρον.

It is to be understood of a Ship so call'd, bearing that Ensign or *magnum*. Yet these *Insignia* were not by all Ships born in their Prows; those of burthen or traffick carry'd them on their Masts. VVe at this day promiscuously, and contrary to the *Antients*, bear them in our Sterns.

(2) *Hic Tutela*, & *Insigne* *Navis*, & *magnum* *navis* significatur, saies *Germanus*, but not without a palpable mistake in confounding the *Tutela* and *Insigne*: For (as is already noted) the *Insigne* was always plac'd in the Prow, never in the Stern; the *Tutela* always in the Stern, never in the Prow. *Valerius Flaccus* expressly, when he makes frighted *Medæa* fall down in supplication before the Picture of *Minerva*, or the tutelary Image.

Puppe procul summa vigilis post terga Magistris,
Hæserat aurato gembus Medæa Minervæ.

The *Tutela* likewise was always the Image of some Deity, so was not the *Insigne*, or *magnum*. Nor did the *Tutela* ever give denomination to the Ship, but the *Insigne* onely. See *Heinsius*, in *Crepund.* *Silvan.* ad l. 15.

(a) A City of *Tuscany*, whom he here calls the Mother of those that were sent, as being their native Countrey. So elsewhere, --- *Insignem quem Mater Aricia misit*.

(b) An Island lying near the Coast of *Tuscany*, and in sight of *Populonia*, so fertile in Iron Ore, that (contrary to other places) as fast as it is digg'd, it increases, as *Pliny* testifies. *Varro* writes something yet more strange of the Iron of that Island, that it is not workable upon the Place, nor obedient unto the Hammer, untill it be transported unto *Arcadia*, where the Temple of *Olympian Jove* is. Hence came they who built *Pisa* in Italy. (d) A famous City in *Hetruria*, notable for Religion; whence *Festus* derives *Ceremonia*.

Old

(e) This was the Metropolis of *Etruria* when the *Thusci* were Pyrrats, distant from *Graviscæ* (an unwholesome place) 22000 paces, ruin'd by *Dionysius* the *Sicilian* Tyrant.

(f) Son of *Cycnus*, who mourn'd for *Phaeton* till himself was transform'd into a Swan. *Ovid. Met. lib. 2.*

(g) The Historical meaning of this Fable *Pausanias* gives us (in *Atticis*) *Cycnus* (saith he) was King of *Liguria*, much affecting, and excellently well skill'd in Music, who immoderately bewailing the untimely death of his beloved Kinsman *Phaeton*, through grief thereof is said to have ended his days: whereupon the Poets fabled, that by commiserating *Apollo*, he was converted into a Fowl of that name.

(h) The Sisters of *Phaeton*, which here are said to have been turn'd into Poplars; *Eclog. 6.* into Alders, because *Alnus* in the Greek includes both.

(*) The Physical interpretation of the Fable is given by *Lucretius*, l. 5. *De Rerum Natura.*

(i) Who, *Eclog. 9.* is call'd *Bianor*, from whom they suppose *Bianor*, near *Bononia*, is so call'd. He was the Son of *Tyber* and *Manto*, the Daughter of *Terebia* a *Theban* Prophetess.

(k) *Mantua* had three Tribes, divided into four *Curia*, and they severally govern'd by their *Lucumones*, of which there were twelve in all *Tuscany*, dispos'd into so many Praefectures; *Mantua* was the chief of all.

(l) The name of a Galley with three sets of Oars, on which *Triton* was painted. So *Scylla* and *Pegasus* are thought by *Palephatus*, *me amur*, to be the names of Ships, not Monsters. Yet *Pliny*, l. 9. c. 5. brings great proofs, that in the reign of *Tiberius*, *Triton* was seen in the form wherein he is describ'd, and heard sounding his shell.

Old *Pyrgians*, and *Graviscæ's* sickly Air,
Three hundred Men, that all of one Mind were.
Nor shalt thou, bold *Ligurian*, want thy due,
Brave *Cycnus*, nor *Cupæus* leading few:
A Swan's bright Plume did from his Crest aspire,
The cognizance of his transformed Sire;
No other Charge to thee, but Love, they laid.
For whilst that *Cycnus* in his *Sisters* shade,
Amongst the Poplar boughs, for * *Phaeton* mourn'd
In dolefull notes, his hoary Tresses turn'd
To Silver Plumes, on which he mounted, flies,
Forsaking Earth, ambitious, to the Skyes.
His Son attended with an equal Troop,
Brings, with tuff Oars, the mighty Centaur up;
Through threatening Waves her course she boldly stood,
Tearing the Bowels of the briny Flood.

* *Ocnus* a Band rais'd from his Native Shore,
Prophetic *Manto* him to *Tyber* bore,
Who *Mantua* wall'd, and gave his Mothers name.
Not from one Stock *Mantua's* great Houses came:
Three Progenies, four Tribes in each of them;
But she the honour of the *Tuscan* stem.

Hence came five hundred, which *Mezentius* deeds
Arm'd gainst himself, whom *Mincius* crown'd with reeds,
Brought down from antient *Benacus*; the brine
They boldly plow in a most warlike Pine.

A hundred Oars with bold *Auletes* come,
Who sweep the Waves, and make the Billows fume.
This mighty *Triton* bore, frightening the tides
With his shrill trump, his face and hairy sides
Above presents a Man, a Whale the rest,
And fomie Waves resound beneath his Breast:
Thirty stout Captains thrice ten Ships contain,
Who plow, to aid new *Troy*, the briny Main:

Now

Now day descending, the bright Moon did rise,
Scaling with *silver* Wheels Heav'n's arched Skyes;
The Prince (for no rest grants his troubled mind)
Sits at the Helm, and swells the Sails with Wind.

But then, behold! amidst his Voyage, bends
To him a train of Nymphs, his antient Friends,
Whom blest *Cybele* bid to rule the Seas,
And had from Ships transform'd to Goddeffes;
They swam together, and the Waves divide;
As many Ships did once at anchor ride:
They know their King, and round about him throng.
Cymodoce, who had the fluent *st* tongue,
Seiz'd with her Right his Stern, her Left hand laves
(Raising her self from Sea) the silent Waves;
And thus she spake: "Sleep'st thou, O Goddeffs Son?
Awake, great Prince, and clap more Canvass on.
We are those Pines that once crown'd sacred *Ide*,
Thy Fleet, now Nymphs, which swelling Waves divide;
When *Turnus* Sword and Fire did us engage,
We broke thy Cables to escape his rage,
And fought thee out; these shapes *Cybele* gave,
Making us deathless in a swallowing Wave.
But young *Ascanius* lyes beleaguer'd round
VVith *Latins*, long for warlike Deeds renown'd.
And now th' *Arcadian* Horse joyn with the bold
Hetrurians, and allotted Quarters hold;
To send a Party, 's *Turnus* main design,
To keep the Pass, lest both their Forces joyn.
Rise, and command thy Friends with early dawn,
To arm themselves, and brace thy Target on,
VVhich *Vulcan* gave thee, and with Gold did gild
The large circumference of the brazen Shield.

P p p

To

(m) The Moon had sometimes Stags, and sometimes Horses for her Chariot. Stags, as she was *Diana*, Governess of the Woods, or to shew her swiftness beyond any of the other Planets; Sometimes Mules, in respect (saith *Germanus*) to her borrow'd light.

(n) *Aeneas* being both a King and Priest, in our Author's character, *Cymodoce* speaks to him in the same words which the Vestal Virgins us'd to speak to the King of the Religious Ceremonies. Thus *Servius* and *Scalliger*, 3. 11. *Guellius* thinks this respects the Custom of Crying, when they went to VVar, *Mars vigila*, whereby they implor'd his help.

To morrow, if thou thinkst my words not vain,
Thou shalt behold heaps of *Rutilians* slain.

This said, she takes her leave, and as she dives,
Her skilfull hand the lusty Vessel drives;
Swift as a Dart, through Billows flies the Ship,
Or winged Shafts that nimble Winds outstrip.
So the whole Fleet divide the briny Seas.

(o) *Aeneas*, from his Father
Anchises.

This much amaz'd great *Anchises*;
But yet the Omen did his spirits raise:
And, thus beholding Heavens high Convex, prays:

(p) *Cybele*, or *Terra*, Mother of
the Goddesses, is figur'd thus, With
a Coronet of Towers and Cities on
her head; in her hand a Key,
wherewith the Earth is open'd in
the Spring, and shut up in Winter.
Propert.

*Vertice turrigero juxta Dea magna
Cybele.*

See *Verderius, De Imag. Deor.*

(q) Into which *Hippomenes*
and *Atalanta* were transform'd for
prophaning her Temple. *Ovid. Met.*
10.

(r) So in the seventh Book,

*On's Crest Chimæra, through a triple
tine
Of bushy Horse-mains, breath'd
Ænean fire.*

The Antients not onely bearing up-
on their Helmets the shapes of such
Creatures as might be for Ornament,
but for Terror likewise; as *Plu-
tarch* instances of the *Cimbrian*
Horsmen (in *Mario*) and from this
Military Custome afterwards were
taken up the distinctive *Insignias* of
Families: Deriv'd (as may be ob-
serv'd out of *Diodor. Sicul. lib. 2.*)
from the *Egyptians*, whose Kings
us'd to wear on their Helmets the
Head of a Lion, Bull, or Dragon, as
an Ensign of Majestic; from thence
transferr'd to the *Greeks*, and from
the *Greeks* to the *Romans*. See *Stew.*
Com. in Veger.

Oh blest *Idæan* Mother of the Gods,
Who in tow'rd Cities dwelst, and high Aboads,
Whose Chariot ⁹ Lions draw, our Cause befriend,
And to the *Trojans* Aid in Battel send.

Whil'st thus he pray'd, Day put the Stars to flight,
And Routs the glittering Regiments of Night.

Of order first he bids take special care,

Then for the Fight courageously prepare:

And now his *Dardan* City he beheld,
Then from the Stern he shews his glittering Shield;
At which a *Trojan* shout surmounts the Stars,
And Hope thus added, more their Fury spurs.

Then thick they Iavelins cast: Cranes, not so loud
Extend their Voyces from a gloomy Cloud,
When they with Clamour cut the yielding Skye,
And from a threatned Tempest sounding fly.

But the *Rutlian* King, and all the bold
Ausonian Chiefs with wonder did behold,
Till they to Shore saw the tall Navy stood,
And winged Vessels hide the ample Flood.
For his Crest burns, Flames from his Plumes aspire,
His golden Shield reflecting beams of fire.

As in moyst Night a blazing Comet streams
With bloody Omens, and hot *Sirius* beams

Hang

Hang Heaven in Black, by which sad influence nurs'd,
Comes on poor Mortals Sickneffes and Thirst.

But nothing daunts bold *Turnus* confidence
To march to Shore, and drive th' Adventurers thence;
And thus with words did sleeping Valour rouse.

You have obtain'd what long you sought with Vows,
And now you have it in your power to fight,
Then let your Wives and Fortunes you excite;
Your Father's facts and fame to memory call;
Come, let us charge, and on them bravely fall,
Whil'st now they landing reel, with staggering feet:
Fortune assits the Bold.

This said, he casts what Forces to draw down,
And whom to leave 'gainst the beleaguer'd Town.
Mean while *Aeneas* from the lofty Stern
Plants Bridges for his Souldiers; some discern
How ebbing Waves retreated from the Shores,
Then leap to Land; but others trust their Oars.
Tarchon supposing he deep Coasts had found,
Because no murmuring Billows there resound,
But a calm Water with a swelling Tide,
In thither turns, and to his Men thus cry'd;
Now ply your Oars, and give the Ship her race,
Let's stem the Enemies Countrey in the face,
And let the Keel in its own furrow sit;
To gain that landing, I'll my Vessel split.

This said, at once all stoutly ply their Oars,
And brought their foaming Ships to *Latine* Shores;
Untill their Fleet safe on dry Ground did stand,
And without harm th' whole Navy came to Land.
But thy Ship, *Tarchon*, did not save her self;
For whil'st it hung upon a spightfull shelf,
Beaten with Billows, it was bilg'd at last,
And all her Souldiers in the Ocean cast;
Whom floating Planks and Oars to Land deni'd;
And sliding feet retreated with the Tide.

Nor valiant *Turnus* slow delays benum,
Who with a speedy march did fiercely come
Against the *Trojans*, and on higher ground
Stood to receive th' alarm; the Trumpets sound.

First Prince *Aeneas* charg'd, and overthrew
The Rusticks, a good sign, and *Thero* slew.

P p p 2

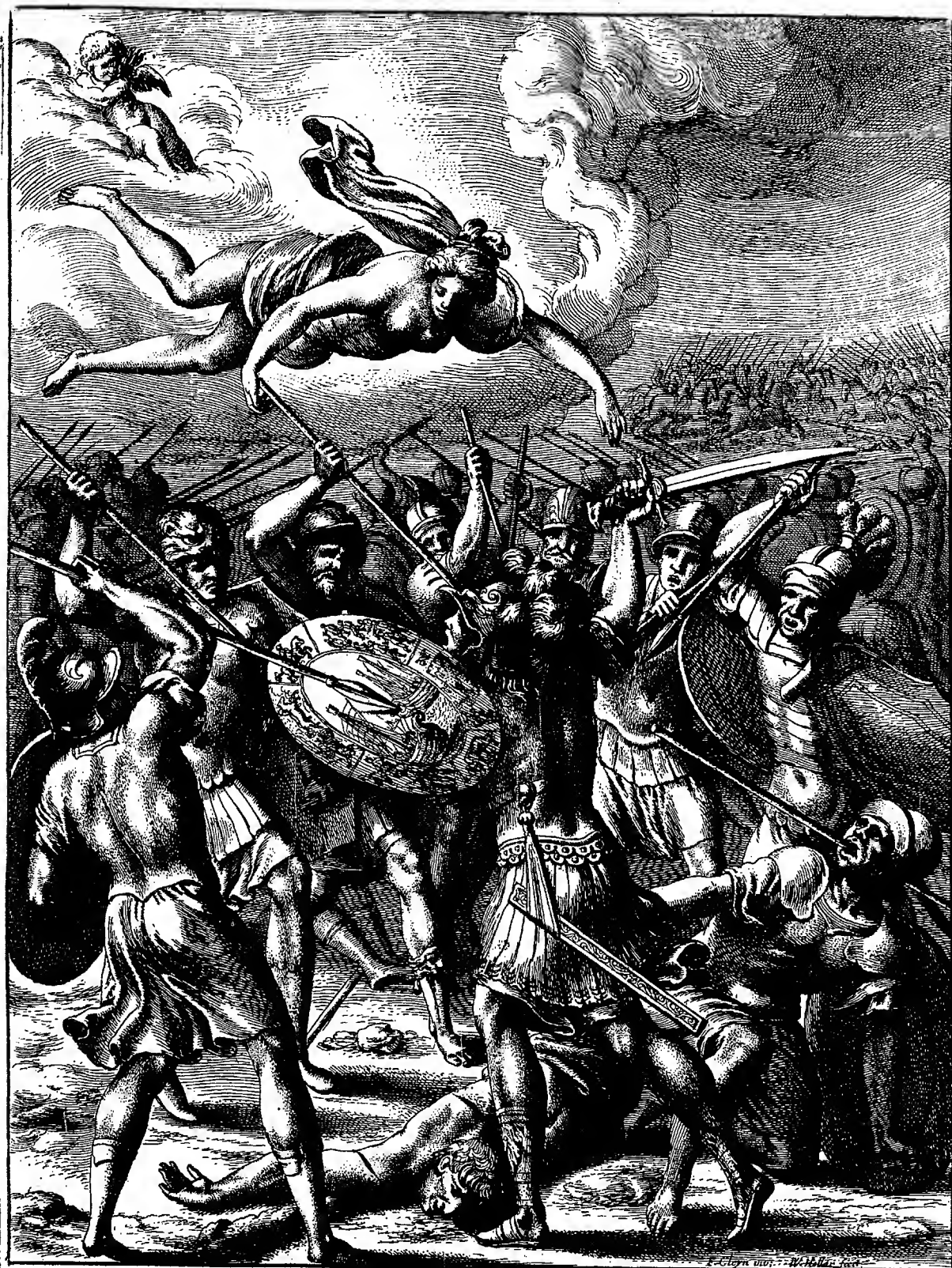
This

(f) He mentions the pestiferous
Star, with reference to that calamity
which *Aeneas* was to bring upon
the *Rutilians*. He intimates as much
by the Comet, v. 272. and the
Cranes, v. 265.

(r) *Salust* reports of the *Spa-
niards*, that when the Young Men
went to the *VVars*, their Mothers
us'd to recount to them the valiant
acts of their Fathers.

(u) This sentence is primarily
owing to *Phileas* the *Coan*, a most
ancient Poet, from whom not onely
our Author, but divers others of the
Latins have borrow'd it.

(x) This name is onely read in
Pindar; and well doth he set forth
the Victor's honour by the praise of
the Vanquish'd. (*Serv.*) *Hortensius*
thinks he alludes to *Thero* King of
Spain, who going to expugnate the
Temple of *Hercules* at *Gades*, was
struck dead with a Thunderbolt.



ecce, Pharo voces dum iactat inertis
Intorquens jaculum clamanti sistit in ore.
Tu quoque, flaventem prima laniagine malas
Dum sequeris Clytiū infelix, nova gaudia Cydoni,
Dardania stratus dextra, securus amorum.



Guyboni Goddard, Armigero.

Qui iuvenum tibi semper erant, miserande iuvenum,
Nisi fratrum stipata Cohors foret obvia, Phorci
Progenies, septem numero, septenaeque tela
Clytiū, partem galea, clypeoque resultant,
Irrita: deflexit partem strigentia Corpus
Alma Venus.

Tabula merito votiva,

This mighty and most valiant Man inrag'd,
Sought out the King, and boldly him engag'd:
But through his brazen Shield, and mail of Gold,
With a deep Wound, his Body he dis-soul'd.
And *Lycas* next, ripp'd from his Mothers womb,
Sacred to thee, O *Phœbus*, he o'rcome:
Whil'st thou wert young, the cruelty of Steel
Thou didst escape, which thou, ah now, must feel.
Stern *Cisseus* next, and *Gyas*, overthrows,
Who dealt with knotty Clubs such deadly blows;
Nor their own Strength, nor great *Alcides* Arms,
Nor Giant size, nor could in those Alarms
Their Father help, who *Hercules* did aid
In all th'Adventures which on Earth he made.
A Spear at ranting *Pharon* throwing next,
And in the Babbler's mouth the Iavelin fix'd.
After an unhappy *Cydon*, whil'st he seeks
His new Love *Clytius*, fair with downy Cheeks,
Æneas slew, lamented there he lay,
Who alwaies lov'd with Youth to sport and play:
Untill the Brothers up against him drew,
Seven, *Phorcus* Of-spring, who seven Iavelins threw:
Some from his Helmet and his Shield rebound,
Others fair *Venus* suffers not to wound.

Then to his faithfull Friend the Prince did call;
"Achates, bring those Darts (nor this hand shall
Gainst the *Rutilians* lavish one in vain)
In *Trojan* Fields we drew from *Grecians* slain.
Then snatch'd from him a mighty Spear, and cast;
Through *Mæon's* brazen Shield the Iavelin past,
And through his Breast and Breast-plate passage made.
Alcanor rushing in to's Brother's aid,
Striving to fetch fall'n *Mæon* off, by chance
In his rais'd Arm receiv'd the flying Lance;

(1) Because this was done by the help of Surgery, of which *Phœbus* was God. Such men were call'd *Ceiones*, not *Cesares*.

(2) *Servius* takes this to be apply'd to the *Cretans*, who were notorious *unhappy*, which Crime was from thence transferr'd to the *Spartans*, and thence spread through all *Greece*: So that *Cicero* in his Books *De Republica*, saies it was accounted a shame to young Men to be without their Lovers. Hence our Author appositely introduces *Cydon* (under which name the *Cretans* are tacitly meant) pursuing (though unfortunately) his beloved *Clytius*.

(4) *Scaliger*; l. 3. *Poet.* conceives by *Achates* to be meant the good Genius of *Æneas* (according to the Doctrine of the *Pythagoreans* ascribing to every man a good and a bad Genius) the name seeming to be compos'd of *ach* and *ates*; Not that (saies *Scaliger*) *Vir tantus mereat, sed quod inter tot arumnas ad summam virtutem perpetuandam excitetur.*

Fast

Fast to the bleeding Wound the Iavelin clung,
And his dead hand down from his shoulder hung.

From his Brother's body *Numitor* a Lance
Draws forth, and towards *Aeneas* did advance:
But him it must not wound, the Spear past by,
And fix'd it self in great *Achates* Thigh.
Here youthfull *Lausus* up a Squadron brings,
And at bold *Dryopes* a Iavelin flings;
Under his Chin, in's Throat, fast stuck the Lance,
Bereaving him of Speech and Life at once;
Down on his Face he tumbles on the Earth,
And a deep Sea of Purple vomits forth.

(b) Born in the Hyperborean Mountains, whence *Boreas*.

(*) *Ismarus*, a City of *Thrace*.

Three *Thracians* next, of *Boreas* high descent,
And three of *Ida's* Sons from *Ismar* sent,
By several waies he flew; *Hales* brings on
* *Auruncian* Bands; *Messapus*, *Neptune's* Son,
Charg'd with his Horse; now these got ground, now they:
They fought in th' entrance of *Ausonia*.
So warring Winds in Heav'n's vast Fields engage,
Alike their Forces, and alike their Rage;
Storms louder grow, nor Clouds nor Waves retire;
The more they Fight, the greater is their Ire:
So came the *Trojans*, and the *Latins* on,
Set Foot to Foot, and close up Man to Man.

But on the other side, where Streams had born
Down rowling Stones, and Shrubs from Banks had torn,
Pallas beheld th' *Arcadian* Horse, unskill'd
To fight on Foot, to shrink, and leave the Field;
Whom disadvantage of the Ground compels
To quit their Horse, having no succour else;
Now with Requests, now with upbraiding words,
Thus Virtue he inflames, and whets their Swords.

Where fly you? by your valiant Facts, and Fame,
By Prince *Evander's* Victories and Name,

And

And my hope, Sirs, which for the honour stands
Of the *Arcadians*, trust not Feet, but Hands;
And where the Ranks are thickest, venture through;
Your Prince, your Countrey this requires of you.
No Gods, but Mortals, Mortals put to flight;
We are as many, and as well should fight;
Before the Oceans waves oppos'd be,
No Land is left; are you for *Troy* by Sea?

This said, he charg'd amongst the thickest Foes,
Whom *Lagus* by stern Fates did first oppose;
Who whilst he lifts at him a mighty Stone,
Was with his Spear run through the shoulder-bone;
Then back again he drew the fastned Lance:
Whom *Hisbon* could not, though he did advance,
Relieve: for *Pallas*, whilst he rush'd betwixt,
Him, in his rage, with the same Iavelin fix'd,
And gave him his Companion's cruel death,
For he his Sword in's swelling Lungs did sheath.
Next *Helenus*, and *Anchemolus* he kill'd,
Who boldly his Stepmothers Bed defil'd.
And you bold *Daucian* Twins were also slain,
Laride, and *Thymber*, on th' *Ausonian* Plain;
Who were so like, none could a difference make,
Whose Parents oft rejoyc'd at the mistake:
But *Pallas* now a sad distinction made,
Lops *Thymber's* head off with th' *Evandrian* Blade;
Larides hand for its lost Master felt,
And half dead Fingers, quavering, seek the Hilt.

Mov'd with these words, & seeing their Prince engage,
Th' *Arcadians* shame and sorrow turns to rage
Against their Foe. Then *Pallas*, *Rhoetus* flew,
As by him swiftly he in's Chariot flew;
(This onely stay there was of *Ilus* chance)
For he at *Ilus* aim'd his mighty Lance,

And

(c) This Fable (saith *Servius*) is no where to be found in any *Latin* Author: Yet *Abienus* (who is reported to have written *Virgil* over in *Iambick* verse) saies that it is a *Greek* Fiction, which he thus delivers; *Rhoetus* was King of the *Marrubii* in Italy, who marry'd for his second Wife *Calpernia*, whom his Son *Anchemolus* abus'd; and for that Fact being pursu'd by his Father, fled to *Daucus* for protection; and in requital thereof now took up Arms in defence of his Son *Turnus*.

(*) *Aurunci* Inhabitants of Italy. From *Tyber* to *Laurentum* are *Pelagii*, *Sicani*, and *Aurunci*. *Scal.* ad *Fest*.

(c) How the *Arcadians*, eminent for Horsemanship, and dwelling in mountainous places, should not be able to fight here, *Germanus* resolves, whom consult. But our Author gives the reason in the following Verses, where he saies they were forc'd by the disadvantage of the ground to fight on foot, a thing to them unusual.

(d) No greater instigation to Souldiers to fight, than to conjure them by the Name and Memory of their Prince, the honour of their General, and their own Noble Achievements. Thus *Dorylaus*, General to *Mitridates*, fighting at *Orchomenus* against *L. Sylla*, when he saw his Men ready to fly, snatching an Ensign from one of them, charging towards the Enemies, he cries out to his Souldiers, If any ask you where you lost your General, remember that you tell them, at *Orchomenus*: Which words provok'd both their Shame and Valour, and made them turn to the defeat of their Enemies. Thus *Cæsar* at the Battel of *Munda* recover'd the spirits of his fainting Souldiers in these sadly upbraiding terms, *Hic milites, hic mihi vita finis, vobis militia terminus*; Commands and Threats being in this case less prevalent than Exhortation; and that *Thucydides* hath it, *Magis in memoriam redigens, quam iubens*; which in this speech of *Pallas* is judiciously observ'd by our Author.



et levo pressit pede, talia fatus,
Ex animum, rapiens mania pondera baltei,
Impressumq; nefas una sub nocte iugali
Cassa manus juvenum feda, thalamique cruenti:
DñO: RODULPHO HARE Equiti et Baronetto



Quæ bonus Eurytion multo celaverat auro:
Quo nunc Turnus ovat spolio, gaudetq; potius.
NESCIA mens hominum fatis, sortisque futura,
Et servare modum, rebus sublata secundis.
Tabula merito votiva

And *Rhæteus* hits, as cowardly he shuns;
Bold *Teuthrus*, thee, and from thy Brother runs:
With his Deaths wound he from his Chariot reels;
And beats *Rutilian* Plains with dying Heels.

As in the Spring, when rising Wind conspires,
A Swain the Woods in several quarters fires;
The Out-Groves seiz'd, straight the whole Forrest yields,
And blazing Squadrons fright amazed Fields,
Whil'st the Insulter views the conquering Flame:
So *Pallas* Friends each way t'assist him came.
But stout *Halefius* bends 'gainst all Alarms,
Putting himself in posture with his Arms;
Demodocus, *Ladon*, *Pheretas* dispatch'd,
Lops *Strymon*'s Hand off, which his Throat had catch'd:
Then with a Stone, o'th' Head took *Thoas* full,
Beating into his Brains his batter'd Skull.

Halefius Father, having Fates reveal'd,
His Son in Woods, there to grow old, conceal'd;
Whom s' Destiny a Sacrifice now made
T'*Evander*'s Spear, when thus Prince *Pallas* pray'd;
Grant, Father *Tyber*, Fortune to this Lance,
And that this Javelin, which I now advance,
May through *Halefius* Bosome passage make;
And let thy Oke his Spoils and Armour take.
The God, whil'st he *Imaon* spoyl'd, did hear,
And fix'd in's naked Breast th' *Arcadian* Spear.
But *Lausus*, expert in the War, kept all
His Men undaunted at this Captain's fall;
And first sends *Abas* to Eternal Night,
The^b stop and sole obstruction in the Fight;
Arcadians and *Hetrurians* fly, and you
Bold *Trojans*, scap'd the *Greeks*, they overthrew.
With equal Leaders, and like Strength, they charge,
Their Ranks they double, and their Front enlarge:

Q q q

So

(f) *Acies Vulcania, vis ignis,*
qui veluti exercitus est Vulcani.

(g) *Manus injectio* almost im-
plies *mancipium*; properly when
without any Legal Authority, or
Formality, we lay hold on any thing,
and challenge it as our own; what-
soever is destin'd to the Gods, may
be said to be *sacred*: to whom there
is no coming, but by freeing the Soul
from the thralldome of the Body.
Here he calls *Halefius* appositely
sacred, in respect to his near Death.

(h) *Pugna nodus* is properly a
thick Body of Foot, as *rima* is of
Horse, in the Military Language.

So thick the Bodies, such an Iron Grove,
Some could not use their Hands, nor Weapons move;
Here *Pallas* charg'd, there *Lausus* did engage,
Brave Persons both, not differing much in Age:
But Fortune did their home-return deny,
Nor the great Ruler of th'Imperial Skye
Granted they should in Battel each oppose,
Whose Fates attend for them from greater Foes.

Mean while his Sister *Turnus* did advise
Lausus to help: he through the Battel flies
On winged Wheels; and there where he espy'de
His Men engag'd, he spake; Stand all aside,
And let me onely now with *Pallas* joyn,
The honour of his Death must needs be mine;
I would his Father were Spectator here!
This said, the Field at his Command they clear.
But *Pallas*, when the *Rutiles* had retir'd,
Then *Turnus* proud Commands the Youth admir'd;
And viewing his brave Person, stood amaz'd:
Yet with undaunted Eyes upon him gaz'd;
And saying thus, against the Tyrant came.

I shall obtain his Spoils, and mighty Fame,
Or noble Death; each will my Father please.
Then briefly said; Forbear such Threats as these.
And with the word, drew to the open Plains.
Cold fear th'*Arcadians* Blood drives from their Veins.
Turnus from's Chariot lights, on foot to fight;
And as a Lion comes, who from a height
Hath seen a Bull for Battel to prepare:
So in his march the King himself did bear.
When *Pallas* did believe now with his Lance
He well might *Turnus* reach, if any Chance
Assists the Bold, and would the Weaker aid,
That he besought, and thus to high Heaven pray'd;

Great

(1) A Noble Conquest, or Death,
is *Pallas* his aim; each deservedly
commendable. Thus *Accius* (in
Armorum iudicio.)

*Trophaum ferre me à forti viro pul-
chrum est,
Si autem & vincat, vinci à tali
nullum est probum.*

Great *Hercules*, ah by my Father's board,
Which thou didst honour once, now help afford!
Let *Turnus* see his bloody Arms my prize,
And me a Conquerour view with dying Eyes:
Alcides heard, then stifling a deep groan,
Pour'd forth some Tears in vain, when to his Son,
In words of comfort, thus great *Jove* did say;
To every one stands a ^k prefixed day,
Short is Man's life, irreparable time:
But Men by Virtue to high Honour climb,
And Facts extending Fame. Under *Troy's* Wall,
How many Heroes, Sons of Gods, did fall?
There fell *Sarpedon*, my dear Progeny,
And *Turnus* wofull Destiny is nigh;
Soon he to his appointed date must yield.
This said, his Eye forsakes th'*Ausonian* Field.

But *Pallas* with huge strength his Javelin threw;
And's glittering Sword straight from his Scabbard drew;
It through ætherial Orbs rebounding flies,
Where the high Coverings of his Shoulder lyes;
Then through the skirts of's Shield a passage found,
And gave to mighty *Turnus* a small Wound.

Here *Turnus* having poys'd a Spear of Oke,
Pointed with Steel, aiming at *Pallas*, spoke:
See, if our Javelin will not better pass.
This said, his Shield plated with Steel and Brass,
So thick with Bull-hides lin'd, trembling, it prest,
And through his Corset pierc'd his ample Breast.
He from the Wound in vain the warm Spear drew,
Whil'st the same way, Blood and his Soul, pursue:
Falling on's Wound, his Arms above rebound,
And dying, bites, with bloody Mouth, the Ground:
O're whom thus *Turnus* spake; *Arcadians* bear
This pleasing Message to *Evander's* Ear;

Q q q 2

As

(k) Our Author many times
inserts Philosophical opinions con-
tradictory to one another; For in
the fourth Book he said, *Miseram ante
diem, &c.* and here, *Stat sua cuiq;
dies, &c.* but this, as *Servius* notes,
is no defect, but an excellency, in
Virgil, in not onely applying, but
expressing the variety of Opinions.
For the first is to be attributed to the
Epicureans, who ascribe all to
Chance; The second to the *Stoicks*,
who will have all to be govern'd by
inevitable Fate; and therefore the
first, as light, is spoken by himself as
a Man (for *Servius* makes it a *Pro-
sopopeia* of the Poet) the latter is ap-
ply'd to *Jupiter*, as the weightier,
and more becoming a God.

As he deserves, I such a *Pallas* send :
 What e're the joy or honour to attend
 His Funerals, on my Account be laid ;
 Well *Trojan* Entertainments shall be paid.
 Treading on him with's left foot, thus he spoke ,
 And off his Belt, richly imbroider'd, took,
 ' Wrought with a Crime ; in one nights Nuptials slain
 So many Youths , Blood, Bridal Chambers stain ;
 And with pure Gold skilfull *Eurytion* wrought ,
 Which Spoys now *Turnus* boasts, proud to have got.
 Mortals, unskilfull of ensuing Fates ,
 Seldome observe a Mean in prosperous States.
 The time shall come, when *Turnus* will in vain
 Wish, with a Kingdoms price, *Pallas* unslain,
 And with those Spoys he shall abhor the Day.
 With Groans and Tears his servants *Pallas* lay
 Upon a Shield, and round about him mourn,
 Great grief and glory to thy Sire return ;
 This thy first day in War, and this thy last :
 But yet the Slaughter of thy Foes were vast.

Not of so great misfortune onely fame ,
 But certain tidings to *Aeneas* came ,
 Which told his Army in great danger stands,
 And now or never aid his shrinking Bands.
 Whoe're he meets, he levels with his Sword,
 And Steel to him a passage did afford,
 Seeking thee, *Turnus*, with new slaughter proud.
Pallas, *Evander*, Favours they allow'd
 To him a Stranger, and those Aids he brought ,
 Present themselves to his revengefull thought.
 Four gallant ^m Youths he took, at *Sulmon* bred ,
 As many which cold *Ufens* nourished ,
 Who to his ⁿ *Manes* must in Flames expire ,
 And drown'd with Captive Blood the Funeral Fire.

Then

(1) The story of the fifty Daughters of *Danaus*, who all of them (except the youngest, *Hypermnestra*) in one Night kill'd their Husbands.

(m) An equal number, because the Sacrifice was to be made to the *Inferi*.

(n) *Inferi* are Sacrifices for the dead. The Custome was, to kill the Captives upon the Tombs of such as had taken them; which afterwards being thought too cruel, they caus'd Gladiators to fight at the Sepulchers, call'd (*a bustis*) *Bustiarii*.

Then at strange distance he a mighty Dart
 At *Magus* threw, which *Magus* wav'd by art :
 The Lance flies on, down on his Knees he falls,
 And thus, a Suppliant, for Quarter calls ;
 For thy fair Issue, and departed Sire ,
 For their sakes, I this life of thee require :
 I have a stately House, and Silver store ,
 Sums of coyn'd Gold, Wedges, and golden Ore;
 Nor this can from the *Trojans* Victory take ,
 Nor one man's life so great a difference make.
 When thus *Aeneas* did himself declare ;
 Thy Gold and Silver for thy Children spare ;
Turnus forbids any for Quarter sue ,
 Since he so barbarously dear *Pallas* flew ;
 This will my Father's Ghost, *Anchises* please ,
 This will rejoyce *Ascanius*. Saying these ,
 His left hand seiz'd his Cask, his right a-tilt ,
 Sheath'd in his Throat his Sword up to the Hilt.

Hard by was *Phœbus* Priest, *Aemonius* Son,
 With all his Robes, Surplice and ^o Miter on,
 Known by his glorious Arms, and glittering Shield ;
 Him first he charg'd, and drives through all the Field ;
 Then of him fall'n, a Sacrifice he made ,
 And standing o're, hides with his mighty Shade.
Sereftus takes his curious Arms to be
 A lasting Trophy, Father *Mars*, to thee.

Cæculus, *Vulcan's* Son, and *Umbro*, who
 Came from the *Marsian* Fields, the Fight renew ;
 Whom the Prince meets ; as *Anxure* did advance ,
 He lops off both his Shield and Arm at once.
 This to ^p great words, he said, did Credit give,
 And that such Charms were powerfull, did believe ;
 Raising his mind with hopes of his Affairs,
 Granted himself long life, and silver Hairs.

Well-

(o) An attire for the head, like a Crown, from which hung on each side a linnen or woollen Fillet, wherewith the Priests bound their Hair.

(p) *Turneb.* l. 2. c. 21. saith ; *Nemesis* was signified here to punish him, who is an Enemy to the proud; and that his insolence had provok'd the envy of the Gods, which was the cause of his overthrow. But *Pimontius* and *Thorius*, for *magnum* read *magicum*, as if he had fortified himself with Amulets, and Magial Consecrations against Wounds, and, *Vimq. affore verbo* they apply to the Magick charm.

(q) Here the name of a Rustick, or else of *Faunus*, before he was receiv'd into the number of the Gods. And some take the Nymph, not for a Goddess, but a Bride, lest it should be thought incredible that a Mortal should be begotten of a God and Goddess; Although such sometimes were believ'd to dye, as *Erys* the Son of *Venus* and *Neptune*, slain by *Hercules*.

Well-arm'd *Tarquitus* then charg'd boldly on,
The fair Nymph *Dryope*, and *Faunus* Son;
Towards him *Aeneas*, raging, did advance,
And through his Shield and Corset drives his Lance.
Whil'st he did many waies beg Life in vain,
And us'd perswasions Quarter to obtain,
Cuts off his Head, the warm Trunk down did rowl:
Then standing o're him, from a bitter Soul,
Thus much he said; Thou, so much fear'd, lye there;
Nor shall thy wofull Mother thee interr,
Or in thy Father's Tomb thy Body lay;
Thou shalt be left for Birds and Beasts a Prey;
Or Waves shall rowl thee in the Ocean drown'd,
And greedy Fish shall lick thy bleeding Wound.

Next *Lycas* and *Anthæus* did pursue,
Of *Turnus* Troop, *Numa*, *Camertes* too,
Volsens thy Son, *Amyclia* did command,
Who of th' *Ausonians* richest was in Land.
Such they the hundred-handed Giant fame,
Who belch'd from fifty Mouths devouring Flame,
When arm'd against *Jove's* Thunder-bolts, he wields
As many Swords, as many rattling Shields.
So rag'd *Aeneas*, Conquerour in Arms,
Through all the Field, as his bright Falchion warms.
Next, towards *Niphaeus* Chariot, and his Steeds,
In a most furious manner, he proceeds:
But they, as they beheld him all on fire
Come raging up, affrighted straight retire,
And rushing back, their Captain overthrew,
And to the Shore, with Fear distracted, flew:
Whil'st on bold *Lucagus* in's Chariot rides,
Whose Snow-white Steeds his Brother *Liger* guides;
But furious *Lucagus* wheels his dazzling Sword;
Aeneas no such boasting would afford,

But

But dreadfull, meets them with an adverse Spear.
To whom then *Liger* said;
Achilles Chariot thou beholdst not here;
Tyrides Horses, nor the *Phrygian* Plain;
Now War shall end, and here thou shalt be slain.
Thus vapouring *Liger*: But *Troy's* Prince made no
Reply, but cast his Iavelin at the Foe:
When *Leucagus* bending, having cast his Spear,
His left Foot out, did for the Fight prepare,
Under his Shield *Aeneas* Iavelin found
Way to his left Thigh, with a mighty Wound:
He from his Chariot tumbles down half-dead;
When in stern Language thus *Aeneas* said;

Sir, your slow Steeds your Chariot not betray'd,
Nor did they boggle at an empty shade:
But thou thy self thy Chariot hast forlook.
And straight he seiz'd the Horses, as he spoke.
His Brother then dis-arm'd, himself submits,
And craving Quarter, he his Office quits.
Now for thy self, and thy great Parents sake,
Brave Prince, O spare my Life, and pity take!
Aeneas said, you other Language gave;
Dye, and a Brother not a Brother leave:
Then he his Soul's warm Closet open laid
With his bright Sword. The *Dardan* Heroe made
Such Slaughters then, and like a Whirlwind raves,
Or some huge Deluge with o'rewhelming Waves:
Nor *Trojans* longer could themselves contain,
But out they sally to the open Plain.

Mean while to *Juno* thus bespake great *Jove*;
My dearest Sister, and my dearer Love;
As thou believ'st, (nor doth thy judgement erre)
Venus upholds the *Trojans* in this War;

Not

(f) In answer to the reproach of *Liger*, who objected his flight from *Diomedes* and *Achilles*; The slowness of your Horses (saith he) did not betray you, as they did me, when *Pandarus* fighting in the same Chariot with me, was slain by *Diomedes*; nor were they frighted by any apparition. See *Homer*.

(r) A Town betwixt *Cajeta* and *Terracina*, us'd so much to false Alarms, that they made a Law to forbid any man to speak of the coming of an Enemy; by which means, when the Enemy came indeed, they were betray'd by their own silence. *Pervig. Ven.*

So did *Amyclæ* once, whil'st all Silence observ'd, through silence fall.

Others say they were *Pythagorians*, by their Orders bound to keep silence five years; who refraining from killing all living Creatures, were devour'd by Serpents breeding in the adjacent Lakes. So *Pliny*, 3. 5. *Amyclæ à Serpentibus deleta sunt*: whence *Dalecamp* expounds *tacitos* here, dead, buried in oblivion.

Not their great Strength, nor Valour in the Fight,
And Resolutions that all Dangers flight.

Then *Juno* said; Dear Lord, why griev'st thou me,
Opprest with Sorrow at thy sad Decree?
Had I that power by which I overcame
Once thy Affections, and should still the same,
Thou would'st not then deny, Almighty King,
That I in safety off should *Turnus* bring
To his old Father's Court. Now let him go,
And satisfy with Royal Blood the Foe,
Though he from us derive his Stock and Name,
Who from *Pilumnus* the fourth Of-spring came;
In his own Person, thee he Presents paid,
And with rich Offerings did thy Altars lade.

To whom Heavens King briefly this answer gave;
Would'st thou from * present death bold *Turnus* save?
And think'st that I may grant a short Reprieve?
Then fetch him off, and from sad Fates relieve.
This I may grant: but if in your request,
Conceal'd, you drive a further interest,
So the whole Fortune of the War again
To bring about, thou foster'st hope in vain.

Then *Juno* weeping, said; You may connive
At what you dare not grant; and he may live.
But now his wofull Destiny draws near,
Or else I am transported with vain fear:
Oh that false Terrour still would me delude!
And thou, who may'st, would'st better things conclude:

Guirded with Clouds then from Ethereal Skyes,
Bearing a Tempest, through the Air she flies;
And to th' *Ausonian* Camp, and *Trojans* made.
Then she an airy Cloud, a hollow shade
Form'd like *Aeneas*, which (most strange) she drest
In *Dardan* Arms, and Shield; a flowing Crest
Puts on his honour'd Head; then made it talk,
Speak without Lungs, and like *Aeneas* walk.

Such

(*) This *Sulpitius* observes *as taken from the depth of Philosophy, viz. That Sempiternal Truth flowing out of Eternity, cannot be chang'd; especially as it respects the whole Species of Man: but Particulars are subject to the alterations of the Fates.

Such Shapes, they say, that dead Mens spirits have,
Or those in Dreams our drowsie sense deceive.

But the insulting Shadow takes the Van,
Calling aloud, and challeng'd out the Man.
Turnus advanc'd, and's sounding Javelin threw;
The Shade retreats, and suddenly withdrew.
As soon as *Turnus* did himself persuade
Aeneas fled, swoln with vain hope, he said;
What, fly'st thou *Trojan*, and thy Bride dost leave?
The Land thou fought'st by Sea, this hand shall give.
Thus brandishing his Sword, he eas'd his mind;
Nor thought his hope did fleet before the Wind.

Behind a Rock, by chance, in a calm Bay,
With ready Ladders a tall Vessel lay,
Which King *Osinius* brought to " *Clusine* Shore;
Hither it self the fleeting Shadow bore,
And takes the Hold; nor slower were *Turnus* steps;
All stay he conquers, o're high Bridges leaps.
No sooner shipt, *Iuno* the Cable cuts,
And to the Sea the floating Vessel puts.

But through the Fight mean while *Aeneas* goes,
Turnus to find, and many overthrows.
Nor longer the phantastick Shadow lyes
Hid under Deck, but, vanishing, it flies
Up to the Stars, and with dark Clouds conjoyn'd:
Whil'st *Turnus* drives to Sea before the Wind,
And both his hands did to high Heaven advance,
For Safety thankless, ignorant of the chance.

O *Love*, he said, deserve I this from thee?
And is't thy will, thus, thus to punish me?
Ah whither must I go? from whence came I?
Where shall I land? or whither do I fly?
Shall I *Laurentian* Tow'rs behold agen?
View my own Camp, where all those gallant Men

R r r

Which

(u) *Clusium* is a City of *Thuscany*.

Which did my Fortune and my Arms attend,
 Ah, I have left, to meet a wofull end !
 I hear their dying groans ; now, now I view
 My routed Army fly : what shall I do ?
 Oh that the Earth would gape, and swallow me ;
 Or rather gentle Winds more favouring be ;
 (For your assistance *Turnus* now invokes)
 Ah, drive this Vessel on obdurate Rocks ,
 Or split on Sands, where Friends shall never see
 My Corps, nor blasted Fame shall follow me.

This said, his Mind on no Resolve could place ;
 Whether he should, for this so vile disgrace,
 Upon himself a punishment afford ,
 And desperate in his Bowels sheath his Sword ;
 Or leap into the Sea, and swim to Shore ,
 And 'gainst the *Trojans* arm himself once more.
 Thrice he attempted both ; great *Iuno* thrice
 His rashness staid with soberer advice.
 The Ship cuts Billows, and, with favouring Tides ,
 To th'antient City of old *Damnus* glides.

Great *Iove* mean while *Mezentius* Soul enlarg'd ,
 That he the Conquerors with fresh Forces charg'd.
 'Gainst whom the *Tyrrhens* joyn ; all 'gainst one Man,
 With deadly Hate, and cruel Weapons, ran.
 He, as a Rock amongst vast Billows, stood ,
 Scorning loud Winds, and raging of the Flood ,
 Fixt it remains, and all the Force defies ,
 Muster'd from threatening Seas, and thundring Skyes.
Hebrus, *Dolichaon's* Son, he overthrew ,
Latagus with him, and *Palmus* as he flew :
 But with a Stone, no small part of a Hill,
 Dashing in's Face, he *Latagus* did kill ;
Palmus comes ore, maim'd with his wounded Knee ;
 And gave his Arms, bold *Lausus*, unto thee.

Next

Next *Phrygian Evans*, *Mimas* was o'rethrown ,
 Of *Paris* age, and his Companion ,
 Whom, the same Night the * Queen gave *Paris* birth,
 Pregnant with Fire, *Theano* did bring forth
 To old *Amycus* : he at home was slain ,
 But *Mimas* fell in the *Laurentian* Plain.

(*) *Theano* brought forth *Mimas* the same night that her Sister *Hecuba*, the Daughter of *Cissus*, brought forth *Paris*, who a little before dream'd that she was deliver'd of a Fire-brand.

And as a hunted Boar from Mountains bends,
 Whom long Pine-bearing *Vesulus* defends,
 * Or many years *Laurentian* Marshes bred,
 Where he with Mast and Bull-rushes was fed ;
 After he finds himself amidst their Nets ,
 He stands, and foming, up his Bristles sets ;
 Against his rage the boldest dare not go ,
 But with safe shouts at distance Javelins throw :
 So stood *Mezentius* 'gainst his Subjects rage ,
 Yet none so hardy durst their King engage ,
 But, out of reach, at him they cast their Spears
 With mighty shouts ; He not the proudest fears,
 But, angry, rangeth through the spacious Field,
 Bearing a Grove of Javelins on his Shield.

(γ) A Mountain of *Liguria*, neighbouring to the *Alps*. *Liguria* joyns to *Thuscany*, of which was *Mezentius*.

(z) *Servius* takes *mythos*, for *mythosue* ; for the *Laurentian* Plains are not near *Vesulus*.

Acron, a *Greek*, but in *Coritus* bred ,
 Drawn to this War, left his new Marriage-bed :
 Him, when he saw amongst the Squadrons, drest
 In Wedding-garments, and a purple Vest ;
 As a starv'd Lion, who doth oft invade
 Some lofty Stall (for Hunger will perfwade)
 If he a nimble Goat espy by chance ,
 Or else a Deer his lofty Crest advance ,
 Gaping he raves, and bristles up his Main ,
 And growling lyes devouring of the slain ;
 Then bathes his Mouth with Blood :
 So fierce *Mezentius* rag'd 'mongst thickest Foes,
 And most unhappy *Acron* overthrows.

R r r 2

Breathing

Breathing his last, beating the Earth, he lyes,
And with his Blood th'unbroken Iavelin dyes.

Yet scorns *Orodes* flying to o'rethrow,
And through his Back to give the deadly blow;
But runs and meets him; he by prowess can
More than by art, and charges Man to Man;
Then, on him down, setting his Foot, and Spear,
Said, Great *Orodes*, once so fear'd, lye there.
His Souldiers raise a shout: But, "dying, he,
Who e're thou art, said, I reveng'd shall be;
Nor shalt thou long triumph, thy Fate draws nigh,
And thou with me in the same Field shalt lye.
With a grim smile, *Mezentius* then replies;
Thou first shalt dye: who rules both Earth and Skyes,
Let him dispose of me as he thinks best;
Thus saying, he drew the Iavelin from his Breast.
A hard and iron rest seal'd up his sight,
And clos'd his Eyes in everlasting Night.
^b *Cædicus*, *Alcathous*; and *Sacrator* slew
Hydaspes; *Rapo*, *Parthens* overthrew,
And valiant *Orfes*; but *Messapus* sped
Clonius, and *Ericates* he left dead;
This tangled in the Trappings of his Steed,
On foot makes th'other sure: Next did proceed
Lycius gainst him, whom *Valerus* did kill,
Being most expert in his Grandfires skill.
Salius, *Atronus*; *Neacles*, *Salius* slew,
Who us'd the Dart, and well a long Bow drew:
Like Fortune now made even bloody Stakes,
And chance of Battel equal Slaughter makes;
Victors, and those are worsted, both come on,
And both retreat: Flight is to neither known.
The Gods in *Jove's* high Court pity their rage,
That thus poor Mortals should themselves engage!

Here

(a) The Poets attribute a Prophetic spirit to such as lye upon their Death-beds. So *Hector* foretells the death of *Achilles*; whose words, *Scal.* l. 5. c. 3. compares with these of *Orodes*.

(b) From those who reprehend the Poet for confounding names, *Turnebus* vindicates him, affirming, that to the *Rytilians* he gives *Latine* names; to the *Trojans*, *Greek*, l. 29. c. 24.

Here *Venus* sits, there cruel *Juno* stands,
And pale *Tisiphone* raves amidst the Bands.

But here *Mezentius* a huge Iavelin shakes,
And to the Field, highly incensed, makes.
So tall ^c *Orion* through the swelling Tides
Marcheth on foot, the Waves scarce reach his sides;
Or when he stalks more proudly on dry Land,
Bringing from Hills an old Ash in his hand,
Whil'st his proud head amongst the Clouds he hides:
So in his mighty Arms *Mezentius* prides.

Æneas having spy'd him through the Bands,
Marches against him: He undaunted stands,
Waiting th'approach of his magnanimous Foe;
And having took the measure of his throw,
This hand which is my God, and this my Spear
Which now I poyle, grant your assistance here;
That cruel ^d *Pirats* Spoyle and Arms I now
For thee a Trophay, dearest *Lausus*, vow.
This said, at him he cast a sounding Lance;
But the swift Spear did from his Target glance,
And far from thence through noble *Anthor* run:
This was great *Hercules* Companion,
Who sent from *Argos*, with *Evander* staid,
And his abode now in *Ausonia* made.
Thus hurt, he falls, and hapless views the Skyes,
Remembring his dear Country as he dyes.

His Iavelin then valiant *Æneas* threw,
Which through his brazen quilted Target flew,
Where three Bull-hides tann'd did their force conjoyn;
And fast it stuck in bold *Mezentius* groyn;
Whose strength now fails. Soon as *Æneas* saw
The *Tyrrhen's* Blood, straight he his Sword did draw,
And whil'st he was astonish'd, rusheth on.

This *Lausus* viewing, fetch'd a heavy groan

For

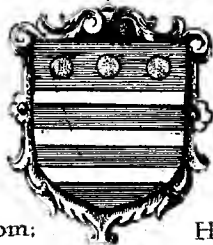
(c) Others say, that *Orion*, a Hunter of extraordinary stature, had this gift from his Father *Neptune*, that he could walk upon the Sea, as *Iphiclus* upon Corn. See *Servius* upon this place further explaining the Fable.

(d) *Æneas*; Not did (saith *Servius*) the piety of *Lausus* any thing profit him, because his Father, sacrilegious, conferr'd upon him Gifts of the Gods, and vow'd the Spoyle of the Dead to him.



Ille pedem referens, & inutilis, inque ligatus
Cedebat, clipeusq; inimicum hastile trahēbat.
Proripuit iuvenis, seseque idemscuit armis;
Iamque assurgens dextra plagamque ferentis
Æneā subit mucronem, ipsūque morando
Sustinuit, focū magno clamore sequitur;
Dum genitor quātī parma protectus abiret:
Fallit te incautum pietas tua, Nec minus ille

Richardo Atkins de Much Fladdam in Com:



Hartfordia Arm: Tabula merito votiva,

Exultat deponens, saepe jamque altius ira
Dardani surgit ductori, extremaque Lauso
Pareat sibi legunt: validum namque exigit ensē
Per medium Æneā juvenem, totūque recondit.
Transit & parmam mucro, levā arma, minacis,
Et tunicam, molli, mater quam neverat auro:
Implevitq; sinum sanguis, tum vita per auris
Concessit mœsta ad manes, corpusque reliquit.

For his dear Father, and salt Tears he sheds:

Here thy sad Death, and most renowned Deeds,
If antient Stories have related Truth,
I shall not silence, O most Noble Youth.

Mezentius hurt, began some Ground to yield,
Drawing the hostile Weapon from his Shield;
Lausus steps in, and brought his Father aid,
Taking the blow which fierce *Æneas* made
On his own Shield, receives him with delays;
At which a shout his glad Companions raise,
Whil'st his hurt Father from the Fight withdrew,
'Defended by his Son; Javelins they threw,
And 'gainst the Foe their Lances thick discharge:
Æneas rag'd, protected with his Targe.

As when a Tempest falls of Hail and Rain,
Straight all the Husbandmen forsake the Plain;
Till the Storm's o're, a House the Trav'ler saves,
Bushes, or sheltring Banks, or vaulted Caves;
That when bright *Phœbus* shall his Beams display,
They may make use of the succeeding Day.

So was *Æneas* overwhelm'd with Darts,
Bearing the Tempest thundring from all parts;
And *Lausus* he rebukes, now menaceth
The bold Youth thus: Why hasten'st thou thy death?
And dost so much above thy strength essay?
Thy Piety, fond Youth, doth thee betray.
But he no less rashly himself engag'd;
At which the *Dardan* Prince extremely rag'd;
And now his Thred of Life the Fates had span;
In him to th'Hilt his Sword *Æneas* ran,
And through the Threatner's Shield, and Arms it pass'd,
And Coat, his Mother with pure Gold had grac'd:

Blood

(c) So *Scipio Africanus*, not
13 years old, defended his Father in
fight, not yielding, though he re-
ceiv'd 27 wounds.

Blood drown'd his Breast, his Soul her Progress makes
Down to pale Shades, and the cold Corps forsakes.
But when his Face, great *Anchisiades*,
And Cheeks, now wonderfully pale, espies,
He stretch'd his hand, then sigh'd with grief oppress'd,
And now his Father's love affects his Breast;
Saying, Poor Youth, what Fame for thee is due?
What worthy Gift shall I bestow on you?

(f) It was the Custome to bury
with any Man those things which
in life were most affected by him.

Take thy lov'd Arms (if those thou dost regard)
And with thy Royal Parents be interr'd;
This Comfort have in thy sad Funeral,
That thou by great *Aeneas* hand didst fall.
Then checks his lingring Friends, himself before
Raising him up, his Hair defil'd with gore.

Mean while his Father at the Chrystal Streams
Of *Tyber* cleans'd his Wounds, and eas'd his Limbs
Against a Tree, on which his Helm he hung,
And on the Ground his ponderous Armour flung;
A choyce Guard round: panting, his Neck did rest,
Which bowing, with his Beard cover'd his Breast;
Then asks for *Lausus*, and oft sends to find,
And call him off, since 'twas his Father's mind.
But the dead Youth, his Friends in sorrow drown'd,
Bore on a Shield, slain by a mighty Wound;
Far off the Cry his Soul prefaging knew.

(g) It was usual among the
Antients in Mourning to strew Dust
upon their Heads; solemn among
the *Jews*, as among the *Romans*, as
appears by the twelve Tables. Con-
sonant to that expression of our Au-
thors, is that of *Caecilius*,

*Canicem terra, atque infuso pulvere
sedans.*

*Vide Alex. ab Alex. lib. 3. cap. 7.
ibidem q. Teraquellum.*

Then on his silver Hair & foul Dust he threw,
And both his hands at once to Heaven he heaves:
Then thus complaining, to the Body cleaves.

Dear Son, was Life to me so sweet, that thou,
Whom I begot, for me should'st suffer now?
Must I thy Father draw this Vital Breath,
Sav'd by thy Wounds, and live by thy sad Death?

Oh

O let me now to wofull Exile go,
Since I behold this Wound, this fatal blow.
Oh Son, my Acts have blasted thy Renown,
Expuls'd by Malice from my Throne and Crown;
'Twas I should suffer in this hatefull strife,
And many Deaths pay for this wicked Life;
Yet still I live, view Heaven, converse with Man;
But I'll forsake them all. Then he began,
Thus saying, to raise his feeble Thigh from Ground,
And though it fail'd him with so great a Wound,
Undaunted, he commands his Horse provide.
This was his Comfort, this his onely Pride,
On this through all his Fights did Conquerour go;

To whom he spake, declaring thus his woe;
Of long life (*Phœbus*) we have had the proof,
(If any time to Mortals were enough)
Either we must *Aeneas* head this day,
And bloody Spoils in Triumph bear away,
Revenging *Lausus*; or, if Fates deny
Assistance, we will both together dye:
For sure, most valiant Steed, thou'lt not admit
A *Trojan* Rider, nor a Stranger's Bit.

Thus having spoke, up sad *Mexentius* gets,
And soon himself in comely manner seats:
Then both his hands did with sharp Iavelins load;
On his bright Helm whole mains of Horses flow'd.
And straight he marches up; whil'st mighty Shame,
Grief and Distraction did his Soul inflame,
Love provokes Rage; and loss of honour, all.
Then thrice aloud did for *Aeneas* call.
The *Trojan* knew the Voyce, and thus he pray'd;
So may great *Jove* and *Phœbus* now perswade,
That thou begin the Fight.

St f

And

(h) *Homer* makes these kind of
Creatures to have a prescience of
their Masters fates, and to presage
their Misfortunes by their Sadness.
And as *Virgil* makes *Mexentius*
here, so *Homer* likewise makes *A-*
chilles speak to his Horse *Xanthus*,
Iliad. 1. See Macrobi. l. 4. c. 6.



Multa movens animo, jam tandem erumpit inter
Bellatoris equi cava tempora conficit hastam.
Tollit se, arrectum quadrupes, et calcibus auras
Verberat, effusumq; equitem super ipse secutus



Implicat, gectoz incumbit cernuus armo.
Clamore incendunt cælum Troasq; Latiniq;
Advolat Æneas, vaginæque eripit ensem.

HENRICO HILDYARD Arm. Tabula merito votiva.

And praying, with a dreadfull Spear march'd on.
But he; Why hast thou robb'd me of my Son,
Most cruel Man, and terrifiest me thus?
Since no way else thou hadst to ruine us.
Nor fear we Death, nor any God regard;
Leave off thy prayers, to dye I come prepar'd:
But first I'll Legacies on thee bestow.

This said, he cast a Javelin at the Foe,
Another after, then another flings,
And swiftly wheels about in mighty rings.
Æneas Shield receives them. Thrice he goes
About him standing, and sharp Lances throws;
Three times the *Trojan* turning where he stood,
Bore on his brazen Shield a mighty Wood.
Vext with delay, and plucking from his Targe
So many Spears, and with the dangerous charge,
Plotting all means, at last he did advance,
And through his Horse's head he sent his Lance;
Who rising then, beats with his feet the Skyes,
And, tumbling backward, on his Rider lyes,
Oppressing much his arm extended out.
Trojans and *Latins* send to Heaven a shout.
In leaps Æneas, and his bright Sword drew,
And thus he said; Where's proud *Mexentius* now?
And that fierce Courage made him once so bold?

But he, as soon as Heaven he did behold,
And, coming to himself, recover'd breath;
Why triumph'st thou, proud Foe, and threatenst Death?
To dye's no Crime, of Death I'm not afraid,
My Son for me no such Conditions made.

SSf2

One

One thing (if vanquish'd Men may fates preferr
To Foes) I beg, my Body to interr:
I know my Subjects hate; their Rage prevent,
Granting my Son and me one Monument.
This said, his Throat receives th'expected Wound,
Whose Soul his Arms in a red deluge drown'd.



VIRGIL'S



Ingentem quercum decisis undique ramis
Constituit tumulo, fulgentisque induit Arma:
Mezentii Ducis exuvias, tibi magne trophaeum
Bellipotens: aptat rotantes sanguine cristas,
Telaeque truncae viri & his sex themai positum.

Domino Johanni Herbert, Philippi Comitiss
merito



Perfossamque locis: obpaunq; ex are sinistra
Sublati, atque enseni collo suspendit eburum.
Maxima res effecta, viri, timor omnis abesto.
Quod superest: hac sunt spolia & de Rege super
Primitia: manibusque meis Mezentius hic est

Pembrochia filio, natu tertio. Tabula
votiva.



VIRGIL'S ÆNEIS

THE ELEVENTH BOOK.

THE ARGUMENT.

MEzentius Trophy. Pallas Funerals.
Cessation made. The King a Council calls.
Diomed's answer Venulus relates.
Drances, and Turnus, loud in hot debates.
Æneas gives the City an Alarm.
The King his Council leaves, and Latins arm.
Camilla's story. Troops of Horse maintain
A doubtful Fight: the bold Virago slain:
The Trojans, flying Rutuli pursue.
Turnus inform'd, straight from his ambush drew.
Æneas takes the Passage; then march'd down
To th' open Plain, and lyes before the Town.



Ean while Aurora from the Sea
ascends,
Æneas (although Care t' interr his
Friends
The time requir'd, much for their
loss dismaid)

Early his Vows to Heaven a Conquerour paid.

(a) The Roman Custom was, that the defil'd with a Funeral might not sacrifice: but if it chanc'd that any one at the same time were defil'd, and forc'd to sacrifice, he endeavour'd to complete the Sacrifice before he acknowledg'd the Funeral. Whence Horatius Pulvillus in the dedication of the Capitol, when his Enemies told him his Son was dead, said, Cadaver sit. La Cerda dissenting from Servius, interprets the paying of his Vows, his sacrificing for, and celebrating of his Victory.

A

(b) *Nicolaus Syracusanus* (apud *Diodorum Siculum*, l. 13.) saies, that it was not usual with the Antients to erect Trophies of Stone, but of Wood, that so the Monuments of their Enmity might be the less durable and lasting; and these after Consecration to ruine or deface, was held a piece of Irreligion, (*Vitruv. lib. 2.*) Wherefore *Caesar* after his *Portus* Victory did not deface the Trophy that was set up by *Mithridates* for his defeat of *Triarius* the Roman General, but rather obscur'd it by erecting his own for the Conquest of *Pharnaces*. *Dion. Cass. l. 42.* But of the several sorts of Trophies, and when first taken up by the Romans, see *Aurelius in Nov. Cogitat. in Tacit. Annal. l. 2. p. 208.*

(c) This Custome of hanging up the Spoils of the Enemies in sacred places, referring the Victory to some Deity, hath been deriv'd to Christians, as if it were by the Law of Nations, from *Greece* and *Italy*. Concerning the word Trophy, see *Alex. ab Alex. l. 1. c. 22.*

(d) *Donatus* understands those which *Aeneas* had receiv'd in his Shield, l. 10. v. 887. and which *Mezentius* yet carry'd. Or *Trunca*, because they could neither slay the Enemy, nor preserve their Master.

(e) Of my Victories. By *Primitia* (which we properly attribute to those things which are taken from new Fruits, or from the Flock) *Virgil* would signifie *spolia*, which are Spoils, and the first Fruits of Fruits; *spolia* particularly being those which are taken from the Living, *ovibusque* from the Dead.

(f) The Roman Ensigns were stuck in the Ground within their Camps; if they easily were pluck'd out, it was a good sign; if not, a bad Omen. So before the unfortunate Battel of *Crassus* with the *Parthians*, the Ensigns could hardly be pluck'd out, as both *Appian* and *Plutarch* testifie; and therefore they never took them up without due Angury, and Invocation of the Gods. So *Xerxes* in *Herodotus*, l. 7. intending his Expedition against *Greece*, uses this expression, *Let us march, having first pray'd to the Gods*; which answers to *Aeneas* his words, *Cum primum superi annue- rint*. Whence the Leaders of Armies in all their Enterprises may learn, both to use mature Counsel, and to implore the Divine Assistance; that by the one they may carry on their Designs prudently, by the other successfully, as *Vernulani*, *Diserta. Polit. 2. dec. 2.*

(g) It was the Custome after the Body was dead, to carry it out of the Chamber, and set it in the Entry near the Door. (See *Lips. Elect. l. 1. c. 16.*) where (according to the Quality of the Persons) there were some set to wait upon it, as among us at this day the Herfes of Princes and Nobles are attended, and generally the dead Herfes are watch'd. The reason of this Ceremony to the Dead among the Ethnicks; *Apollonius* saies, was (especially in *Thessaly*) lest the Corps should be abus'd by Magicians and Sorcerers, *Ubi saga Mulieres ora mortuorum passim demoriscant, eaq. sum illis artis Magicae Supplementa*. But though that were one, and (perhaps) the chief Cause, yet that of this Ceremony here, is the honour and affection to the Dead.

A stately Oke on rising Ground he plac'd,
And Boughs dis-rob'd, with glorious Armour grac'd;
With King *Mezentius* Spoils the Trunk he loads,
Great *Mars* thy Trophy, warlik'ft of the Gods;
His Breast-plate run twice six times thorow, rears,
And Plumes bedew'd with Blood, and broken Spears;
His brazen Shield on the left Shoulder ty'd,
Hanging his Sword in Ivorie by the side.

Then to his glad Commanders (for a Guard
They made about him) thus himself declar'd;
Renowned *Trojans*, the great work is done,
Now shake off Fears, and gallantly go on,
Since we enjoy the first Fruits of our Toyls;
Here stands *Mezentius*, and that proud King's Spoils.

To march straight towards the City, I intend,
There of dire War expect a glorious end.
Lest any should by Ignorance neglect,
When first Celestial Auguries direct,
Our Standard rais'd, we'll draw our Forces out;
And let none cloak base Negligence with Doubt:
Mean time in Earth our Friends departed lay,
And to the Dead our last sad Duties pay.
Go, and those Worthies Funerals attend,
Who did their Lives, this Land to purchase, spend.

First *Pallas* mournfull Obsequies prepare,
And to his Father's wofull City bear;
Whom not for want of Valour, bitter Death,
In a sad Hour, depriv'd of Vital Breath.
Thus saying, to the Herse he weeping bends,
Where old *Acetes*, *Pallas* & Corps attends;
Who, when *Evander's* Squire, much honour won,
But not so happy waiting on his Son.

Round

Round him his Servants, and a Trojan Band,
And *Ilian* Dames, with Hair dishevell'd, stand.
But when *Aeneas* enter'd, a huge Cry,
Beating their Breasts, they raise unto the Skye,
And the whole Court with loud complaining fill'd.
Soon as he had dear *Pallas* Corps beheld,
And the wide Wound upon his lovely Breast,
With many Tears, his Grief he thus exprest;

Brave Youth, when better Fortune came, did she,
For very spight, deprive us straight of thee,
Lest thou shouldst see our Conquest, and return
Unto thy Father's Court, in Triumph born?
I to *Evander* no such Promise made
At my Departure, when with mighty Aid
He me dismiss; and fearfull, did foreshew
We should encounter with a dangerous Foe.
But now perhaps fond Hope his Mind doth raise,
That he his Vows at loaden Altars payes;
Whil'ft to the Dead, who's not indebted now
To any God, vain Honour we allow.
These are the promis'd Triumphs thou shalt see
Perform'd by us, thy Son's sad Obsequie.
Thus I discharge my Trust. But no base Wound
Shall by *Evander* on his Corps be found;
Nor shall he with his Life at Honours cost.
What Strength hath *Latium* and *Ascanius* lost?
This said, to raise the sad Corps he commands,
And sends a Thousand chosen from the Bands,
Who should attend his last Solemnitie,
And with *Evander's* Tears their Sorrow vie,
And to a mourning Father Comfort be,
Though small, yet gratefull in great Miserie.
Some busy, joyning verdant *Arbut*s were,
And deck with Oken Leaves the stately Bier:

T t

Then

(h) *Servius* saith we owe all to the Gods whil'ft we live, because when we began to be born, we took Spirit from the Sun, Body from the Moon, Blood from *Mars*, Wit from *Mercury*, Desire from *Jove*, Lusts from *Venus*, Humour from *Saturn*, every of which we return to them when we dye.

(i) That is, on his Back, which was accounted ignominious, as receiv'd in flight, or turning from the Enemy; Of which, *Ælian. lib. 12. Var. Histor. cap. 21.* The *Lacedæmonian Mothers* (saies he) when they hear of their Sons being slain in Fight, use to go forth and view their Wounds, as well before as behind; if they find that the greater number of their Wounds are before, then with a stately pace, and grave Countenance, they carry them in Honour to the Monuments of their Fathers: but if they perceive any Wounds elsewhere, blushing for shame, and blubber'd with tears, they return home privately, leaving the Dead to the Rites of Common Funeral, or else by stealth bear them to the Sepulchers of their Friends.



*Ducitur infelix avo confectus Acetes,
Pectora nunc sedans pugnis, nunc unguibus ora:
Sternitur et toto projectus corpore terræ.
Ducunt et Rutulo perfusus sanguine currus.
Post bellator equus, positus insignibus, Æthon
It lacrymans, guttisq. humectat grandibus ora.*



*Substitit Æneas, gemitusq. hac addidit alto:
Nos alias hinc ad lacrymas, eadem horrida belli
Pala vocant. salve æternum mihi maxime Palla,
Æternumque vale.*

*Dñs. FRANCISCO BOTTEER Equiti Aurato.
Tabula merito votiva.*

Then the sad Herse, with Boughs and Branches shade,
Where, on green Rushes, the brave youth they laid.

Such the pale Daffadill, or Violet,
Pluck'd by a Virgins hands, whose Beauty yet,
And Form, remains; though from the Stalk now rent,
Their Mother Earth affords no Nourishment.

The Prince two Robes of Gold and Purple brought,
Which with her own hand beauteous *Dido* wrought,
And to *Æneas* did present of old,
And mixt the curious Web with purest Gold;
Which for a Herse-cloth on the Corps he laid:
Then with a Veil his comely Hair did shade,
And with *Laurentian* Spoils did him adorn;
Bids what he won, in order to be born,
And Horse and Arms were taken from the Foe:
Then those to Shades a Sacrifice must go,
Quenching the cruel Flame with luke-warm Blood;
Their hands behind them bound, prepared stood.
Next bids prime Captains hostile Arms to bear,
And names of slaughter'd Foes upon their Spear.

They old *Acetes* led, with Grief oppress'd,
Tearing his Hair, beating his wofull Breast;
Who falling down, on th'Earth extended lay:
They Chariots stain'd with *Rutile* gore convey.
" *Æthon* his Horse in Mourning next took place,
And weeping, with great Tears blubber'd his Face.
This bore his Lance; and that his shining Crest,
For *Turnus*, being Conquerour, had the rest.

The *Trojans* follow, and the *Tyrrhen* Peers,
And sad *Arcadians* trailing of their Spears:
Then all the Mourners march'd in order on,
When spake *Æneas* with a heavy groan;

Next we must others mourn, in Battel fell;
Dear *Pallas* now eternally farewell,

T t t z

(k) Garments were antiently accounted the Chief Treasures; and the usual Presents of Subjects to their Princes, or great Personages to their Guests, were either Apparel or Metal. So *Naaman*, 2 *King*. 5. offer'd *Elizeus* (besides Talents of Gold) Changes of Raiment; And *Alcinous*, and other *Phaæcian* Princes, gave to *Ulysses* at his departure, each a Talent of Gold, and a rich Vestment (*Homer, Odys.* 3 v. 6.) and for Garments and Cloaths it was wont to be a great Treasure in this Kingdome, untill the vanity of changing Fashions made it otherwise. So in Records and antient Wills among us, the bequeathing of Garments took up a great part. And accordingly the Offices about the Wardrobe were of Eminence in the King's Court, as is observ'd by the Learned Dr. *Hammond*, in *Annor.* on *Mat.* c. 6.

(l) They cover'd the Body with one Garment, and sometimes the Head with another. That which *Varro* calls, *Vestis in indumentum*, serv'd for the Body, and that, *in amictum*, for the Head.

(m) At the Funerals of Emperours the names of the vanquish'd Enemies and Nations were carried before them under their Titles.

(n) Without Trappings; and as *La Cerda* conjectures, his Mane shorn, as was usual at Funerals. See *Eurip. in Alcest.* Some think this Horse was led thus to be burnt with the Corps; suitably to the Custom of burning what was most dear to the person. Others think he was led onely in pomp. He feigns him weeping like the Horses of *Achilles*, in *Calabr.* l. 3. which *Suetonius* avers of *Cæsar's* Horses before his death; which *Turnebus* also observes, l. 3. c. 27. Of the ingenuity of Horses, see *Lips. Centur.* 3. ad *Belg.* Ep. 56.

(o) *Meursius* upon *Lycophron* observes, that they which dyed violently, had a Lance carried out with them.

(p) Holding the Edge, not the Point of the Spear towards the Earth. They turn'd their Shields also; lest the Gods that were pictur'd upon them should be defil'd with the sight of Funerals; Or because all things were done perversly, and by contraries. Others will have *versus armis* signifie their Shields turn'd obliquely, lest the Devices should shine. Others say this was, that the Army might not make any vocal complaint of their Commander, for fear of a Mutiny, but turning their Arms, carried their Shields supinely.

For

For ever now adieu. Nor more he spake,
But to the City march'd directly back.

And now Embassadours were come to treat,
With Olive veil'd, from King *Latinus* Seat;
Requesting License to interr their slain,
Scatter'd by cruel Slaughter through the Plain:
None with the Dead, and vanquish'd Men, contend;
This grant his once stil'd Father, and his Friend.
Noble *Aeneas* hears their just Request,
And thus himself in courteous terms exprest;
What spightfull Chance you in such Wars engag'd,
And at our profer'd Friendship so enrag'd?
Make you for dead-Men peace, and those are slain?
Ile rather grant it unto them remain.

I had not come, but that the Fates did call.
Nor is the War on my part National;
Your King did from his League and Covenant slide,
And more in *Turnus* Forces did confide.
Turnus had better now adventure Life,
To drive the *Trojans* hence, and finish Strife;
Let us decide the Quarrel; let him live,
To whom his God or Valour life shall give.
Now go, and let your hapless Friends be laid
On Funeral Piles, pious *Aeneas* said.
They at his Noble Offer stood amaz'd,
And silently on one another gaz'd.

Old *Drances* then, who bore eternal spleen
Gainst Valiant *Turnus*, did at last begin.

O *Trojan*, great by Fame, greater by Wars!
How shall I match thy Honour with the Stars?
Shall I thy Power or Justice first admire?
Humbly our King shall know of thy Desire:
If Fortune favour, we a Peace shall make;
Let who will *Turnus* Quarrel undertake.

We

(g) For in mournfull Ceremonies they might not be crown'd. See *Aeneid*. l. 7. v. 237. their hands onely being veil'd, not their heads, (as some erroneously conceive) See *La Cerda* upon this place.

(r) The Poet, exactly observant of Military Discipline, to shew the compleatness of the *Trojans* Victory, makes *Latinus* send some to *Aeneas* to treat about the burying of the Dead; the Laws of War adjudging the Victory to that side that keeps the Field, and hath in its power the Bodies of the slain.

(/) Of disputing ones right by Combate, Histories afford several Testimonies; allow'd antiently among Christians, where the End was either Publick Good or Religion: Of this nature was that of *David* and *Goliath*, and of several Christians with *Saracens*, in the time of *Charlemain*, as recorded by *Sabellicus*; and that in *Polydore Virgil*, between *Edmund Ironside*, and *Knut the Dane*. And this kind of Dispute was commonly taken up by private Persons with the Allowance of the Prince, in vindication of their Rights or Honours, till of late times forbidden; of which our own Chronicles afford sufficient Examples.

We shall your promis'd City build with joy,
And bear upon our Backs the Stones of *Troy*.

All with one voyce approve the words he said;
And for twelve daies a firm Cessation made.
Trojans and *Latins* wander here and there,
Through Woods and Mountains, and no Danger fear.
Now mighty Ashes with the Axe resound,
And Pines that kist the Stars, now kifs the Ground;
Whole Okes they cleave, sweet Cedar falls o'rethrown,
And Cars continually with wild Ash groan.

Now flying Fame this to *Evander* tels,
And with sad News his Court and City fills;
Which said but now, *Pallas* the Victory won.
Swift to the Gates amaz'd *Arcadians* run,
And, as the antient Custome, Torches bear;
With a long Train of Light the waies appear,
And all the Field with Funeral Tapers shine;
Whilst to these Mourners the sad *Trojans* joyn;
Whom, when the Matrons did behold draw nigh,
They through the City rais'd a wofull Cry;
When no perswasions could *Evander* stay,
But in he comes, and falling on him, lay
Fix'd to the Herse, weeping and groaning there,
And long, e're thus his Grief he did declare.

Pallas, thy Promise thou to me hast broke,
That thou stern *Mars* wouldst not too much provoke;
I knew how much new Glory did inflame,
And in first Service the desire of Fame;
For a Beginner these sad Handfels are;
Thy Lesson hard in the first part of War;
And no God hears my Prayer, nor minds my Vow;
And thou, blest Wife, in Death most happy now,
That didst not live to see this fight; whilst I
Do now survive my own sad Destiny,
And a most wretched Father must remain.
I should have dy'd, and *Rutiles* me have slain,

For

(t) *P. Virgilius*, l. 38. c. 1. left he should leave *Virgil* without defence against those who deny that any Cedar grows in *Italy*, takes it here for Juniper. See *L. Bisciola*, *Hor. Succisa*. l. 10. c. 13.

(u) Us'd first at Funerals in the Night, and afterwards when they celebrated them in the Day. Torches were properly born before those that came to an immature Death; confirm'd by the Testimony of *Seneca*, *de Tranquill. lib. 1. cap. 11. Toties præter limen meum Immaturo Exequias fax Cereusq; præcessit*; and therefore by our Author fitly apply'd to the Funerals of *Pallas*. They us'd likewise at Funerals, Wax-lights, and Candles. So *Perfius*,

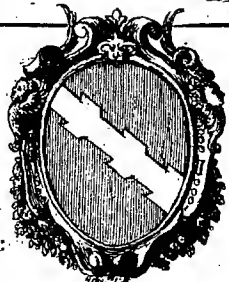
Hinc Tuba, Candela, &c.

(x) An Expression frequent with those that are oppress'd or dejected with Sorrow, which yet is the argument of a weak mind. Wherefore *Aristides* speaking of *Themistocles* (who had a Mind greater than the greatest of Misfortunes) saies, That he was never destitute of Counsel, never astonish'd, nor us'd to say that those were happy who were dead.



Ter circum accensas, cincti fulgentibus armis,
Decurrere rogas: ter maestum funeris ignem
Lustrare in equis, ululatusque ore dedere,
Spargitur & tellus lacrymis, sparguntur & arma,
Et caelo clamorque virum, clangorque tubarum.

Domino Johanni Perindock, in. Com.



Hinc ali spolia occisis direpta Latinis
Conjiciunt igni: paleas, clipeisque decoros,
Frenaque, ferventesque rotas: pars munera nota
Ipsorum clypeos, & non felicia tela,

Salop. Eq. Aur. Tabula merito voluta,

For joyning with the *Trojans*; and for me,
Not *Pallas*, should have been this Obsequie.
Nor *Trojans* blame I, nor shall be declin'd
Th' Offensive and Defensive League we joyn'd;
This Chance belongs to my grey Hairs: But since
Untimely Death hath took my Son from hence,
I joy that thousand *Volsicians* fell before
Him, leading *Trojans* to th' *Ausonian* Shore.
Nor other Rites, dear *Pallas*, shalt thou have,
Than what *Æneas*, and bold *Phrygians* gave,
What *Tarchon*, and their Captains did ordain,
Who bear of those the Trophies thou hast slain:
For thee a huge one, *Turnus*, we had seen,
If he of equal Strength and Age had been.

But I the *Trojans* keep too long from War.
Farewell, and to your King this Message bear;
That I loath'd Life prolong, *Pallas* being gone;
His Valour must a Father, and a Son,
Revenge on *Turnus*; this remains for him,
Whom worth hath plac'd in Fortunes best esteem.
Nor joys of Life I wish for, but to stay
Till I these Tidings to my Son convey.

Mean while *Aurora* clears the darkned Air,
And brought to wretched Mortals toyl and care.
Æneas then, and *Tarchon*, on the Shores
Huge Piles erect; and as their Ancestors,
Here their dead Friends they brought, then kindle Fire,
And to high Heaven clouds of thick Smoke aspire.
Thrice round about the burning Piles they go
Girded in shining Arms; thrice fires of woe,
Mounted on mourning Horses, they surround;
A dolefull Cry they raise, loud Trumpets sound;
Arms, and the Earth is water'd with their Tears,
And Lamentations scale the highest Sphears.

(7) Soldiers marching a full
pace in rank and file, were said *De-*
currere; which Military decursions
were usual in the Funerals of Fa-
mous Men: But they were first
about the left side, then on the right,
to expiate the contagion of the Fu-
neral. *Statius, lib. 6. Theb.*

— *Lustrant q. ex more sinistro*
Orbe rogam, &c.

Of which Lustrations, see *Turneb.*
l. 5. c. 8.

Some

(*) He alludes to the *Roman* Custom, which was, to burn the Enemies Arms, and the Prey, to the Gods, which *Livy* saith, l. 45. was done *Luna mari*, which *Turnebus* reads *Luna*, a Goddess call'd so, *in luendo*.

Some in the * Fire the *Latine* Spoils do burn, (torn;
Helms, Swords, and Reigns, and Wheels from Chariots
Some their Friends Shields, well known in all Alarms,
Cast after them, and their unhappy Arms.
Whole Herds of Cattel, and of Swine, were kill'd,
And Flocks of Sheep brought in from every Field:
Their burning Friends they view through all the Strand,
And round about the half-burnt Structures stand;
Nor could be taken off, till waining Light
Drest Heaven with all th'imbellishments of Night.

No less on th'other side the *Latins* rear;
Innumerable Pyres, many interr;
Many are to the neighbouring Confines born;
And many to the City do return.
The rest they burn, rais'd to a mighty Stack,
No Ceremony, no Distinction make;
Vast Champains they with frequent Fires surround.
When the third Day drove Darkness under Ground;
Mourning, they sweep the Ashes from the Hearth,
And mingled Bones, yet warm, they load with Earth.

(z) The Bones of the Dead, after their Bodies were burn'd, were by the *Roman* Laws immediately to be buried in some place near hand, and not to be carried elsewhere, for avoyding the superfluous repetition of Funeral Rites. Hence that of the 12 Tables, *HOMINI MORTUO NE OSSA LEGITO, QUO POST FUNUS FACIAT*.

Now in the City, and *Latinus* Court,
A greater Sorrow there did them transport:
Here, Mothers, Sisters, there the wofull Nurse,
Children depriv'd of Parents, weeping, curse
The cruel War, and *Turnus* hapless fate;
That he alone the Quarrel should dispute,
Who hopes to gain all *Latium* with the Bride.
Fierce *Drances* urg'd, nor could it be deny'd,
That *Turnus* had been challeng'd to the Fight.
These warm Debates their Votes made opposite;
But he stands shaded with the Queens great Name,
And lasting Trophies of deserved Fame.

'Midst these Commotions, and tumultuous heat,
Th'Embassadours from *Diomed* the Great,

No

No pleasing Answers brought; they nothing could,
With so much Toyl, Expences, Gifts, nor Gold;
No Sute avail'd, they must seek elsewhere Aid,
Or with the *Trojans* must a Peace be made.
Latinus faints, with swelling Grief oppress'd,
The wrath of angry Gods made manifest,
And recent Funerals before their Gates,
Æneas had Commission from the Fates.
He his great Councel calls, the Lords resort,
By Writ commanded, to the Royal Court:
There being met, in stately order, all
Through thronging Streets, march to th'Imperial Hall.
Then first his place old King *Latinus* took,
Holding his Scepter with a heavy Look,
And straight commands th'Embassadours declare
What they had done, and what those Answers were
Tydid sent; Lord *Venulus* obey'd,
And after all in silence sat, thus said;

We saw *Tydid*, and his Royal Seat,
And tedious waies turmoyl'd with dangers great,
My Lords, we overcame, and kist that Hand,
Which prov'd the ruine of the *Phrygian* Land.
Stil'd from his Countrey, on th'*Apulian* Plains
He^b *Argiripa* built, where now he reigns.
After admittance, we had audience, where
Gifts we presented, telling whom we were,
Who rais'd this War, why we this Voyage made.
He courteous, thus in Princely Language said;
Blest *Saturn*'s People, old *Ausonian* Race,
What sad Mischance disturbs your happy Peace?
And in a dangerous Quarrel so engag'd?
Those that dire War'gainst sacred *Ilium* wag'd,
(Besides whom *Simois* drown'd, or near *Troy*'s Walls,
In Battel met untimely Funerals)

U u u

Through

(a) *Diomedes* was of a City call'd *Argoshippon*, which *Homer* calls, *Ἄργος ἱπποῖν*. *Horat.* *Aprum dicet equus Argos*. In *Apulia* he built another City, and call'd it by the same name, which corruptly afterwards was call'd *Argiripa*, which again corruptly made *Arpos*. *Strabo*, lib. 6.

(b) *Arpos*, a City of *Apulia*, now call'd *St. Angelo*. See *Strabo*, lib. 6. towards the end.

(c) *Servius* thinks this Star is *Aries*, which is in the power of *Minerva*: then we must suppose he was shipwreckt in the Spring. *Solinus*, c. 17. thinks it was *Arcturus*. *Turnebus*, l. 21. 10. is of opinion, that *Sidus Minerva* is a Tempest rais'd by her; *Sidus* being taken in that sense. She was angry for the force was done to *Cassandra* by *Ajax*, Son of *Oileus*, in her Temple.

(d) A Mountain in the *Eubœan* Island, about which the *Grecians* suffer'd Shipwreck. He calls it *vengefull*, because *Nauplius*, the Father of *Palamedes*, revenging his Son's death, when he saw the *Grecians* labouring, got up that Mountain, and holding forth a Light, gave notice of a Port, whereby the *Grecians* deceiv'd, split among the Rocks.

(e) King of the *Cretenfes*, who being in a Tempest, vow'd at his return to sacrifice what he first should meet with: having met his Son, and sacrific'd him, or (as others say) attempted it, he was by his Subjects for his Cruelty depos'd.

(f) A City of *Ætolia*. *Homer* calls it *mountainous*, from the Countrey; part whereof was such, attributed to *Pleuron*; part plain, to *Calydon*.

(g) *Servius* saith, that the Poet hath alter'd the truth of the story, which *Parrhasius* denies, because *Lycophron* affirms that *Diomedes* beheld the Calamity of his Friends. See the Metamorphosis of them in *Ovid*, l. 14. These Birds, in Greek, *ipodis*, in Latin *Ardea*. *Hernes*.

(h) *Mars* and *Venus*, *Iliad*. V. Here he mentions onely *Venus*, that he may shew what he suffers by her hatred; against whole Son, notwithstanding (*Æneas*) he is call'd out again to fight.

Through the wide World such Persecutions felt,
Would unrelenting *Priam's* Bosome melt.
Euboick Rocks, ^c *Minervas* wofull Star,
And cruel ^d *Caphareus*, witness are,
How we from *Troy* were driven from Coast to Coast;
To *Proteus* Pillars, *Menelaus* tost;
And *Ithacus*, *Ætnæan* Cyclops view'd.
Why should I mention *Pyrrhus* Realms subdu'd?
Or how his Crown ^e *Idomeneus* lost?
Or *Locrian's* planting on the *Libyan* Coast?
The famous *Grecian* General, by the hands
Of his false Wife, was murder'd as he lands:
O're conquer'd *Asia* an Adulterer reigns.
That e're my ^f *Calydonia's* fruitfull Plains,
My Countrey, or dear Wife, I should enjoy,
The Gods oppose, revenging ruin'd *Troy*,
Still haunting us with dreadfull ^g Prodigies.
On wings my People lately scal'd the Skyes,
And div'd like Birds, strange Punishments they found,
Whose dolefull notes made Woods and Rocks resound.
This was but just with me, that unapal'd,
With Mortal Arms a ^h Deity assail'd,
And *Venus* hand impurpled with a Wound.
To me such VVars, do not to me propound:
Since *Troy* is fall'n, no more 'gainst *Troy* I'll fight,
Nor to remember former Woes delight.
VWhat you present us, to *Æneas* bear,
VVe grappled once, and often chang'd a Spear.
Experience trust; how bravely hee'd advance,
VWith what a VVhirl-wind he would send his Lance.
Two such Commanders more, had *Phrygia* shewn,
The Conquering *Trojans* had to *Grecia* gone,
And of inconstant Fortune we complain'd.
VWhat ere at that long Leaguer us detain'd;

Hector

Hector, and he, our Victory with-held;
Whil'st tedious Years ten lingring Periods fill'd;
Brave Leaders both, and both for Valour crown'd;
But this for Piety the more renown'd.
Make Peace by any means, and not excite;
With Arms, a People, that in Arms delight.
And now your Royal Majestie hath heard,
What he concerning this great War declar'd.

Their Speech scarce ended, a loud Murmure rose
Of Votes divided; As when Rocks oppose
A rapid Stream, imprison'd Waters rore,
Angry Waves thundring on th' adjacent Shore.
When all were quiet, once more Silence made,
The Gods invoking first, *Latinus* said;

This weighty Business long before I mov'd
To settle, and my Lords 'thad better prov'd,
Than now in such an Exigence to call
A Council, when the Foe surrounds our Wall.
We undertake a War against all ods,
With an undaunted Off-spring of the Gods,
Whom no War tires, People that never will
Give o're, though Vanquish'd, but be fighting still.
Your swelling hopes from great *Tydidēs* fall,
Your hope lyes now at home, and that's but small;
Affairs like a disorder'd ruine lyes,
All's in your Hands, or else before your Eyes:
None I accuse; what Force we could, we brought,
And with the Power of our whole Kingdome fought;
But now how we this troublesome Affair
May best compose, I briefly shall declare.

I have some antient Forrest-lands, which lye
Near *Tyber* west, ^k bordering on *Sicanie*,
Which old *Auruncians* and *Rutilians* plow;
The worst is Pasture, and their best they sow.

U u u z

Let

(i) The Antients, before they spake any thing in Senate, or before the People, us'd to pray; of which, *Turneb.* l. 14. c. 13. & l. 27. c. 12. And *Servius* observes, that they began no Speech without invocation of the Deities, as are all the Orations of *Cato* and *Gracchus*; whence *Cicero* scoffingly, *Si quis ex vetere aliquis Oratore*, *Jovem ego Opt. Max.*

(k) Where *Rome* stands now. The *Siculi* inhabited there before. For he describes the Field between *Laurentum* and *Tyber*, of 700 Acres; which that *Æneas* receiv'd from the *Latins*, *Cato* is our Author.



*Si tantum pectore robur
Concipis, & si adeo dotalis regia cordi est;
Aude, atq. adversum fulens fer pectus in hostem
Scilicet ut Turno contingat Regia Coniux*

Iohanni Bramstone Armigero.



*Hæc anima viles, inhumata inflectaq. turba
Sternamur Campis, Etiam tu, si qua tibi vis
Si patrii quid Martis habes, illum adspice
Qui vocat.
Talibus exarsit dictis violentia Turni;
*Æneid. L. II.**

Tabula merito votiva.

Let all that tract of Mountains crown'd with Pine,
Trojans enjoy, and we with them conjoin,
And those associated Countryes call;
There let them build their promis'd Citie's Wall:
But if their Resolution stand to take
Some other Kingdome, and our Realm forsake,
Let's twenty Ships, or more, for them provide;
All our Materials near the River side;
Let us their Burthen and their Number know,
Ship-wrights and Tackle both we shall bestow.
But first, let some Commissioners be chose,
Impowr'd, with these Concessions, to compose
A settled Peace, and Olive-branches wear;
Let them rich Presents, Gold and Ivorie bear;
The Nations honour, ' Gown and Chair be sent;
Consult and help, in this great exigent.
Then the same Drances, vext with Turnus state,
With squint-ey'd Envy spurr'd, and bitter Hate,
" Rich, and most Eloquent, but cold in War,
Yet in Debates, a most grave Counsellor;
In stirring of Sedition, excellent,
Who " from his Mother sprung of high descent,
But in obscurity his Father's name,
Rose, and with violent words stirs up the flame.

And please your Majestie, this point of State
On Consultation needs no long Debate;
What our Success will be, there's none so weak,
That clearly not presages, durst they speak.
Let him not threaten, and make Voting free,
By whose Contrivements, and cross Counsell, we
(My Mind I'll utter, though my Life it cost)
In Field so many brave Commanders lost;
And we behold this City, once renown'd,
O're-whelm'd in Tears, in her own Sorrow drownd,

Whil'st

(1) As yet the Roman Emperors had no Diadems, as other Kings had: But Virgil here alludes to the Custome of the Romans, who us'd to send those Honourary Gifts to their Associate Princes. See Briffon. *Form. l. 2. p. 234.*

(m) Turneb. l. 23. c. 14. is of opinion, that this of Drances is wonderfully suitable to Cicero, and doubts not but he was meant here by our Author.

(n) Though the Issue is not enobled by the Mothers side, yet the Nobility they have from their Father is made more splendid by such an Accession. And we see among the Poets many commended for their Gentility by the Mother. So *Ulysses* in *Ovid*, and *Marcellus* in *Statius*, l. 4. *Sylv. Stemmata materno felix, virtute paterna.* See *Tiraquell. de Nobilitate, c. 19.*

Whil'st he attempts the *Trojan* Camp, and storms,
Himself retiring, Heaven with fond Alarms.
To those so large Immunities, which thou
Would'st gratiouſly the *Trojan* Prince allow,
One more in ſpecial Favour on him ſhow'r,
(Let no Man's Rage thy Reason over-power)
And to a worthy Match thy Daughter give,
That we in Everlaſting Peace may live.
But if ſuch Terrour have our Souls poſſeſt,
With all Humility, let us requeſt
Him, to reſtore the King his former Right,
And free this Kingdome from injurious Might:
VVhy to apparent Dangers would'st thou bring
So oft this wretched State, thou Source and Spring
Of all our VVoes? No Safety is in VVWar:
Therefore we ſue thou would'st for Peace declare,
And th'onely Pledge of that Eternal League;
VVhom thou conceiv'st thy Foe, I, *Turnus*, beg;
Pity thy Countrey, qualifie this heat,
And, ſince thou art defeated, Rage defeat.
VVe too much Blood-ſhed ſee, o're ſpacious Plains,
Too long that Tyrant, Deſolation, reigns.
But, if thy Valour, or deſire of Fame,
Or if the Royal Dower thy Soul inflame,
In ſingle fight that from thy Foe obtain.
That *Turnus* may the Princeſs Royal gain,
VVe ° inconfiderable Souls muſt lye,
Slaughter'd, unpitied, wanting Obſequie:
But if that thou ſo wondrous Valiant art,
Nor of thy Royal Anceſtors fall'st ſhort,
Behold who dares thee forth!

Chaf't at this Speech, as if his Heart had broke,
Fetch'ing a Sigh, thus furious *Turnus* ſpoke;

Still

(°) The Antients were moſt ſuperſtitious carefull of a decent Burial; and this proceeded from their opinion of the Immortality of the Soul, which (as far as the Body is capable of it) is deſirous that its Companion, and Inn, ſhould enjoy the like Felicity as it ſelf. Hence come we to be affected in this life with the ſenſe of what Injuries the Body may ſuffer after death. This made the *Egyptians* ſo fearfull of the loſs of Sepulture, and ſo cautious to provide for it; the want thereof, even to Inhumane Natures, ſeeming the greateſt Miſery that can befall Humanity: Wherefore *Mezenius*, who fear'd not Death, is ſaid to fear this; and *Turnus*, who would not beg for Life, crav'd yet, that *Aeneas* would permit him an Honourable Sepulture. See *Salmuth*, in *Pancivoll*.

Still thy pernicious Eloquence abounds;
When War calls, *Drances*, and the Trumpet ſounds;
Fiſt thou appear'st of all the ſummon'd Lords;
But Parliaments muſt not be fed with words,
Which thou haſt ſtore, whil'st Walls keep out the Foe,
E're Streams of Blood our Trenches overflow.
Then may'st thou in ſwoln Language me at large,
Of Cowardice, unworthy *Drances*, charge,
When thy right hand *Auſonian* Fields ſhall dye,
And leave ſo many ſlaughter'd heaps as I.
Thy reſolution, if th'haſt any, ſhew;
Nor needs remote enquiry for the Foe,
About our Walls their Regiments appear,
Ready to block us up; what ſtays thee here?
In huffing Speeches lyes thy Valour ſtill,
And in the Art of Flying, all thy ſkill?
Was I repulſ'd, baſe Man? turn'd I my Face?
Dares any lay on me ſo high diſgrace,
That ſaw how *Trojan* Blood ſwoln *Tyber* cloyd,
And Root and Branch *Evander's* Stock deſtroy'd,
When from the Field diſ-arm'd *Arcadians* ran?
Pandar and *Bitias* found me no ſuch Man,
When I, with Walls and Arms incircled round,
A thouſand Souls ſent to the *Stygian* Sound.
No Safety is in War! Prognosticate
This to the *Trojan*, and thy own Eſtate:
Then with vain Terrours give us falſe Alarms,
Heightning twice-vanquiſh'd *Trojans*, force in Arms,
But ours, as inconfiderable ſlight.
The *Phrygians* now, the conquering *Grecians* fright,
Achilles People quake, *Titydes* ſhuns,
Nor *Aufidus* in th' *Adriatick* runs;
Or elſe this Maſter-piece of wickedneſs,
Counterſeits Terrour, when but Truth we preſs;

Us

(p) A River of *Apulia*, emptying it ſelf into the *Adriatick* Sea.

Us scandalizing by pretended Fear :
 Nor shalt thou lose that Soul of thine (forbear
 To tremble thus) by this hand ; let it rest,
 And coldly still inform that narrow Breast.
 Now Sir, to thee, and thy Commands, great Prince;
 If in our Arms thou hold'st no Confidence,
 Seem we so much deserted, so forlorn,
 By one Defeat, nor Fortune will return :
 Let us for Peace, our Arms laid down, intreat.
 But oh, if any antient Valour yet
 Remain'd, he seems the Noblest, and most blest,
 Before all others, who did Life detest,
 Rather than see such things as these brought forth,
 Quarter he scorn'd, and dying, bit the Earth.
 Still we have Treasure, Armies yet untry'd,
 Which will by all *Ausonia* be supply'd :
 Neither the *Trojans* blood-less Victory boast,
 This Iron Tempest them as many cost ;
 Why then at first so poorly lose we Ground,
 And tremble ere we hear the Trumpet sound ?
 The various works of Time, and many Daies,
 Often Affairs from worse to better raise ;
 Fortune reviewing those she tumbled down,
 Sporting restores again unto the Crown.
 Will the *Ætolians* send no Aid at all ?
Messapus will, and rich *Tolumnius* shall ;
 And many Princes ; nor less Glory boasts
 Those march from *Latium*, and *Laurentine* Coasts.
Camilla, of the Royal *Volscian* Line ;
 Leads Squadrons, which in glorious Armour shine.
 If me the *Trojan* to the Field demand,
 And I alone the Common Good withstand ;
 So far from us not Victory took her flight,
 I should refuse for such a Prize to fight.

I'll

(7) The wounded use to bite their Arms, or the Earth, lest Groans should testify Grief, and betray their Honour. So *Lucan* of *Pompey*.

timuit ne quas offendere voces Vellent, & aeternam fletu corrumpere famam.

The Scholiast of *Homer* thinks they do it in indignation. See *Scalig.* l. 3. 1. *Poet.* perhaps out of a desire of retaining life: Hence the Proverb, *Mordicus tenere.*

(1) In imitation of the Greek word, *ἀνδρομαχία*, an Epithite of *Fortune* and *Mars*. So *Turnebus*, l. 14. 13.

I'll meet him, had he great *Achilles* Charms,
 And, wrought above high proof, *Vulcanian* Arms.
 To thee, best King, this Life I *Turnus* now,
 Second to none of my great Fathers, vow :
 Doth me *Æneas* call? Oh may he still,
 Rather than worthy *Drances*, by the will
 Of the incensed Court of Gods, should dye ;
 Or, rais'd by Prowess, proudly scale the Skye.

Whil'st these hard Questions thus debated were
 With differing Votes, the *Trojan* Prince drew near ;
 A speedy Messenger the Tidings brought,
 Which Court and City with strange Terrour fraught,
 That all the *Trojans* march'd from *Tyber's* Banks,
 And the whole Fields were fill'd with *Tyrrhen* Ranks.
 All are distracted, but the Vulgar rag'd,
 Whom no small Provocations engag'd.
 Arm, arm, they cry, the Youth are mad for Arms,
 Old Men mourn silently, whil'st loud Alarms,
 With factious Tumults mixt, ascend the Skye ;
 Like Sea-fowl, which through spacious Forrests fly,
 Or murmur Swans, that sound their fanning VVings,
 Near *Poe's* delightfull Streams, or echoing Springs.

On this occasion, Sirs, then *Turnus* saies,
 Call Councils ; do, and Peace, thus sitting, praise,
 Whil'st they the Town invade. Nor more he spoke,
 But straight the Hall and lofty Court forlook.

Volusus, Draw forth now thy *Volscian* Force,
 And dear *Messapus*, let thy *Rutile* Horse,
 Joyn'd with thy Brothers, march to th'open Plain.
 Let some make good the Gates, and Tow'rs maintain:
 Those in my Conduct, forth with me shall go.

Straight to the VValls the Towns whole Forces flow.
 The King his Council, and Design, forlook,
 And vext with stirs, for better times did look,
 Blaming himself, that he did not declare
 The *Trojan* Prince his Son, and make his Heir.

X x x

Some

(f) He alludes to the Ceremony of devoting ; of which, *Livy. lib. 8.* about the beginning, where *P. Decius*, in behalf of the Army, devotes himself, *Dis manibus*. See the fortis in *Brissotum*, l. 2.

(1) Bid the *Manipuli*, i. e. the Ensign-bearers, be armed: these were for the most part thirty in an old Legion.

Some trench the Gates ; these *Pallisado* round ;
For War, loud Trumpets bloody signals found.
Women and Children to the Walls are sent ;
All must assist in this great exigent.

When, bearing Gifts, the sad Queen, with a Train
Of Matrons, went to *Pallas*'s lofty fane ;
Next her, the Virgin, fair *Lavinia*, goes ,
Those eyes dejected had procur'd such woes.
The Matrons enter, and the Quire perfume ,
And with sad Voyces from high Portals come.

Pallas, arm'd Virgin, Patroness of War ,
O break thy self the *Phrygian* Pirates Spear ;
Most warlike Maid, tumble him to the Ground ,
And near our Gates give him his deadly Wound.

Whil'st *Turnus* for the Battel arms in hast ,
And, rough with brazen scales, straight on he brac'd
Rutilian Arms, and Golden Cuirasses ty'd ,
His head unarm'd, a Sword girds to his side ,
Shining in Gold ; then quits the lofty Towers,
And in his hope the Enemy devours.

So when a Horse flies out in broken reigns,
And Stables left, enjoys the open Plains ;
Either through Meads he seeks a stud of Mares ,
Or to accustom'd watering repairs ;
Wanton, his head erected, loud he neighs ,
His mane upon his neck and shoulder plays.

Camilla meets him with her *Volscian* force ,
And bravely in the Gates * leaps from her Horse :
Then all the Squadrons imitate the Maid ,
And quit their Steeds. Bold *Turnus*, then she said,
If any confidence of the Valiant be ,
To charge the Foe, I dare ; and promise thee,
Alone the *Tyrrhen* Horsemen to defie ;
Grant that I first may charge the Enemy ;

Let

(u) *Homer*, in the 6th of his *Iliads*, after *Glaucus* and *Diomedes* had changed Arms, brings in *Hector*, who was to go against his Enemies, desiring his Mother, accompanied with Matrons, to dedicate, for his safety, unto *Minerva*, the fairest *Peplos* that she had among her choyce rarities. This our Poet intimates, making the Queen and *Lavinia* Matrons offer Presents to *Minerva* for Victory.

(*) To the honour of *Turnus*. For there were four things among the *Romans* which were expressions of respect ; to alight from the Horse, to go out of the way, to uncover the head, and to arise.

Let your Force guard the Walls. Then *Turnus* said ,
Fixing his Eye upon the valiant Maid ;

Bold Virgin, glory of *Ausonia* ,
These great Obligements how shall I repay ?
But now, since all the danger of the War
Thy Soul contemns, with me the honour share.
Æneas (as Fame tels, and Scouts inform)
Sends through the Plains Light-horse to give th'alarm,
Whil'st from the Rocks and Mountains he comes down,
With the main Body, to assault the Town.
An ambush in the Woods I have design'd ,
And in the Pass, the Hedges strongly lin'd :
Messapus shall, and *Tyburt*, march with thee ,
And to thy care shall the whole Conduct be.
Messapus, and the other Leaders, so
Encouraged, straight march against the Foe.

There is a winding Vale, for feats of war ,
And ambush, fit ; the dark sides sheltered are
With a thick Wood, where leads a narrow path,
Through a strait pass, and dangerous entrance hath.
Above the Valley, in the Mountains heights,
Lay unfrequented Plains, and safe Retreats ;
If on the right or left thou would'st come on ,
Or guard the top, and huge stones tumble down.
This place bold *Turnus*, knowing well the way ,
Possess, and in the Woods in Ambush lay.

Mean while *Diana* from superiour seats
Swift *Opis* calls, one of her Virgin-mates ,
And sacred Train, and thus her Grief declares ;

The Maid *Camilla* goes to cruel wars ,
And with our Arms she girds her self in vain ;
More dear to us than any of our Train ;
Nor new acquaintance takes me with her love ,
Which doth the mind with sudden sweetness move.

* *Metabus* drove from's Realm by force and hate ,
When he *Priverus* left, his Antient Seat ,

X x x 2

Scaping

(y) *Opis* was one of *Diana*'s company, though *Macrob.* lib. 2. will have her to be *Diana* under that name ; so call'd, *vispæ n' imbræque vis mæne*, quod parturientibus operularum, saies the Scholiast of *Calimachus*, in *Hymn. de Artem.* but *Apollodorus*, l. 1. *Biblioth.* tells us, that she was one of her Nymphs, whom *Oryon* attempted to have ravish'd, and was for that slain by *Diana*.

(z) *Virgil* inserts in his Poem many ancient Italian names, that so he might still preserve their perishing Memory. Upon this ground he makes *Metabus* the Father of *Camilla*, who is said to have been the Founder of *Metapontus*, which (as *Stephanus* testifies) was likewise call'd *Metabus*. See *Turneb.* l. 22. c. 3.

Scaping through fierce Alarms of cruel War,
 With him the Infant did Companion bear,
 And from her Mother's name, the change but small,
Camilla, did the Child *Camilla* call;
 Her in his lap, he seeks the highest parts
 Of desert Woods, oppress'd with cruel Darts,
 Which from each side came from the *Volscian* Ranks.
 Whom *Amasenus* hindred, whose high Banks,
 A smoking Shower had swell'd above the brim;
 He carefull of his charge, prepar'd to swim,
 Delay'd with her dear love, all means revolves,
 And suddenly at last on this resolves.
 The Warriour then in his strong hand did bear,
 Of solid Oke, a rough unpolish'd Spear;
 His Daughter swadling up in Cork-tree rinds,
 Fast to the middle of his Javelin binds;
 Then poynting it in his large hand, thus pray'd;

Great Queen of Forrests, blest *Latonian* Maid,
 To thee, the Father doth this *Servant vow,
 Bearing thy Arms through Skyes, a Suppliant now
 To scape the Foe; Goddess, receive thy own,
 Which to th'inconstant winds is left alone.
 Thus having said, with mighty strength he flung
 The sounding Spear, the swelling Billows rung,
 And poor *Camilla* the wing'd Javelin bore,
 O're the swift Stream, safe to the other Shore.
 But *Metabus*, as th'Enemy drew near,
 Swam o're the River, pulling with the Spear
Diana's tender Votress from the Shore.

Nor dwelt he in wall'd Towns, or Cities more;
 Displeas'd with Vulgar Rage, and Popular Strife,
 But in high Mountains liv'd a Shepherd's life;
 His Daughter in dark Caves and Groves he bred;
 And there with wild Mares milk the Infant fed,

Draining

(*) Whence she was call'd *Camilla*; though he said before, that she was nam'd so by her Mother. But that Poetically. For all the Ministers of sacred things were call'd *Camilli*, and *Camilla*. Even *Mercury* himself, because he is the Minister of the Gods, by the *He-trusci* is stil'd *Camillus*.

Draining betwixt her pretty Lips the Teat.
 Soon as to Ground her tender feet she set,
 He loads her hands with a sharp Spear, and ty'd
 A Bow and Quiver to the Virgins side;
 For Golden Hair, for a long Courtly Gown,
 A Tigers spoys hung flowing from her crown.
 From her soft hand now childish Darts she flings, (flings,
 And skilfull, round her head whirls smooth-thong'd
 Kils a fair Swan, or a *Strymonian* Crane.

Her, many *Tyrrhen* Matrons wish'd in vain,
 To wed their Sons: but to *Diana* she
 For ever vow'd unstain'd Virginity,
 And the eternal love of Arms did swear.
 Would she were not engag'd in such a War,
 Nor did 'gainst *Trojans* Hostile Acts maintain,
 But fill'd the number of my beauteous Train.
 Yet now, since she draws nigh a cruel end,
 Glide from high Heaven, and to *Ausonia* bend,
 Where a sad Fight begins, with signs of woe.
 Take thou this vengefull Arrow, and this Bow:
 Whoever with a wound shall violate
 Her sacred Person, give with this his Fate;
 Let him be *Trojan*, or *Italian*, he
 In Blood shall be accountable to me.
 Her Corps unspoyl'd, wrapt in a Cloud, I'll bear,
 And with her Royal Ancestors interr.

This said, through Skyes swift *Opis* thundred loud,
 Born with a Whirl-wind, in a duskie Cloud.

Mean while the *Trojans* to the Walls drew nigh,
Hetrurian Chiefs, and the whole Chivalrie
 In order were drawn up; through all the Plains
 Proud Horses neigh, and strive with curbing reigns;
 Here, there they turn; dreadfull are th'Iron Fields
 With spears, the champaign shines with glittering shields:

Messapus,

(b) *Diana* being yet very young, obtain'd of her Father *Jupiter* that she might (*castus sine pudore*, *Callim. Hymn. 3.*) keep her Virginity for ever; and withall, that some other young Maids (*induta & quærent*, but nine years old, not yet capable of the Zone which Virgins wore before Marriage) might keep her company; which is the Original of this Order.

Messapus, *Coras*, and his Brother brings
 • Swift *Latins*, and the Maid ^d *Camilla*'s wings
 Appear against them, and far off the Bands
 Shake their proud lavelins, raising high their hands,
 With threatening points: th'advance of Men at Arms,
 And neighing Steeds, make dreadfull the Alarms.
 And now march'd up in distance of their Lance,
 They make a stand; then with a shout advance,
 Spurring their Steeds; at once from all sides pow'r
 Darts thick as Hail, • Heaven darkned with the show'r.
 And now *Tyrrhenus*, and *Acontens*, first
 Each other charg'd, and their huge lavelins burst
 With a loud crack; full Breast to Breast they met;
 As Lightning bold *Acontens* fell from's Seat,
 Or Stone, which from some thundring Engin flies,
 And leaves his Life behind him in the Skyes.
 The Bands are broke, and flying *Latins* cast
 Their Shields behind them, and to th'City hast.
Trojans pursue, *Afylas* follows hot.
 Now drawing nigh the Gates, the *Latins* shout,
 And turn their ready Horse: then through the Plains
 The *Trojans* fly, and slack their curbing reigns.
 As when the Sea mov'd with ^f alternate tides,
 Hafts to the Shore; o're Rocks now proudly rides
 A fomie Wave, the swelling Billow beats
 'Gainst highest Banks, then swift again retreats;
 Loose stones with him in much disorder sweeps,
 And Shores forsaking, sinks into the Deeps.
 Twice *Tuscans* drive the *Rutiles* from the Fields,
 And twice they save their flying backs with Shields:
 But the third time they charg'd with all their might,
 Break through and through, and ^g man to man they fight.
 Then dying Groans, then in a Crimson Sea,
 Helms, Shields, and Slaughter'd Men commixed be,
 And

(c) In reference to the Roman Militia, for *Romulus*'s Horsemen were call'd *Celeres*.

(d) *Ala* was proper to the Horse, as *Corvus* to the Foot. They were call'd *Ala*, because they cover'd the Foot as wings.

(e) He alludes to a saying of *Lacan*, nam'd *Dieneces*, who, when the Enemy said, the Sun would not be seen for the multitude of Arrows, answer'd, Then we will fight in the shade.

(f) Referring perhaps to *Euripus*. Upon this description of a Storm, *Scal.* l. 5. c. 3. saith, *Hæc divina esse, & æstus marini tam exaltam descriptionem ita facere oculos, ut in hisce versibus plus videatur illius motus, quam ipso in mari.*

(g) The Antients (saith *Turpinus* l. 25. 7.) when they were to fight, gave sometimes the liberty to every man of choosing his Fellow to fight by his side. This was done by the *Hærucci*, *Liv.* lib. 9. and the *Samnites*, lib. 10.

And over all were half-dead Horses rowl'd,
 And a most cruel Fight thou might'st behold.
Orsilocus cast at *Remulus* Horse a Spear,
 (Who durst not meet) and fix'd beneath his Ear;
 The Horse then rag'd, vex'd with the grievous wound,
 And rising, laid his Rider on the Ground.
 Great-soul'd *Iola*, *Catillus* o'rethrew,
 And huge in Arms and size, ^b *Herminius* flew;
 His head and 'shoulders naked, Golden Hair
 He wore for Arms, nor so did danger fear:
 Through his broad shoulders the swift Javelin flew,
 And in his Body did it self imbrew.
 The Fields wax red. Such Funerals they bequeath,
 Seeking by wounds an honourable death.
 But 'midst these slaughters th' *Amazon* delights,
 Quiver'd *Camilla*, one Breast fear'd for Fights;
 Now thick she Javelins casts, and now she takes
 In her strong hand a mighty Battel-axe.
 Her Golden Bow, *Diana*'s Arms resound,
 Hanging behind; if flying, she gave ground
 At any time, as much she gall'd the Foe,
 With deadly Shafts from her reversed Bow.
Larina, *Tulla*, and *Tarpeia*, were
 Her chosen Guard, who Brazen Axes bear,
 Italian Maids; the bold *Camilla* these
 Chose to attend on her, in War or Peace.
 So arm'd, the *Thracian Amazons* came on,
 Warring about the Streams of ^k *Thermidon*;
 Such guard ^l *Hyppolite*, or with Martial Pride,
 About bold *Penthesilea*'s Chariot ride:
 Then Female shouts resound through all the Fields,
 And Virgin Troops triumph with Crescent Shields.
 Whom first or last didst thou o'rethrow, bold Maid?
 How many dead on th'Earth by thee were laid?

Eumenius,

(b) One of the Companions of *Cocles* (according to *Servius*) who withstood the Forces of *Porfenna* upon the *Sublician* Bridge. Others refer to *Herminius*, Captain of the *Saxons*, or *Cherusi*, who at the River *Lupia* slew *Quintilius Varus*, and three Roman Legions.

(i) So the old Germans fought, and the Gauls too, as *Polybius* informs us.

(k) A River of *Pontus*, which *Xenophon* (in *expedit. Cyri Majoris*) describes to be 60 Paces broad; *Plutarch*, in *Thesæ*, affirms, that it was call'd *Hæmon*; and *Regius*, in *Ovid. Met.* 2. writes, that by *Metrodorus* it was call'd *Araxis*, at this day *Pormon*.

(l) Queen of the *Amazons*, from whom *Hercules* took a Belt. Her Daughter *Antiope* was ravish'd by *Theseus*; whence *Hyppolitus*.



illa furens, acrisque incensa dolore,
Tradit Equum. Comiti, paribusque assistit in armis;
Ense peder nudo, puraque interrita parma.
At livens vicisse dolo natus, avolat ipse,
Haud mora, conversis fugax avertit habenis,
Quadrupedemque citum ferrata calce fatigat.

Ralpho Freeman de Aspenden in Com.



Vano Ligus frustraquo animis elate superbis,
Nequequam patrias tentasti lubricus arceis,
Nec fraud te incolumen fallaci perferet Apuro,
Hæc fatum Virgo, de pernicibus ignea plantis
Transit equum cursu frenisque adversis, hæc
Congreditur, perasque inimico a sanguine sumit.

Nor. Arm: Tabula merito votiva.

Eumenius, *Clytus* Of-spring, first she slew,
And his bare bosome with a Spear thrust through;
Casting a stream of Blood, the purple ground,
Dying, he bites, and turns upon his wound.
Then *Liris*, *Pagafus* on his Horse being slain,
As stooping down to recollect his reign;
The other, whilst he stretch'd his hand to aid,
Tumbles with him, slain by the valiant Maid.
Amastrus next, was by her Lance o'rethrown,
Tereas, *Harpalycus*, *Chromis*, *Demophoon*.
As many Javelins as the Virgin threw,
So many valiant *Phrygians* she slew.

Ornitus in strange Arms far off she spy'd,
The Hunter rode on an ^m *Lapygian* Steed;
O're his huge shoulders a Bull-hide was cast,
And gaping with huge jaws upon his Crest,
With Silver Teeth, a Wolf's head he did bear,
His hand being arm'd with a ⁿ rough knotty Spear.
Amidst the Battel, he a Squadron led,
And wheeling, taller shews by all the head;
Him (and 'twas easy whilst he turn'd) she laid
Dead on the ground, and like a Foe thus said;

Think'st thou wild Beasts thou hunt'st? I shall inform
Thy judgement better from a Womans arm;
Nor to thy Father's Ghost less honour bear,
Than to have suffer'd by *Camilla's* Spear.
Next, at *Orsilochus* and *Butes* flies,
Two valiant *Trojans*, of a Giant-size:
But daring *Butes* felt her deadly point,
Betwixt his Cask and Corslet, where a joint
Of his bright Mail way to his neck did yield,
His left arm hanging with a heavy Shield.
Mean while, *Orsilochus* she with flight did flout,
And wheeling in a mighty ring about,

Y y

The

(m) *Apulia* was so call'd.
Ægel. l. 2. 22.

(n) *Sparus* is properly a Rustick
weapon, crooked in manner of a
Shepherds crook.

(o) *Pimponius* thinks to allude unto *his* *idea* *right*, namely, in the vicissitude of the Elements in generation and circular motion, *Aristotle* often affirms, that the parts of a Circle, and the Elements, are first and last, in respect to the other parts and Elements.

(p) Because the greater part of *Liguria* is seated upon the *Apennines*. The *Ligurians* are all deceitful, saith *Cato*, *l. 2. Orig.*

(q) *In equis locis equos Deos*, the Romans promis'd to themselves against *Arminius* and his Germans, *Tacit. l. Annal. 1.* the difference of Valour or Strength not being discernable from the disadvantage of place—*Majorq, manus speratur in Equo. Stat. Theb. 6.*

(r) *Sacer ales*, *Servius* thinks the Poet respected the Greek word *hask*, which they derive from *h* *hask* *hask*; or else his consecration to *Mars*, as the Eagles to *Jupiter*; or *sacer*, as execrable to Birds.

The ° Follower pursu'd; then up she heaves
Her ponderous Battel-axe, which falling, cleaves
His Cask and Skull, and whil'st he begs for grace,
A gaping wound with warm brains wash'd his face.
At this strange sight much troubled and dismay'd,
° *Apennine Aunus* warlike Of spring staid;
Who whil'st pleas'd Fate and Destiny gave leave,
Was not the worst *Ligurian* to deceive;
He, when to shun the Fight no way was seen,
Not knowing how to escape the following Queen,
Try'd what his Art could do, and thus began;
What Fame is't that a Woman charge a Man,
And worst him, better mounted? dar'st thou fight
With me? on foot? if so, then quickly light,
And know to whom vain glory grants the Fame.
Straight the bold Maid, whom anger did inflame,
Gives to the next her Horse, and in the Field
Stands with a naked Sword, and Silver Shield.
But the Young Man, thinking his Plot had took,
Swift as the winds, the place and her forsook,
And turning with loose reins his Courser rides,
Digging his bloody rowels in his sides,
Fool, though thy Breast scarce can thy Pride contain,
Thou try'st thy cheating Countreys arts in vain;
Tricks shall not thee to thy false Father bear.
The Queen these said, on foot cuts yielding Air,
His Horse out-stripping; straight his reigns she seiz'd,
And with an Enemy's blood her rage appeas'd.
As easy from a Rock a ° Falcon flies
After a Pigeon soaring through the Skyes,
Then trussing up, whil'st she in Death complains,
Feathers commix'd with purple drops it rains.
Whil'st the great Father both of Men and Gods,
Regardless view'd not from his high aboads,
But *Tarchon* did in cruel Fight engage,
And instigated with no little rage.

Mongst

Mongst slaughters he, & slaughtering Squadrons rides,
And by their names his Souldiers cheers, and chides.
What staggers you, O *Tyrrhens*? alwaies base?
O never sensible of your disgrace?
Whence comes this Terrour? shall a Woman beat
Our straggling Troops, and our whole Force defeat?
Why Swords? why useless Spears? not half so slow,
To *Venus*, and Nocturnal Fights, you go;
Or when for *Bacchus* Sports loud Trumpets found,
Or Boards with Banquets, and full Goblets crown'd.
This is your Care, and when the Priest approves
Inwards, and Offerings call to sacred Groves.

This said, he mongst the thickest spurrs his Horse,
And from his ° Steed puls *Venulus* by force,
And grasping desperately the troubled Foe,
Laid him a-thwart upon his Saddle-bow.
At this, a thundring shout to Heaven they raise,
And all the *Latin* Squadrons turning, gaze:
But furious *Tarchon* flies through all Alarms,
Bearing before him both a Man and Arms:
Then from his Javelin breaks the cruel point,
Seeking, to give the deadly blow, a joint:
But struggling under, he, with armed hands,
Preserves his throat, and strength with strength with-
So with a Serpent a swift Eagle flies, (stands.
Wreath'd in her feet, and tallons, through the Skyes,
The wounded Snake winding, himself defends,
Bristling his scales, a hissing tongue extends;
She with her beak and pounces tears, and eats,
And the soft Air with spreading pinions beats:
Triumphing so, bold *Tarchon* did convey,
From the *Tyburnine* Troops, the wofull prey;
Their Chief's example, and success, enlarg'd
The *Tuscan* Courage, that again they charg'd;

Y y z

When

(f) He means *his* *minuta*, a Dance proper to *Bacchus*; of which *Enripides*, in *Cyclope*, and *Lucian*, *mei* *tyrrhenus*.

(t) *vasca tibia*: but *Scaliger* affirms, that the *vasca* differ'd not in shape from the *vasca*, or plain Pipe, save onely that it was founded obliquely from the side, not from the end.

When subtil *Aruns*, one condemn'd by Fate,
Did with much cunning on *Camilla* wait,
And to dispatch her, safest means he try'd.
Where e're the Virgin through the Troops did ride,
Thither by stealth a speedy course he makes,
And now attempts on this, now that way takes,
Here, there he pries, round searching every where,
Then cruel, shakes at her his deadly Spear.

Chlorens, *Cybele's* Priest, did now by chance,
Shining far off, in *Phrygian* Arms advance,
And rid a foming Steed, whom skins infold,
Plume-wise commix'd, with brazen Scales, & Gold;
In *Tyrian* Purple bravely he did shew,
And *Cretan* Shafts sent from a *Lycian* Bow,
Which golden, hung at's back; gilded his crest,
His swoln train rustled, and his scarlet Vest,
With burnish'd gold drawn in a knot, he ties,
Costly his Coat, rich Cuishes on his Thighs.
The Queen, that she the Temple might adorn
With *Trojan* Arms, or would her self have worn
The golden spoyl, this man of all the Foes
She singles out, t' encounter him she goes,
And careless, through whole Squadrons made her
Inflam'd with female love and mind of prey. (way,
Taking th' occasion, *Aruns* threw his Spear,
And to the Powers above, thus made his Prayer;
O *Phœbus*, thou the greatest of the Gods,
Who sway'st *Soracte*, t' whom we burn whole loads
Of blazing Pine, where, by Devotion led,
We pass through Fire, and on hot Embers tread;
Almighty Father, grant, I with this Spear,
May the large score of our Dishonour clear,
Nor I at Spoys, nor Virgins Trophies, aim,
Other achievements shall preserve my Name:

But

(x) *Peregrinâ ferrugine clarus.*
Æschyl. Agam.

Ἰσὺν δαδασεν (τίς δὲ τὴν κτλ.)
Ἰσὺν δαδασεν (τίς δὲ τὴν κτλ.)
Ἰσὺν δαδασεν (τίς δὲ τὴν κτλ.)

καὶ δὲ τὴν κτλ., fuliginem recentissi-
mam; for Purple hath a blackish
gloss. *Plin. cap. 98. lib. 8.* speaking
of the native Purple of *Tarentine*
Wool, *Tarentum habet Oves sua pul-
luginis.* *Theodor. Marcil.* reads *ferru-
ginis*, which agrees with our Au-
thor here: But perhaps *Pliny's*
word was *fuliginis*, in the sense of
Æschylus, καὶ δὲ. Where we may
observe *obiter*, that what *Pliny* af-
firms to be Natural, *Horace* speaks
of as done by Art. *Epod. 2. 1.*

*Lana Tarentino violas imitata ve-
neno.*

(y) Of the same Rite, *Silius*,
lib. 5.

—Patrio cui ritus tu arro
Cum pius areitenens accensis gaudet
acervis,
Extra ter innocuos latè portare per
ignes.
Sic in Apollineâ semper vestigia
prunâ
Inviolata geras, victorq; vaporis (id
est, sacer semper, & inviolatus (sa-
cerdos maneat) ad aras,
Dona serenato (i. e. placato) referas
solemnia Phœbo, &c.

Pineus ardor is by some interpreted
simply Fire, as *Sophocles* (observ'd
by *Heinsius*) ἰσχυρὸν ἔστω. *Antigon.*
Pliny likewise mentions, *lib. 7. cap. 2.*
the Family of the *Hirpii*, who yearly
at a Sacrifice on the Mountain *So-
racte*, walk'd through a great burn-
ing Pile of Wood. And because *Hir-
pius*, in the Language of the *Samnes*,
signifies a Wolf, *Virgil* is conceiv'd
to compare *Aruns* to a Wolf: But
Varro saith, that those Priests of the
Hirpii us'd to anoint their Feet with
a Preservative against Fire.

But that I may this Murtherefs confound,
So home return in safety un-renown'd.

Apollo heard, and partly grants his prayer,
The other part flies with the fleeting Air;
He yields by him *Camilla* should be slain,
But not to see his Native Land again,
That, the swift winds did carry from his ear.
Then through the Clouds rebounds the flying Spear;
The Squadrons look about, and all begin
To cast their eyes upon the *Volscian* Queen:
But she the murmuring Spear did not regard,
Nor soft Air rent with the swift Javelin, heard,
Till in her naked Breast the Weapon stood,
And thirsty, drinks a draught of Virgin-blood.
Trembling with fear, her Ladies all rush in,
To keep supported up the falling Queen.
But *Aruns* frighted, did not now forbear
Basely to fly, his loy commix'd with Fear;
Nor longer now would trust unto his Lance,
Nor durst against the Virgins Spear advance.

And as a Wolf, when he some Shepherd kills,
Or mighty Steer, flies to the lofty Hills,
Before that hostile Weapons him distress,
And conscious of so bold a wickedness,
Cowering, betwixt his Legs his Tail he casts,
And struck with Terrour, to the Forrest hafts:
So from their eyes affrighted *Aruns* bends,
Hasting his flight, and mingles with his Friends.
To pull the Javelin out, she dying, try'd,
But fast the Steel sticks in her wounded side.
Pale, she sinks down, and cold Death seals her Eyes,
And from her Cheeks her rosie colour flies;
Breathing her last, to *Acca* then she spake,
One most she lov'd, who alwaies did partake

Her

(z) *Virgil* advisedly makes *Ac-
ca* Companion of *Camilla*; for *Acca*
Laurentia was consecrated by Roman
Superstition; and we read *Acca's*
name in other Poets, as *Suavius* (of
whom *Macrob. l. 2. c. 14. Saturn.*)
in this verse, *Admisce in Acca ba-
siliis hac nunc partim, Partim Per-
fica. Turneb. l. 2. c. 1.*



*Hactenus Acta ferox potui: nunc vulnus acerbum
Conficit, et tenebris nigrescunt omnia circum:
Es fuge, et hinc Turas mandata novissima perfer:
Succedat pugna, Trojansque arceat urbe:
Iamque vale simul his dictis linguebat habenas*



*Ad terram non sponte fluens: tum frigida toto
Paulatim exsolvit se corpore lentasq; colla,
Et caput letho posuit, caput arma relinquens;
Vitam cum gemitu fugit indignata sub umbras.*

JOHANNI GAYER. Amd. Tabula merito votiva.

Her cares and counsels, the most trusty Maid
Attended her, and thus she groaning said;

Sister, I once had strength; but now I fall
By a sad wound, and darkness covers all.
To *Turnus* hast, and these my last words speak,
That he fall on, and drive the *Trojans* back.

Farewell. Thus saying, no more her reigns she guides,
But to the Earth, though most unwilling, slides,
Her Arms forsaking; coldness by degrees,
Benumbs her locomotive faculties;
In Death's arrest her Head and Body lyes,
And to the Shades her Soul disdaining flies. (gild;

Shouts storm those Spears which Golden Planets
Afresh the Fight begins, *Camilla* kill'd,
And a hot charge with all the *Trojan* Force,
The *Tyrrhen* Captains, and th' *Arcadian* Horse.

But *Opis*, sent by *Trivia*, undismay'd,
The Battel on a rising Hill survey'd:
Amongst the raging Souldiers shouts and cries,
As she *Camilla's* wofull Fortune spies,
With a deep groan her grief expressing, said;
Virgin too much, ah too much thou hast paid,
Because the *Trojans* boldly thou assail'd!
Diana's service little thee avail'd,
Or to have born thy Quiver at thy back:
Nor will thy Princess thee disgrac'd forsake;
Nor shall the World hear this alone, nor shall
Fame say that thou didst unrevenge'd fall;
Who e're that sacred Corps depriv'd of breath,
Shall without mercy suffer present death.

A stately Tomb, for King *Dercennus* made,
Stood near a Summit, with an Oken shade;

Hither

(a) Some write him *Dercennius*, some *Dercennius*, others *Stercennius*, suppos'd to be a King of the *Aborigines*. But we have not any light to clear the Obscurity of the Historie.

Hither the beauteous Goddess swiftly flies,
And *Aruns* from the Sepulcher espyes.
As with vain Fancy swelling him she saw,
Why, said she, dost thou shun us? hither draw,
Come, and *Camilla's* Legacy receive;
Diana's Shafts shall thee of life bereave.

The ^b *Thracian* from her Golden Quiver drew
An Arrow, and enraged, bends her Bow;
And so much strength to draw the Tree she set,
Untill the crooked ends together met;
To th'iron head her left hand she did bring,
Her right unto her bosome brought the string.
Aruns at once did hear the Air resound,
And in his Breast the feather'd Weapon found.
He, now expiring, as he groaning sends
His last breath forth, neglected by his Friends,
In Dust of Forein Lands forsaken lyes,
And winged *Opis* mounts unto the Skyes.

Camilla slain, in flight her Squadrons led,
Rutilians next, then fierce *Atinas* fled;
Ensigns they quit, and Safety seek at large,
Till their own Cities Wall th'amazed charge;
Nor any could the *Trojan* Force withstand,
By Arms or Strength, Death bearing in their hand;
Their Bows un-bent, hung at their weary backs,
And Iron-hoof'd Horses shake the rotten tracks.
Then black and troubled Clouds of Dust appear,
Darkning the Sun, and to the Walls drew near;
Beating their Breasts, the Matrons female cries
Send from the Tow'rs, and Clamours scale the Skyes.
Who first through open Gates did entrance make,
The Foe with them commixed, in did break:

Nor

(b) Why *Opis* is here call'd a *Thracian*, may be collected from *Servius Danielis* (though the same be in many places faulty) who writes, That there were several Nymphs who came from the *Hyperboreans* to *Laetona*, for the educating of *Diana*, amongst whom (happily) *Opis* was one. *Si quis melius conjetet, ex Servio, audiam, falth La Cerda.*

(c) *La Cerda* thinks our Author here alludes to a piece of *Roman History*, when the *Volsians* defeated by *Coriolanus*, and running to *Corioli*, were by the *Romans* pursu'd, and cut in pieces at the City Gates. See *Plutarch. in Coriolan.*

Nor could the Wretches wofull death avoyd,
But are at home just at their Doors destroy'd,
And under their own Battlements their fates
Receive by Steel, when others shut the Gates,
And durst not open to receive within
Their calling Friends; sad slaughters now begin
Of those the Pass kept, and maintain'd the Fight.
Some shut out, in their weeping Parents fight,
Into the Trench are tumbled headlong down;
Others with loose reigns desperately ride on,
And tilt against the Gates and massie Bars.
The Matrons, in such danger of the Wars,
Mov'd with *Camilla*, and their Countryes love;
Logs, Blocks and Stones do tumble from above,
And these instead of better Weapons use;
To save their Countrey, ^d Death they not refuse.

Turnus mean while sad news heard in the Groves,
And him with mighty sorrow *Acca* moves;
Volsians were scatter'd, and *Camilla* slain,
Favour'd by *Mars*, they did the Battel gain,
Who now pursue, and drove them to the Gates,
For so had *Jove* decreed, and cruel Fates.
He from the Hills then rose, with Fury struck,
And the rough Groves, and dangerous Pass forsook.

Scarce out of fight, into the Plains he drew,
When Prince *Æneas* marching he might view
Down to the open Champaign, and at last
The danger of the Hill and Forrest past.
So to the Walls both swiftly marching go,
Nor much the distance betwixt Foe and Foe.
At once *Æneas* saw the smoking Fields
In Clouds of Dust, and the *Laurentian* Shields,

Z z z

And

(d) Of this affection of the Women of *Laurentum*, *Scalig. l. 3. 19.* and *Æneid. l. 9.*

And *Turnus* him, marching with all his Force,
 And heard the neighing of his panting Horfe.
 Straight they had Battel joyn'd, and shed much Blood,
 But that bright *Phœbus* in 'th' Iberian Flood
 Dipp'd his tir'd Steeds, Night vanquishing the Day.
 Intrench'd before the Town both Armies lay.

(*) Alluding to the Fable of the *Spaniards*, who affirm'd that the Sun us'd to set in their Sea with a very great hissing, as a hot Iron drench'd in the Water; of which, *Debris*, in *Senec. Tragœd.* who cites for his Authority *Cleomedes*, lib. 2. and *Possidonius* in *Strabo*, lib. 1. to which likewise alludes *Anselmus Epist. ad Paulinum*.

Stridebatq; freto Titan insignis Ibero.

This opinion arising from the double ignorance of the Antients; the first conceiving the Sun to be a Mass of Iron red hot; the other apprehending the Sun to be every day quench'd in the Western Sea; and the next day to be kindled again in the Eastern Ocean; of which, see *Lucretius*, l. 5. *ibidemq; Lambinum*.

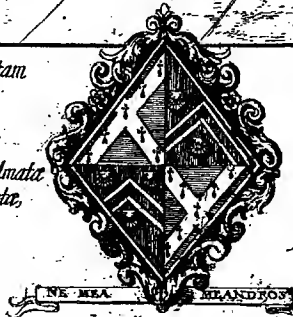


VIRGIL'S



*Aut hac Dardanum dextra sub Tartara mittam
Desertorem Asiae (sedant, spectantque Latini)
Et solus feru Crimen commune resellam.
Aut habeat victor: cedat Lavinia Coniugi,
Turne per has ego te Lachrimas, per si quis Amata
Tangit honos animum spes tu nunc una senecta.*

Dominae Florae Backhouse,



*Tu requies, misere: decus Imperium Latini
Te penes: in te omnis domus inclinata recubet
Vnum oro, desiste manum committere Teueris.
Qui te cumque manent isto certamine casus,
Et me, Turne, manent: simul haec inuolantibus
Lumina, nec generum Aeneam captivum videto.*

Tabula merito votiva,



VIRGIL'S ÆNEIS

THE TWELFTH BOOK.

The ARGUMENT.

TURNUS resolv'd by Fight to end the Wars,
Straight challengeth Æneas; he prepares
To meet. The Time and Place appointed, both,
To observe Articles, take a solemn Oath.
Juturna sent th' Agreement to disturb.
Nor could the Trojan Prince his Army curb.
Æneas hurt: Turnus encourag'd, then
Enters the Fight, and slaughters many Men.
Venus her Of-spring cures. Inrag'd he goes
To seek bold Turnus, amongst thickest Foes:
But missing him, attempts the Town to gain.
Amata's wofull death, and Turnus slain.



When Turnus saw the valiant Latins
tir'd

With bad success, his Promise now
requir'd,

Himself now look'd upon, he rages
more,

And Courage takes. As on the Libyan Shore

Zzz 3

A

(a) Such is the nature of Lions, that unless hurt, they cannot be angry. *Turneb.*

A wounded Lion, by the Hunters chac'd,
Bold makes a stand, and^a chargeth them at last;
Roaring aloud, his curled Main he shakes,
And with a bloody Mouth the Javelin breaks:
Such Rage as this inflames bold *Turnus* Breast,
Who to the King his Trouble thus exprest.

There shall be no delay in *Turnus* Sword:
Will the perfidious *Trojans* keep their word,
And stand to their Engagement, I will fight;
Perform, great King, for Leagues the sacred rite.
Either this *Asian* Fugitive by me

(b) Upbraidingly spoken; that posture not onely denoting rest, and quiet, but a supine, and lazy negligence. *Vittor. l. 26. c. 20.*

Shall perish, (let the *Latins*^b sit and see)
And I this Common Mischief shall destroy,
Or he victorious over me, enjoy
The fair *Lavinia* for his Royal Bride.

To whom the King, undiscompos'd, reply'd;

Most noble Prince, so much as the account
Of thy great Virtues others do surmount,
So much it me behoveth to beware,
And weigh all chances with especial care.
Paternal Realms, and Cities, thou dost hold,
Purchas'd by Valour, I have Love and Gold.

(c) Thereby intimating the little necessity there was for his alliance with *Turnus*, since either Prince had sufficient of his own, without seeking any Foreign Accession. So *Turneb. l. 23. c. 14.*

In *Latium* other Virgins may be found,
Both for their Beauty and high Birth renown'd.
Freely to speak, though harshly, grant me leave,
That better thou thy self may'st undeceive;
That no *Italian* Prince my Daughter should
Enjoy, both Men and Oracles foretold.
Vanquish'd with thy Affection, and thy Kin,
And the persuasions of my wofull Queen,
All Bonds I broke, the promis'd Bride detain'd,
And was to take up impious Arms constrain'd;
Since when, thou seest what Fortunes follow me,
And in these Wars what thy own Sufferings be;

Worsted

Worsted in two great Fights this Town, the prop,
And now of *Italie* the onely hope,
We hardly keep, with Blood yet *Tyber* boys,
And^d Bones make white the Fields in mighty Piles.
How is our mind with various counsels tost?

(d) So *Tacitus* of the *Varian* Defeat, *Medio Campi Albetia Ossa, ut frugerant, ut resisterant, disjecta vel aggerata. Annal. lib. 1.*

What weakness changeth it? were *Turnus* lost,
I should make Peace; why, rather then all strife,
Remove not I, and yet preserve thy Life?
What will thy own *Rutilians* think? what may
The other Princes of *Ausonia* say?
If (Heaven forbid it) I should ruine thee,
Seeking our Daughter and Affinity?

View Wars events, and thy old Father spare,
Who now at home for thee lyes plung'd in care.
But no persuasions *Turnus* wrath asswag'd,
Such Medicines make him worse, and more inrag'd.
Soon as his Passion granted, he reply'd;
Thy care for me, for my sake lay aside,
Oh let me suffer Death to purchase Fame.
And we our brandish'd Spear not idly aim;
Nor this hand weakly doth a Javelin shake,
And Blood will issue from the Wound we make:
Then shall his absent Goddess-Mother fail
In Mists to hide him, and a Womans Veil.

(e) *Fortuna belli semper ancipiti in loco est*, saies the Tragedian (in *Thebaid.*) and the Historian likewise, *Nusquam minus quam in bello Eventus respondent. Liv. l. 25.*

But the Queen weeping, with Wars chance dismay'd,
O'rewhelm'd with Grief, thus did her Son disswade;
Dear *Turnus*, by these Tears, if any love
Of sad *Amata* thy kind Bosome move,
(Thou my sole comfort, and my ages prop,
Who art our glory, and our Kingdomes hope,
On whom our falling House doth onely rest)
O combate not the *Dardan*, I request;
Whatever chance attends thee in that Fight;
I must bear part, and shall this hated light

Forfake

(f) *Vocem Lacrymis*, i. e. *una tum Lacrymis*. See *La Cerda*. For *Lavinia* wept not, but her Mother *Amata*.

Forfake at once, nor Captive will I see
That Fugitive my Son-in-law to be.
Lavinia mark'd her Mothers' words and tears,
Whilst *Blushes* warm'd her Cheeks; whose *Dy* appears
Like new-born flame, and o're clear Beauty flows;
So *Indian* Ivorie, stain'd with Crimfon, shews,
Or Lillies amongst Province-roses plac'd,
So sweet a colour the bright Virgin grac'd;
When mov'd with love, *Turnus* beheld the Maid,
And more incens'd, thus to *Amata* said;

Not me, dear Mother, prosecute with tears,
Nor with such Omens daunt, who now prepares
For strife of cruel *Mars*; 's the Fatal Hour
Of Death to stay, is not in *Turnus* power.

Idmon our Herald, go, this Message bear,
Not pleasing to the *Phrygian* Princes ear.
Soon as the blushing Chariot of the Morn,
With Roses shall Daies Infant-brows adorn,
Let him not draw his *Trojans* to the Field,
Let both the Armies to Cessation yield;
With our own Blood this War we shall decide,
There let him strive to gain the Royal Bride.

This said, he went to see his Horse; their plight,
And fiery Metal him did much delight,
Which *Orithya* gave *Pilumnus*, who exceed
The Snow in whiteness, and the Wind in speed.
The Grooms attend; they clap their necks, and reign
Their well-born heads, and comb the flowing main.
Next, on he try'd a suit of Armour, which
Was bright with Gold, with *Orichalcus* rich:
Then puts his Sword on, and his Target brac'd,
And fits his Crest, with bloody Feathers grac'd.
Vulcan the Sword for Royal *Daunus* made,
And hot, in *Stygian* waters cool'd the Blade.

Then

(g) This is one of the twelve indissoluble places, (saith *Servius*) which yet *Turneb.* l. 23. c. 14. explicates thus: *It is not free for me, whether I will or no; I cannot refuse to fight, that, if I must fall and dye, I cannot defer it.* And so they use to speak who are obstinately whirl'd away into danger, for they deny that they can avoyd it.

(h) Daughter of *Erithens*, Wife of *Boreas*. The Critics reprehend *Virgil* for this Fiction, who is as stoutly defended by *Turnebus*, l. 23. c. 14.

(i) *Horace* (saith *Servius*) gives it for a Rule, *Non quodcumque velit, poscat sibi fabula credi*—whence some Critics presume to blame *Virgil* for obtruding an incongruous Fable upon his Reader in this place, as supposing it very improbable for *Orythia*, an *Athenian*, and carried by *Boreas* into *Thrace*, to present Horses to *Pilumnus*, an *Italian*: But our Author is defended by *Turnebus* and *Germanus*. Nor is it unusual for Princes, though at distance, to contract Amity by Presents, as may be easily made good by the Testimonies both of Poets and Historians.

(k) Among the Antients *Orichalcus* was esteem'd the noblest of Metals; first found out (as *Servius* from *Lucretius*) by the accidental firing of Woods, whose heat made the Earth to sweat out Metals; the name deriv'd *ὄρος* ἵψος ὅρατος, it being no other than Mountain-Brass, and not, as some write it, *Aurichalcus*, supposing it (but falsely) a Composition of Gold and Brass; it is long since lost; the Earth (as *Pliny* saies) being spent, and barren. Of its value among the *Romans*, *Plinius* gives us a taste (in *Milit. &c.*) *Ego istos mores Orichalco comparem*. See *Salmuth*. in *Ranciroll. de rebus deperd.*

Then to a stately Hall he did advance,
Where 'gainst a Pillar stood a mighty Lance,
Aruncian Actor's spoyl, which down he took,
And strongly brandishing the Spear, thus spoke;
O never failing, when I made my Prayer,
The time draws nigh; thou once wert *Actor's* Spear,
And now art mine; O grant I may o'rethrow
Th'effeminate *Phrygian*, and this hand the Foe
Dispoyl of Arms, with Dust his Tresses soyl,
Curl'd with hot Irons, and moyst with Myrrhe and Oil.

Thus mov'd with rage, through all his Face did rise
Sparkles of flame, Fire shines in his bright Eyes.
As when a Bull roars dreadfully for fight,
And doth his Fury with his Horns excite
Charging a Tree, out-braves the Wind with blows,
And Sand præludium to the Combat strows.

So bold *Æneas*, earnest to engage,
Trusting Maternal Arms, whets his own rage,
Glad thus to finish War; and shews his Friends,
And Son, to comfort them, what Fate intends.
Then he commands some to the King should bear
Th'accepted Challenge, and should Peace declare.

Soon as the rising Dawn the Mountains height
Had sprinkled with the seeds of new-born Light;
When *Phœbus* Steeds rose from the Eastern Sea,
And from their puffing Nostrils blew the Day;
The *Trojans* and *Rutilians* Lists prepare;
Which near the Walls of the great City were;
Hearths in the midst, and to their Common Gods
Altars they rear, and crown with grassie sods;
Some cloath'd in Linnen, Water bring, and Fire,
And dress their temples with a Vervain tire.

Ausonian Squadrons, and the piled Troop,
March from the Town, and *Trojans* all drew up;
And *Tyrrhen* Squadrons hast with various Arms,
Standing imbattel'd, ready for Alarms.

A a a

Before

(l) In derision; either in regard of his affinity with *Paris*, or reflecting upon the nature of the *Phrygians*, as being commonly beautiful and delicate, as *Eusebius* affirms upon the first verse of *Homer's Iliads*, (λ.)

(m) *Turneb.* l. 23. c. 14. thinks those were Common Gods whose Images they were about to set upon the Grassie Altars, that by the intervention and religion of them the Peace might equally be confirm'd on both sides; by the *Trojans* and *Latins*.

(n) The *Romans* laid a Turf upon the Altar; and Grass is consecrated to *Mars*.

(o) The *Feciales* and *Pater-parrams*, by whom Peace and War were confirm'd, never wore Linnen; and therefore *Hyginus* reads it, *Limo*, which is a Garment that hath purple at the bottom, wherewith they were cover'd from the navel to the feet. But Linnen was judiciously apply'd to those Leagues which were not to be firm. So *Æneas* building a City in *Thrace*, which he was soon after to leave, contrary to Custom sacrifices a Bull to *Jupiter*. So *Latinus* calls the Senate to a Private-house, when his Counsels were not firm.

(p) Arm'd with Piles. *Varro* mentions two sorts; *Quadratum* march'd with Carriages amongst them, that they might sit down any where; *Pilatum*, which march'd without Carriages, but close, that they might get through difficult waies with more ease.

Before the valiant Regiments the bold
 Leaders in Scarlet shine, adorn'd with Gold ;
Mnestheus and stout *Asylas* there took place ,
 And *Messapus*, well-mounted, *Neptunes* race.
 The Signal heard, all clear th'appointed Fields,
 On Earth they fix their Spears, and rest their Shields.
 Feeble Old Men, and fearfull Women, hast
 With the un-armed Vulgar, where, well plac'd ,
 The Fight they might behold ; on Tow'rs some get ,
 On Houses tops, or else on Bulwarks sit.

(1) For *Alba*, from which the
Alban Mountain took its name, was
 built by *Ascanius*.

When *Juno* from high *Alban* (then no name
 The Mountain had, nor Glory got by Fame)
 Did the whole Army of the *Latins* view ,
 The *Trojans*, and the Royal City too ;
 When thus Heav'n's Queen to *Turnus* Sister said ,
 A Goddess whom the murmuring Floods obey'd ;
 This honour, *Iove*, the Ruler of the Skye ,
 Conferr'd on her for lost Virginitie.

(2) *Juturna*, a Fountain in
Italy near the River *Numicus*, call'd
 so *juvando*, from whence water
 was carry'd to *Rome* for all sacri-
 fices.

Nymph, Glory of the Floods, thou know'st thou art
 More dear to me, more near unto my heart ,
 Than any *Latin* Dame by great *Iove* led
 Me to supplant from his ungratefull Bed ;
 And willingly in Heaven thy place I sign'd ;
 Lest me thou blam'st, thy sad condition find.

Whil'st Fortune pleas'd, and Fate to *Latium* gave
 Success, I *Turnus* and thy Walls did save ;
 Now cruel Fates attend the Youth, and I
 Behold his day and wofull chance draw nigh ;
 Nor I this Peace, nor Combatants will view :
 If ought thou dar'st, now for a Brother do ;
 Perhaps some better Fortune may arise.

(3) The Poets feign, that even
 the friendly Deities depart from those
 are about to dye. So *Iliad*. 22.
Apollo forsakes *Hector*, and *Am-
 phiarus*, in *Statius*.

Scarce said, when Tears pour from *Juturna's* Eyes,
 Beating her snowy Breast. Then *Juno* said ,
 This is no time to weep, thy Brother aid ,
 And save, if now thou canst ; raise War again,
 And break the Peace, I'll the bold act maintain.

Advising

Advising thus, she left her much distress ,
 And deep the wounding sorrow pierc'd her Breast.

Mean while both Kings draw forth in solemn state,
Latinus in a gallant Chariot fate ;
 Twelve Golden Rayes impal'd his shining Brows ,
 Which glory him bright *Phœbus* Of-spring shews ;
 Drawn with white Horses, *Turnus* next appears ,
 Brandishing strongly two broad-pointed Spears ;
Æneas shone, whose Race *Rome's* Tow'rs must build,
 In Heavenly Arms, and a Celestial Shield ;
 And next *Ascanius* from the Camp march'd up,
 Of *Rome's* Imperial Walls the second hope.

(4) According to the Form of
 the Ancient Crowns, which were
 worn with pointed Rayes in the si-
 militude of Horns ; of which, see
Pierius in Hieroglyph. l. 7. c. 18,
 & 19.

The Priest in white did fleecy Sheep design ,
 And the fat Of-spring of the bristled Swine ,
 And Cattel to the flaming Altars brought :
 They to the rising Sun, their hands well fraught
 With salt Corn, turn their Eyes ; Beasts for Divine
 Uses they take, and on their Foreheads sign ,
 And with full Bowls and Offerings th'Altars lade :
 Then with a drawn Sword Prince *Æneas* pray'd ;

(5) A Sheep not yet shorn,
 call'd *Attileus* by the *Pontifices*.
 The Antients sacrific'd of old and
 decaying Beasts, for things which
 they would have soon ended ; and in
 things which they desir'd might be
 increas'd and confirm'd, of those
 that were young and growing. A
 Sheep here is design'd in imitation
 of the *Greeks*.

(6) All their Lustrations, Ex-
 piations, Prayers, and the like holy
 Ceremonies, were done with their
 faces turn'd to the rising Sun.

(7) *Onychinus*, *Homer*, i. e. Barley
 sprinkled with Salt, as *Calvus* ex-
 pounds it, l. 12. c. 1. disprov'd by
La Cerda. See *Æneid*. 2. Their
 Victims and Knives were sprinkled
 with Meal and Salt.

(8) They cut off the hairs from
 the foreheads ; of which, *Æneid*. 6.
 Or he hints at the fashion of draw-
 ing a crooked Knife from the fore-
 head to the tail before the sacrifice.

O Sun, and thou this Earth, oh hear my Prayers ,
 For which I have endur'd so many cares ;
 Almighty *Jove*, and thou great *Juno*, which ,
 That now thou may'st more favour, I beseech ;
 And thou renowned *Mars*, whose powerfull Star
 Rules various chances in destroying War ;
 Springs, Floods, I call, and Powers in th'Air recide ,
 And Gods, which mounted on blew Billows glide :
 If *Turnus* fortune shall the Victory get ,
 We shall return to King *Evander's* Seat ;
 Nor my *Ascanius*, nor the *Trojan* Bands
 Bear Arms against you, nor invade these Lands.
 But if my Valour to me Conquest give ,
 (Which may the Gods confirm, and I believe!)

A a a a z

I'll



Hæc enim, Anca, terram, mare, sidera, iuro,
 Latonæque genus duplex, Janumque bifrontem,
 Vniq; deum infernam, et duri sacraria Diis.
 Audiat hæc genitor, qui fœdera fulmine sancit.
 Tango aras, mediosq; ignis, et numina testor.



Nulla dies pacem hanc Italæ, nec fœdera rumpet,
 Quo res cumq; cadent, nec me vis ulla volentem
 Avertet, non si tellurem effundat in undas
 Diluvio miscens, cœlumve in Tartara solvat.

GRIFF. BODWDA Arm. Tabula merito votiva.

I'll not enforce th' *Italians* to obey
 The *Trojans*, nor aspire these Kingdoms sway;
 Th' unconquer'd Nations their consent shall give,
 With equal Laws in lasting Peace to live.

" Gods, rites, I'll adde; *Latinus* still shall sway,
 And let the Crown keep the Militia.

The *Trojans* shall for me a City frame,
 And fair *Lavinia* give the Cities name.

Æneas said, then thus *Latinus* prays,
 And looking up, to Heaven his hands did raise.

By the same^b Earth, and Sea, and Stars, I vow,

The^c Sun, and Moon, and^d *Janus* double brow,

And by the Adamantine Gates of Hell,

And dismal Mansions, where sad Spirits dwell:

Great *Jove*, hear this, and Peace with^e Thunder seal,

f Altars and Fires, I to your Powers appeal;

Nor time nor chance this Covenant shall dissolve,

Nor will I be enforc'd from my resolve.

First shall the Earth be with a Deluge drown'd,

Or Heaven shall sink into the *Stygian* Sound;

Just as this^g Scepter (one in's hand he bore)

Never shall sprout with verdant Branches more,

Which from its Mother Earth no Sap receives,

To th' Axe long since bequeathing Boughs and Leaves,

Which once a^h Plant, now Gold and Art adorn,

And thus by Princes of the *Latins* born.

Thus they confirm the Leagues in open view
 Of all the Chiefs, and sacred Cattel slew;

Then from the Beasts alive hot Entrails pull,

And load the Altars with huge Chargers full.

But now no equal match they did appear,

New thoughts *Rutilian* souls surprize with fear,

And more, when him they not so chearfull saw

With heavy pace towards the Altar draw,

(a) As *Pontifex*; of which, *Scal.* l. 3. 11. The *Julian Family* had the Priesthood from *Iulus* to *Virgil's* time.

(b) By how many several things Antients us'd to swear, *Alex. ab Alex.* shews, l. 5. c. 10. and the Forms of their Oaths *Brissotius* hath collected, l. 8. (in principio.)

(c) *Apollo* and *Diana*, Children of *Latona*. So *Tibullus* calls the Daughter of the Sun, *Solis genus*; and *Cæcilius* styles *Hymenæus*, *Uranæ genus*.

(d) The Arbitrer of Peace and War, who presides in Leagues: For after *Romulus* and *Titus Tatius* were agreed, the Image of *Janus* with two faces was set up, as representing two people.

(e) Spoken to the opinion of the Antients, who thought that perjurers were struck with Thunder from Heaven.

(f) When the Gods were about to make War against the *Titans*, they swore at the Altars; whereupon it was a Custome that the Religion of an Oath should be established by the touch thereof, and the attestation of Fire.

(g) Princes antiently in the making of Leagues us'd to swear by their Scepters, which *Aristotle* affirms, l. 3. *Polit.* c. 14. and *Homer* gives us an Example of *Hector* swearing to *Dolon*, by putting his Scepter into his Hand, to assure *Dolon* of the Confirmation of his Oath, (*Iliad.* 10.) The reason of this Ceremony, *Servius* gives; The Antients, saies he, in making of Leagues, us'd to exhibit the Image of *Jupiter*, which being sometimes inconvenient, (especially when they made Leagues with far distant Nations) they found out a way of representing him by a Scepter, which denotes his Power: wherefore *Latinus* here bears not a Scepter as a King, but as *Pater Patratus*.

(h) Scepters were antiently of Wood, as our Author here insinuates, in imitation of *Homer*, *Iliad.* 1. The *Indian Kings* yet never us'd other than those of *Ivorie*, which afterwards the *Romans* likewise wore; sometimes of *Braís*, as *Virgil* in the description of *Evander's*; of *Silver* also, and Gold, and those sometimes adorn'd and beset with Precious Stones, as *Pliny* testifies of *Nero*, l. 36. c. 2.

And

And cast down looks, who whil'st Heav'n's aid he seeks,
 Had lost the Manly Colour in his Cheeks.
 This observation as *Futurna* view'd
 To spread, and seize the giddy Multitude,
Camerta's form she takes, whose Grandfire won,
 And Father's valour, honour for the Son,
 And he himself most valiant; in she goes
 And with much cunning various rumours sows.

Rutilians, blush you not at what you do?
 Will you expose one Man for all of you?
 Doth not our strength and number like appear?
 Th' *Arcadians* and the *Trojans* all are here,
 And fierce *Hetrurians*, which 'gainst *Turnus* rage,
 W'are two for one at least, should we engage.
 He to the Gods shall go, with Honour crown'd;
 A willing Offering, through the World renown'd;
 We to proud Lords, our Countrey lost, must yield,
 Who now sit idly sporting in the Field.

These words the Souldiers bosoms more inflame,
 And spreading murmur through the Army came;
Latins, *Laurentians*, who did late suppose
 An end of War, and rest from former Woes,
 Fresh thoughts excite to Arms; Peace, now they hate,
 Extremely pitying *Turnus* wofull state.

A more prevailing Plot she did devise,
 She sent an Omen from the lofty Skyes,
 Then which could nothing more their Souls intrage,
 Or sooner make th' *Italians* to engage.
 For *Jove's* Bird flying through Heav'n's Chrystal Arch,
 Charg'd a whole Troop of Sea-fowl in their march;
 Then stooping down, from swelling Billows bears
 A Silver Swan trufs'd up in griping Sears.
 Th' *Italians* Courage take; for the whole flight
 With loud Cryes face the Foe (a wondrous sight!)

Wings

Wings hide the Skyes, their plumed ranks enlarg'd,
 The Enemy in a full Body charg'd;
 O'repow'rd, his Prey he drops into the ^kFlood,
 And routed, shelters in a gloomy Cloud.

The Omen the *Rutilians* salute,
 And Arms prepar'd with a prodigious shout;
 And first the Augure, bold *Tolumnius*, said;
 For this with Vows so often I have pray'd;
 You Gods, I take your sign; me, me afford
 The Conduct, and decide it with the Sword.
 You whom this Stranger did with War invade,
 Like harmless Fowl, and waft our Countrey laid,
 Shall with set Sail inforce to leave our Banks;
 Unanimously close up your Files and Ranks,
 And by engaging, save your King engag'd:
 Then at the Foe his 'Spear he cast inrag'd;
 The well-aim'd Javelin sounding cuts the Skyes;
 At once huge shouts, at once the Squadrons rise,
 Desire of Tumult now inflames their Blood:
 But the sent Spear, where nine bold Brethren stood,
 Which to *Arcadian Gylippus* came,
 By his first Lady, a chaste *Tyrrhen* Dame;
 One of those Youths, where his rich Belt did fit
 Close to his side, just where the Button knit;
 As in bright Arms the comely Person stands,
 Transpierc'd his ribs, and stretch'd him on the Sands.
 But the fierce Brethren, stirr'd with cruel rage,
 With Swords and Javelins desperately engage,
 There entertain'd by a *Laurentian* Band;
Trojans and *Agyllinians* them withstand,
 And the *Arcadians*, bold in painted Arms;
 One Soul both sides to fight it out informs;
 Altars are spoyl'd, a Javelin-tempest pours,
 And the whole Skye grows dark with Iron showers;

Some

(k) Denoting the uncertainty and fallacy of the Omen; as *Servius* observes, *Ubiunque firmum inducit Augurium dat ei firmissimam sedem; In hoc autem Augurio liberauit Cygnum in aquam cecidisse dicit, aquam autem instabilem & infirmam non dubium est.*

(l) The ground of dissolving the League. Whence *Germanus* thinks it credible, that the Custom for the *Fecialis* (in denouncing War) to dart his Spear into the Enemies Countreys, had its Original.

Some get their Chariots, or swift Horses mount,
And with drawn Swords march boldly to the Front.

Messapus, hot to break the Peace, beat down
Aulestes, honour'd with a Royal Crown;
One of the Altars, which did stand behind,
He with his head and shoulders first did find;
When fierce *Messapus* following with his Spear,
Him, craving Quarter, ^m slew, and said, "Lye there;
To the great Gods a better Sacrifice;
Th' *Italians* spoyle his Body as he dyes.
Chorineus from the Altar snatch'd a Brand,
And bold *Ebusus* raising up his hand,
Dash'd on the Face, and set his Beard on fire,
Which burning smelt; he, as he did retire,
With his left hand pursuing of his blow,
Did seize the hair of his amazed Foe;
And wrestling with him, brought him to the Ground,
Then with his stiff Sword gave the deadly Wound.
Podalirius, Shepherd *Alfius* charging through
Arm'd Squadrons bravely, fiercely did pursue
With his good Sword, and him he overtakes;
But his Deaths-wound bequeath'd him with an Axe,
And clove him to the Chin; a Crimson Flood
Dims his bright Arms, and dewes in sprinkled Blood;
A hard and Iron sleep closeth his sight,
And seal'd his Eyes up in Eternal Night.

But Prince *Aeneas* naked hands extends,
His ^o head yet bare, and calls aloud his Friends;
Where rush you thus? what sudden rage is this?
O stay your wrath! the Peace concluded is,
All are agreed; 'tis I must end this War:
Let me then fight, and lay aside your fear;
This hand a lasting League shall make, and find
Turnus the sacrifice of Peace design'd.

Whil'st

(m) With a push of his Spear, nor darting it out of his hand.

(n) *Hoc habet*, i. e. he is struck with a deadly wound, so *Servius*. Thus it must be, *Scal.* l. 4. 16. 'Tis well, *Donatus*, *Habet* is a word proper to wounded Gladiators, or insulting Adversaries, or applauding People; so *Lips.* l. 2. c. 21. *Saturnal.*

Prudentius. Hoc habet exclamat uirrix regina---

Seneca Agamem. Habet, peractum est.

(o) That he might be known. So *Julius Caesar* in the *Pharlsan* Battel; with naked hand and head cry'd out, *Parcite Civibus.* See *Scal.* l. 3. c. 11. *Poet.*

Whil'st these he said, behold, with mighty sound,
A winged Arrow gave the King a wound;
By what Hand shot, or Whirlwind sent, ^p unknown;
What God, or Chance, did *Rutiles* so renown.
The Glory of the Famous Deed was lost;
Nor any of *Aeneas* Wound could boast.

But *Turnus*, when he saw *Aeneas* turn,
His Captains troubled, straight with hope did burn;
Calls for his Steeds, then Arms, and from the Plains
Leaps in his Chariot, and straight takes his Reigns,
And many valiant Souldiers overthrows,
And o're them dying, with his Horses goes;
Or with his Chariot-wheels whole Squadrons tears,
And at them flying, casts their taken Spears.
So near cold ^q *Hebrus* bloody *Mars* proceeds,
Whil'st his Shield rattles, to his fiery Steeds
Giving the Reigns, then Winds they fly more fleet,
And furthest *Thrace* groans with their thundring Feet;
With him pale Fear, and cruel Anger rode,
And Treachery accompanies the God:
Fierce *Turnus* so his Horse drives through the Plain,
Smoking with sweat, insulting o're the slain;
From their swift heels a sanguine dew he spreads,
And Sand, with streams of Blood commixed, treads.
And now he *Sthenelus*, *Thamyris*, *Polus*, slew;
These hand to hand, him afar off o'rethrew;
Glaucus and *Lades*, both in *Lycia* born,
Whom *Imbraus* their Father did adorn
With Arms of equal proof, either to fight;
Or mounted, to outstrip the Winds in flight.
In th'other Wing, *Eumedes* fierce came on,
With new Supplyes, old *Dolon's* warlike Son;
His Grandfires name, and Fathers strength he had,
Who in times past, when he a Spy was made,
To view the *Grecian* Camp, bold, for his hire,
^r *Achilles* Horse and Chariot did require.

(p) He that did it was suborn'd by *Juturna*; for that he was wounded by a Man, we learn from *Jupiter* afterwards, *Mortalin' decuit, &c.*

(q) A River of *Thrace*, so call'd from *Hebrus* the Son of *Hemus* and *Rhodope*.

(r) He obtain'd not *Achilles* Horse. So *Adspirare ad consularum*, *Scal.* l. 4. 16. *Diomedes* slew *Dolon*, who had the confidence to demand the Horses of *Achilles*, which he that slew him demanded not.

Bbbb

For

For this, *Tydidēs* gave him other Pay,
Nor bore he e're *Pelides* Steeds away.

As *Turnus* him through open Champain spy'd,
Through yielding Air he made his Javelin glide;
Then from his Chariot lights, his Steeds did check,
And, leaping on him, trod upon his neck;
Wrefts his Sword from him, and the shining Blade
Discolouring in his throat, thus fiercely said;

Trojan, behold that Land thou striv'st to gain,
And stretch'd out thus, I measure th' *Hesperian* Plain.
To those dare fight with us, we alwaies yield
Rewards like these, and thus they Cities build.

Next *Butes* with his Spear he overthrew,
Bold *Chloris*, *Sybaris*, and *Dares* slew,
Thersilocus, *Thymoetes* next did speed,
As he was tumbling from his warlike Steed.

As when *Edonian Boreas*, from the Hills
Thundring aloud, " *Ægean* Billows swells,
Mountains to Shore before loud Tempests fly,
And muster'd * Clouds are routed through the Skye:
So *Turnus* fares, which way so e're he goes,
Squadrons retreat, and Flight preserves his Foes;
Rage drives him on; the Air, such speed he makes,
His waving Plumes against his Chariot shakes.

But *Phœgeus* not his furious charge dismay'd,
He stopp'd his Chariot, and swift Horses staid,
Seizing their foamie Reigns; but whil'st he hung,
Drawn by their Mains, *Turnus* his Javelin flung,
Which pierc'd quite through his quilted Mail, & found
Passage to tast his Body with a Wound:
But with his Shield against the Foe he made,
And of his trusty Sword imploring aid;
When hurried with the Wheel, and flying Axe,
At last he tumbled down, whom *Turnus* takes

Betwixt

(f) With thy Body, not with
Pearches or Poles. For it was the
Custom of Emperours, when they
were Victors, to give their Lands to
their Souldiers.

(*) *Edon* was a Mountain of
Thracia.

(u) A dangerous Sea for the
many Rocks.

(*) Whence *Boreas* is still'd
supposed to be, for its strait
blast wherewith Clouds are disperfed.

Betwixt his Helm and Gorge cuts off his Head,
Leaving upon the Sand his Body dead.

Whil'st such dire slaughter conquering *Turnus* made,
Mnestheus, *Achates*, and his Son, convey'd
Æneas bleeding to the Camp; a Lance
Eas'd his alternate step, as they advance.
To draw the broken Arrow he essayes,
Struggling with pain, and tryes the easiest wayes;
They lance the Wound, and where it lay conceal'd,
Cut deep, that they again might take the Field.

* *Iapis*, *Phœbus* Minion, now was there,
To whom the God did such Affection bear,
That his own gifts on him he did bestow,
His prophesying Spirit, Harp, and Bow.
That he might long deferr the Fatal Hour
Of his old Father, he the use and power
Of Simples learnt, and to himself imparts,
By study, knowledge of despis'd Arts.

Æneas chafing, lean'd upon a Spear,
With sad *Iulus*, and great concourse there,
Nor is he mov'd nor troubled at their tears.

Then old *Iapis* many things prepares,
His Vest girt back in the *Pæonian* guise,
And *Phœbus* powerfull herbs in vain applies;
Vainly he labours to draw forth the Steel,
Tries with his Probe, and doth with Pincers feel;
No way will hit, no aid *Apollo* yields;
And horror more and more rag'd in the Fields;
Dust clouds all Heaven, the Horse draw near the Wall,
Dangerous it grows, Shafts midst the Camp do fall;
The cries of valiant Souldiers scale the Skye,
And those that in the bloody Battel dye.

Here *Venus* troubled at her Son's deep wound,
Brought * *Dittanie*, in *Cretan* *Ida* found;

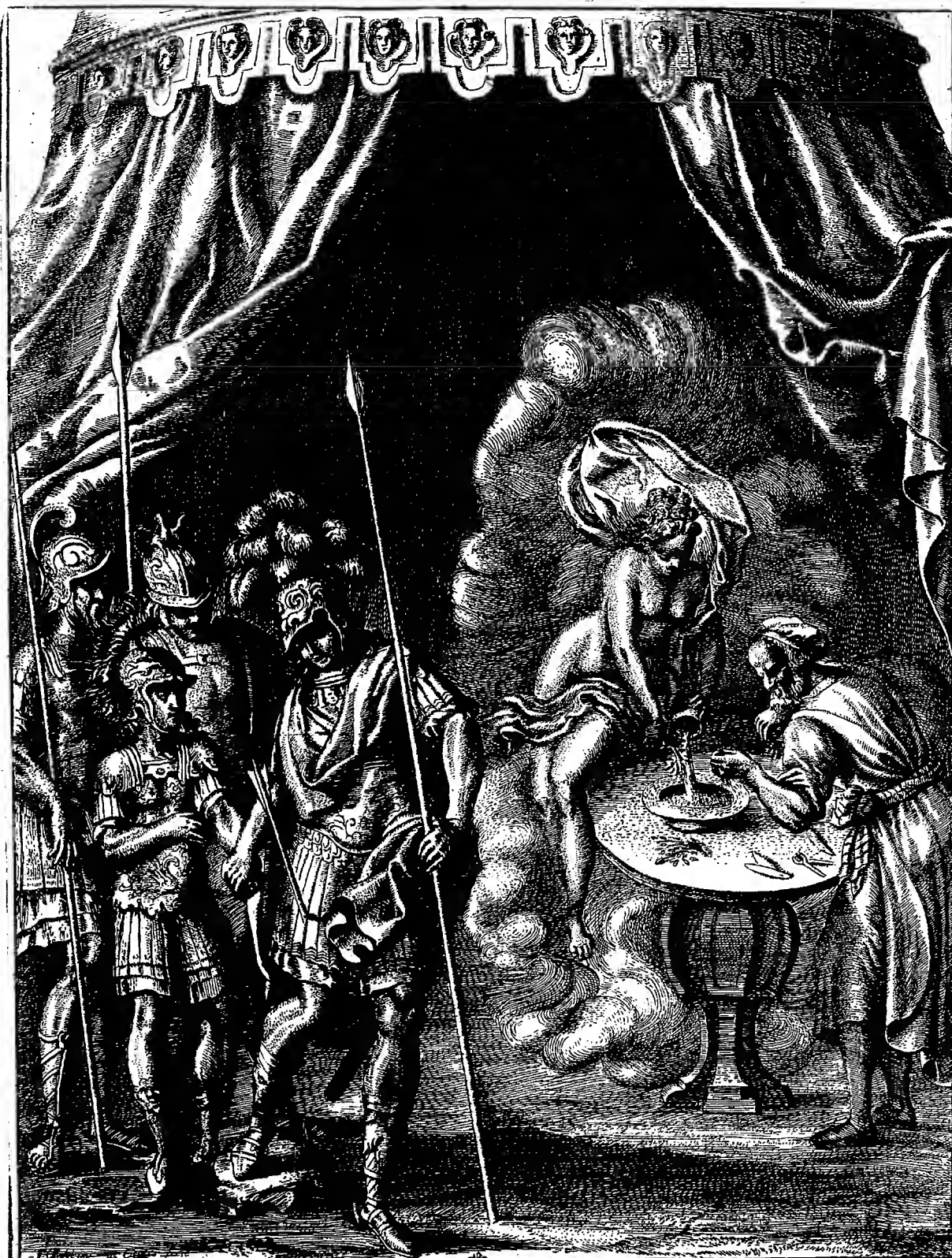
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The

(*) So *Turneb.* l. 23. 14. not
Iapis; a fit name for a Physician,
from *Idon*, to cure.

(?) *Mutas artes*; Medicine:
Call'd mute, as some think, because
it was first despisable, and practic'd
by Servants. *Servius* will have it to
be mute, in respect of Musick;
others, in relation to feeling the
Pulse; others, because it is the ex-
ercise of the hand, whence Chi-
rurgery. *Petrarch. Senil.* 3. 7. saith,
He respected the nature of the Art,
(not any undervaluing of it) which
consists in practice, not words.

(z) *Discorides*, 3. 32. attests,
that *Dittanie* hath neither seed nor
flower; and *cap.* 34. that there is
another kind brought out of *Creet*,
which *Brodeus* thinks to be meant
by *Virgil*; others, as *Erythraus*,
say, that *Virgil* in painting this
Flower imitated *Theophrastus*.



Stabat acerba fremens, ingentem nixus in hastam
 Æneas; magno iuvenum, & meritis Iuli
 Concurfu, lacrymisque immobilis, ille retorto
 Pæonium in morem senior succinctus amictu,

Hugoni Bodarda, Armigero,



Hic Venus indigno quati concussa dolore,
 Dictamnium genitrix Græcia carpit ab Ida,
 Puberibus caulem foliis & flore comantem
 Purpureo, non illa feris incognita Capris.
 Gramina, cum tergo volucres hædere sagitta.

Tabula merito votiva,

The stalk hath sprouting leaves, and on the crown
 A purple Flower, not to wild Goats unknown,
 When winged Arrows in their Backs are fix'd;
 Veil'd with a Cloud, this beauteous Venus mix'd,
 With purest Water, in a Bowl, and strews
 The healing moisture of ^b Ambrosian dews,
 And with it sweetest ^c Panax did compound,
 With which th'old man, not knowing, bath'd the wound:
 Then from his body straight all anguish fled,
 And now the wound no more, though mighty, bled;
 The Steel now uncompell'd, follows the hand,
 And strength returns unto its old command.
 Bring Arms; why stay you? first Iapis cries,
 Inflaming Courage 'gainst the Enemies;
 This is no work of Man, nor did this Art
 My Master Phœbus unto me impart;
 Nor have I drawn the Steel, which deep did lurk;
 A greater God sends thee to greater work.
 Then for the Fight Æneas earnest, ties
 His Golden Cuişhes to his Manly Thighs,
 Hating delays, brandish'd his Spear; this done,
 Buckles his Shield, and claps his Corset on,
 And then his Son embracing, thus array'd,
 He through his Beaver, sweetly ^d kissing, said;
 'Valour, true Honour, learn (my Boy) from me,
 Fortune from others; this right hand shall be
 In War thy Shield, and shall with Realms endow;
 To riper years attain'd, remember thou
 Thy Friends example; let thy Father's fame,
 And ^e Uncle Hector, to brave Acts inflame.

Thus having said, bravely the Field he takes,
 And in his hand a mighty Javelin shakes.
 Anteus and Mnestheus Bodies now unite;
 All leave the Camp, and hasten to the Fight:

Then

(a) Of this Medicine of wild Goats, see Valer. Max. l. 1. c. 8. Arist. Hist. Anim. l. 9. c. 6. Cic. 2. de Nat. Deor. It is reported that wild Goats in Crete, when they are shot with Arrows, seek an herb call'd Dittany, which when they have tasted, the Arrows fall out of their Bodies.

(b) Eustathius saith, ἀμβροσία is ἄμβροσι, a certain Flower. And it is the Food of the Gods; whence Martial. l. 11. ep. 58.

Jupiter Ambrosiâ satur est, & Nestare vivit.

(c) An herb of a strong smell; and so reckon'd by Lucretius (among others) lib. 4.

— odorem
 Expirant acrem Panaces, Absinthia
 tetra,
 Abrotoniâ graves, & tristia Cen-
 taurea.

Dioscorides affirms, that it was likewise call'd Heracleum. The Fables make Jason and Panacea the Daughters of Æsculapius. The first so call'd, ῥιζὴν ἰσχυρὰν, ἀμύδαν; the other, ῥιζὴν ἰσχυρὰν, & ἀμύδαν, & curandis omne genus Morbis.

(d) On the Head (not the Checks or Lips) saies La Cerda, as being more proper, and becoming Martial Men. Such a Kiss Philip of Macedon is said to have given his Son Alexander after he had courageously back'd and manag'd the untam'd Bucephalus, ἢ ῥιζὴν ἰσχυρὰν, he kiss his head (saies Plutarch. in vitâ Alexandr.)

(e) Not unlike to this is that speech of Coriolanus to his Children before his Banishment; recorded by Dionys. Hal. l. 8. who pray'd that the Gods would give them, when they came to Mens estate, more Fortune than their Father, not less Virtue or Valour. So Ajax (in Attius the Tragedian) wishes to his Son Enrylates—Virtute sis par, dispar fortunis, patri.

(f) Crensa, Mother of Ascanius; was Sister to Hector.

Then darkning Clouds of Dust obscure the Field,
And beating Feet make shaken Earth to yield.

Turnus beheld them, as the Troops did draw
Forth from the Works, and the *Ausonians* saw;
Straight through their Bodies runs cold trembling fear;
But before all, his Sister first did hear;
She knows the horrid sound, and frighted, fled.
He his black Squadron o're the Champain led.
As when a mighty storm flies to the Shore,
Through the deep Sea, suspected long before
By skilfull Swains, who fear it will annoy
Their Plants, their standing Corn, and all destroy,
Winds fly before, and bring the sound to Land:
So charg'd *Aeneas* with his *Trojan* Band.
And close together they in Bodies drew.

Tymbræus, stout *Osiris* overthrew,
Mnestheus, *Archetius*, and *Achates* sped
Bold *Epulon*, *Gyas* left *Ufens* dead;
Tolumnius, the Augurer, he slew,
Who 'gainst the *Trojans* first his Iavelin threw.

^b Clamour scales Heaven; now *Rutilians* yield,
And fly with dusty shoulders from the Field.

Aeneas scorns to fight with any here,
Who charge on Foot, or Horse, or cast a Spear;
He *Turnus* seeks alone through dusty mists,
And onely him demands unto the Lists.
Futurna that *Virago* struck with fear,
Tumbles *Metiscus*, *Turnus* Charioteer,
Out of his seat, and snatch'd from him the Reigns,
And leaves forsaken, fall'n upon the Plains;
Acting his part, she guides the foaming Bits,
In Voyce, Arms, Shape, like to *Metiscus* sits.

As a black Swallow flies through spacious Courts
Of some rich Lord, and in vast Halls resorts,

Food

(b) *ἀλαλὲ πολέου βοῶντος*, Clamour is the Daughter of War. This shouting of Souldiers before, or in time of Battel, was by the *Latins* call'd *Barritus*; by the *Greeks*, *ἀλάλας*, which answers to the French crier *l'alarme*. The reason of this shouting in the Charge, *Cæsar* gives; Not vainly did they of old injoy, that they should sound to the Charge, and raise a huge cry, since they conceiv'd by that means to terrifie their Enemies, and encourage their own. And *Cato Portius* (in *Plut.*) saies of himself, that he did use in fight to cry stoutly, to strike boldly, but never to retire basely: Practic'd likewise by the *Jews*, as appears, *Josue* 8. & *Kings*, l. 1. c. 17. as at this day by most Nations, and commended as usefull by *Vegetius*, *Lipsius de Militia Rom.* lib. 4. *Scipio Amirato*, *Discors.* supra *Tacit.* l. 14. c. 5.

(c) *Nigra Hirundo* (saies *Sealiger*, l. 3. *Poet.* c. 27.) ad differentiam *Ripariarum* quæ species est *Hirundinis* non nigra, neque adibus asuetæ.

Food seeking for her Young, Porches she rounds,
And now about the Chrystal Fountains sounds:
Thus mounted, through the Foe *Futurna* makes,
And all her thundring Chariot overtakes;
Now here she shews her Brother, and now there,
Nor lets him fight, but far from thence doth bear.
No less *Aeneas*, this way, that way goes,
And *Turnus* calls aloud through scatter'd Foes;
Oft as he saw him, spurs his Horses sides;
As oft *Futurna* thence her Chariot guides:
What shall she do? in vain, thoughts, thoughts controul,
And various cares distract her troubled Soul.

Aeneas, as he many Plots prepares,
At him *Messapus* (for he had two Spears)
Cast one of them, and sent with mighty force;
Aeneas guards himself, and stops his course,
^k Bending his Knee; through's Crest the Iavelin comes,
And from his Cask quite sweeps away his Plumes.
Then for the treachery, his rage grew hot;
When he perceiv'd his flying Chariot,
Jove, and the Altars, he to witness calls,
Of broken Leagues, then on the slaughter falls;
No difference makes, with all he doth engage,
And gives full Reigns to his late curbed rage.

What God can tell those slaughters? who in Verse,
The Funerals of the Captains can rehearse,
Which fell by *Turnus* on th' *Ausonian* Plain?
Or count those numbers by *Aeneas* slain?
Could *Jove* be pleas'd to see such Wars as these,
Twixt Nations that must joyn in lasting Peace?
Aeneas, *Sucro* slew, (this Fight first staid
The flying *Trojans*) nor he long delay'd:
Through's Breast, where Fate did easiest way afford,
Mongst his short Ribs, he sheaths his naked Sword.

Turnus,

(k) *Aeneas* here guards not himself (by bending his Knee, and couching under his Buckler) as a fearfull, but a skilfull Souldier, that Posture being injoyn'd the *Romans* by the Rules of their Militia. So *Veget.* l. 2. c. 16. *Salvus quoque & ictus facere pariter assuescant, insurgere tripudiantes in Clipeum, rursusq; subidere.* And *Gabrias*, that famous *Athenian* General, commanded his Men in the shock to couch under their Bucklers, himself teaching them the Posture, by bending his Knee, ordering his Shield, and charging his Lance. See *Æmil. Prob.* in *ejus* vis. & *Diodor. Sicul.* l. 15.

Turnus, *Amycus* fall'n from's Courser, met
On foot, on's Brother next *Diores* set ;
To this advancing, Death he did afford
With his long Spear, that slaughters with his Sword ;
Their Heads cut off, he to his Chariot bore ;
And hung them up, bloody with purple gore.
He *Talo*, *Tanais*, and *Cetbegus*, slew ,
Three at one charge, and stern *Onytes* too ,
Of th' *Echion* name, whom Dame *Peridia* bore,
Brothers from *Lycia* sent, and *Phœbus* Shore ;
And young *Mencætes*, who in vain deny'd
To go to Wars : near fishy *Lerna's* side
He had his *Craft*, and House, Wealth was unknown,
Whose Father *o* till'd a Countrey not his own.

As Fires are kindled in contrary waies ,
Amongst dry Woods, and sprigs of crackling Baies ;
Or when with rapid course from Mountains steep
Sound foamie Streams, and hurry to the Deep ,
And both alike make Devastations large :
So stout *Æneas*, and bold *Turnus* charge ;
Their rage now boyls, and Breasts unconquer'd bleed ;
With their whole strength, to slaughter they proceed.

Muranus here (boasting the antient name
Of Grandfires, who from *Latin* Princes came)
He with a Stone o'rethrew, and on the Plains
Measur'd his length ; whom fall'n, and lost his Reigns,
The Wheels ran o're ; thick blows swift heels afford ,
From Horses now unmindfull of their Lord.

Turnus meets *Ilus* mainly raging now ,
And casts his Iavelin at his Golden Brow ;
Quite through the Helm it fixed in his Brain.
Nor could thy Valour thee Protection gain ,
Bold *Grecian* *Creteus*, from fierce *Turnus* ods ;
Nor from *Æneas* charge, could his own Gods

Cupentus

(1) A Periphrasis for the Theban glory, from which *Echion* Companion of *Cadmus*, who was with him at the building of *Thebes*.

(m) For the Temple of *Apollo*, with the old Oracle, which was at *Myrti* in *Lycia*, where he is said to be born ; whence he is call'd, *Myrtus*, *Iliad*. 4.

(n) He was a Fisherman. *Lerna* was a Lake of *Achæa*.

(o) Was a Husbandman, or Farmer, such an one as *Servius* faith is pointed at, *Æneid*. 11. *Arunci Rutitig, serunt*.

(p) The *Latin* Kings were commonly call'd *Murrani*, perhaps from the unguent of *Myrrhe*, with which at their Inauguration they were anointed ; or as affected by those Princes in honour of *Muranus* one of their Kings, as the *Silvii* among the *Albans*, the *Ptolomies* of *Egypt*, the *Cecropides* among the *Athenians*, the *Arfacides* of the *Parthians*, and the *Antiochi* of the *Syrians*.

Cupentus save ; his Breast to th' Sword must yield,
Nor to the Wretch avail'd his Brazen Shield.

Thee *Æolus*, *Laurentian* Fields saw dead ,
And the large Champain thy broad Shoulders spread ,
Whom not the *Argive* Squadrons could destroy ,
Nor stern *Achilles*, who subverted *Troy* ;
Here Death thou metst, from high *Lyrnessus* come ,
Yet low *Laurentum* did thy Bones intomb.
Latins and *Trojans* now are all engag'd ;
Mnestheus, *Sereflus*, and *Messapus*, rag'd.

Well mounted, on bravely *Asylas* brings
Up *Tuscan* Bands, and the *Arcadian* Wings ;
They Battel joyn, and strive with all their might ;
No Reserve left, there was a cruel Fight.

Æneas beauteous Mother from the Pole ,
Here with new light illuminates his Soul ;
Straight to the City he should march, that so
The sudden slaughter might distract the Foe.
As *Turnus* through the Army he pursu'd ,
Round still surveying, he the City view'd ,
Safe from all Trouble, with calm Quiet blest ,
A shape of greater Acts inflames his Breast.
Who plac'd on *rising* ground, *Sergeflus*, stout
Mnestheus, *Sereflus* calls, where round about
The *Trojans* flock, nor resting Shields nor Spears ,
Thus from the Summit he himself declares ;

Obey, since *Jove* commands ; nor yet despise ,
More for the suddenness, the Enterprize ;
That curst City, Cause of all this War ,
Unless they straight confess they Subjects are ,
And due Obedience yield, I will destroy ,
And Tow'rs that courted Heaven, Earth shall enjoy ;
Must I stay here till *Turnus* please to fight ?
And worsted, once more do a Souldier right ?

C c c c

This

(q) In the *Sabine* Language, a Priest. *Hercules's* Priests were *Cupenti*.

(r) *Lyrnessus*, a Town of *Phrygia*, upon the taking whereof, *Achilles*, by the common consent of the *Grecians*, got his *Briseis*. *Senec.* in *Troad*.

clade subversa est pari Imposita cello parva *Lyrnessus* jugo, Captas, *Tellus* nobilis *Briseide*.

(s) Not unsuitably may be hither refer'd (if at least it be not here alluded to) that Counsel of *Scipio Africanus*, to carry the War with *Annibal* to the Gates of *Carthage*, that what was the Occasion, might be the End of the War.

(t) Alluding to the Custome of the *Roman* Generals, who from the top of their Trenches, a Hillock of Turf, or some advantage of Ground, us'd to speak to the Army ; which were brought the Eagles, and Ensigns, and planted round. Of which, *Lipfius*, de *Milit. Rom.* l. 4. dial. 9. and *Stewech.* in *Veget.* l. 3. c. 9. where the Manner is further illustrated by Sculpture, and the Coyons of *Galka* and *Adrian*.

This, of these Wars, this is the Spring and Source.
 Seek Peace with Flames, and Leagues with Fire inforce.
 This said, they chearfully in order fall,
 And in a Body draw up to the Wall;
 Wild-fire they throw, and * Scaling-Ladders set:
 Some charge the Gates, killing the first they met;
 Others, their Tow'rs with show'rs of Shafts assail;
 And Heav'n's clear Front with Clouds of Arrows veil.
Aeneas, 'mongst the foremost, nigh the Walls,
Latinus blames, and Heav'n to witness calls
 Necessity enforc'd him take up Arms;
 Twice they broke Peace, and first stirr'd up Alarms.
 Factions amongst th'amazed rout begin;
 Open the Gates, some cry, and let them in,
 And to the Walls with King *Latinus* bend;
 Others resolve their Bulwarks to defend.
 As when a Swain finds in a vaulted Rock
 A swarm of Bees, filling the Cave with Smoke,
 They fly disturb'd about their waxen seat,
 And with a general noyse their anger whet;
 Smoke scales their roofs, within sad murmurs rise,
 And pitchy fumes advance unto the Skyes.

When a dire chance their judgements did confound,
 And the whole City in deep sorrow drown'd.
 As the Queen saw that near the *Trojans* came,
 And lofty Turrets blaz'd with darted Flame,
 No *Turnus* nigh the Bulwarks to maintain,
 Straight she suppos'd the Prince in Battel slain;
 Swouning with sorrow, I'me the cause, she cries,
 I, I the spring of all these Miseries.
 Thus raving, she her bitter Grief exprest,
 And high despairing, rends her * Royal Vest,
 ' Knots on a Beam knitting for Death accurst.
 Soon as the Ladies heard her suffering, first,

Her

(*) The Invention of these is refer'd to *Capaneus*, as *Vegetius* tells us, l. 4. c. 21. These, saies he, who mount the Scaling-Ladders, are often in danger, as may be instanc'd in *Capaneus*, to whom the Invention of these Engins is attributed, who was slain by the Thebans with so much violence, that he is said to have been kill'd by a Thunderbolt. The several forms of these, *Lips.* exhibits, in *Milit. Rom.* and *Stewech.* in *Veget.*

(x) *La Cerda* takes it to be meant of the Ornament of her Head, for that was properly call'd *Amictus*; and *Varro* divides Vests into *indutium* & *amictum*; and the *Romans* us'd one for the covering of the Body, the other for the veiling of the Head. See *Turneb.* l. 6. advers. c. 7. He conceives likewise (nor improbably) that her Purple Vest more particularly denotes her Diadem: his Opinion being strengthen'd by a like Historical Example; for *Plutarch.* in *Lucull.* reports of the Wife of *Mithridates*, that she taking from her Head her Diadem, fitted it to her Neck, and then hung her self in it; and *Antigone*, in *Sophocles*, is said to hang her self, *ἑξῆς ὑπὸ τοῦ κεφαλῆς*, in her Miter.

(y) i. e. Hang'd her self. *Scal.* l. 4. 16. & l. 3. 13. where he examines this feminine affection. *Proper.* l. 2.

— in collo jam mihi nodum erat.

Servius thinks this informe letum was most infamous, because he that was hang'd was cast away without Burial by the Pontifical Laws.

Her Daughter, fair *Lavinia*, skreeching, tare
 Her Rosy Cheeks, and rends her Golden Hair:
 Then through the Palace, Sorrow posting round,
 The lofty Roofs with loud Complaints resound.
 Thence the sad news through all the City went;
 Their Courage fails, the King his ' Garments rent
 At his Wives fate, and ruin'd Town, struck dead,
 Throwing foul Dust upon his Silver Head;
 Himself condemning, that he did refuse;
 And for his Son not Prince *Aeneas* choose.

Mean while, bold *Turnus*, with erected Reigns,
 Follows some Stragglers to far distant Plains,
 And weary, by degrees now flower rides,
 And less, and lesser, in swift Horses prides.
 To whom, through yielding air, strange terrours brought,
 With dolefull Cryes, and mixed Clamour, fraught
 His listning Ear, and the confused noyse
 Of a sad Citie's lamentable voyce.
 Ah me! what direfull Chance disturbs our Walls!
 From every part increasing Clamour calls.
 To whom, his Sister to his Charioteer
Metiscus chang'd, and did his Chariot guide,
 Reigning his Horses, thus to him reply'd;
 Let us, O *Turnus*, here the *Trojans* charge,
 Where Vict'ry opens first a Passage large;
 Enough there be that will defend the Walls;
Aeneas thundring on *Italians* falls;
 Let us for slaughter flying *Trojans* chace;
 Nor thou in Strength nor Valour shalt give place.
 Then *Turnus* said——
 Sister, long since I knew thee, when by Charms
 Thou brok'st the Peace, and tookst thy self up Arms;
 Now thy Design is vain; who from the Skye
 Sent thee to suffer so much Miserie?

C c c c z

These

(y) An expression of immoderate Sorrow, and usual in mourning for the Dead. Thus the Wife and Mother of *Coriolanus* at his going to Banishment: *Augustus* himself at the news of *Varrus* his death and defeat, as *Xiphilinus* witnesses.

Can'st thou to see thy Brother's cruel Death?
 What Safety else can Fortune now bequeath?
 These Eyes beheld gallant *Murranus* fall,
 By a deep wound, who dying, me did ^a call;
 (A dearer Friend I have not left alive;)
 Unhappy *Ufens*, rather then survive
 To see our shame, dy'd bravely on the Spot,
 Whose Arms and Corps the cruel *Trojans* got.
 Here till they take the City shall I stand?
 Nor *Drances* Speech confute with this right hand?
 What? shall I turn my back? and may that be?
 And shall this Earth a flying *Turnus* see?
 Is Death so sad a thing? You Powers below,
 Oh send me aid, since Heaven declares my Foe!
 To you this Soul, spotless unto my end,
 Worthy our Predecessours, shall descend.

Scarce said, when *Sages*, on a foamie Steed,
 Behold, came riding through the Foe with speed,
 An Arrow in his face; great hast he made,
 And thus to *Turnus*, help imploring, said;
 Pity thy Friends, our last hopes lye in thee;
 "Thundring in Arms, thou mayst *Aeneas* see,
 Threatning destruction to th' *Italian* Towers,
 Whose roofs now Firebrands storm with blazing show'rs;
 Thee we expect; the King doubts to declare
 For Peace or War, or which to make his Heir.
 Besides, the Queen, thy faithfull Friend, is dead
 By her own hand, and Light abhorring, fled;
 The Gates are onely by *Messapus* mann'd,
 And stout *Atinas*; round thick Squadrons stand;
 An Iron Crop, glisters with Swords and Shields,
 Whil'st thou driv'st here in these forsaken Fields.

Turnus, amaz'd with various objects, stood
 Silent, and blushing shame inflames his Blood;

Madness

(^a) 'Tis a preface of Death, to hear that which is not spoken, or to hear ones self call'd by the Dead, or to see that which is not before one. So *Aeneid*. 4.

Hinc exaudiri gemitus & verba vocantis
Visa Viri.

(^a) Not onely spoken in reference to his Arms, but his Anger, which now carry'd him with Fury against his Foes.

Madness with Grief, sweet Love with bitter Rage,
 And loss of prizeless Honour mix'd, engage.
 Soon as his cloudy thoughts themselves unshade;
 With burning Eyes the City he survey'd,
 And the great Town did from his Seat behold;
 When he might see amongst the Bulwarks, rowl'd,
 And the dry Timber, up a mighty flame
 With Smoke towards Heaven, to a Tower it came,
 Wrought with huge Beams, which he himself had made,
 And with ^b strong Bridges lofty Arches laid.
 Fate calls now, Sister, there is no delay,
 What God and hard Chance wils, we must obey;
 I'll meet *Aeneas*, Death's worst form I'll face,
 Nor longer shalt thou see my great disgrace;
 Grant e're the Fight I may to Fury yield.
 Then from his Chariot leaps into the Field;
 Through Arms, through Foes, from his sad Sister flies,
 Breaking away quite through the Enemies.

As a huge Rock, wash'd from a Mountain's crown
 With Rain, or by rough Tempests tumbled down,
 Or loos'd by aged Time's decaying force,
 Rowls in a not-to-be-resisted course,
 Bounding from Earth with violence it goes,
 And Trees, and Men, and Cattel, overthrows:
 So *Turnus* to the City Walls breaks through
 The broken Bands, where Slaughter did imbrew
 The spacious Plain, where Javelins cloud the Skyes,
 And his hand ^c waving, thus aloud he cries;

Hold you *Rutilians*, valiant *Latins* stay,
 To me belongs the Fortune of this Day;
 My Sword shall purchase Peace. They all desist,
 And Ranks retiring, made an ample List.

But Prince *Aeneas* hearing *Turnus* call,
 Forsakes high Towers, and leaves the lofty Wall,

Breaks

(^b) These Towers by the *Latins* were call'd *Turres Ambulatoria*, to which in some sort answer our rowling Trenches. *Hirtius de bello Alexandr.* gives us the manner how they were us'd; *Ambulatorias rotidem tabulorum confixerant, subiectisq; eis rotis, funibus iumentisq; objectis, directis pluteis, in quantum visum erat partem movebant.* The Inventor of them is reported to be one *Diades*. See *Stewech. in Veget. l. 4.* These *La Cerda* believes were altogether unknown in the Heroick times, and conceives the Poet reflects herein upon the Custome and Practice of his own.

(^c) Our Author in this Poem often tacitly alludes by these feign'd, to the real Stories of his Nation; and in this particular *La Cerda* conceives he hints at that of *Manlius Torquatus* his Combat with the *Gallick* General, who, when both Armies were fighting, made signs with his hand that they should cease, at which there was a pause. The resemblance is clear; for as the *Gall* there wav'd his hand for a Cessation from Fight, that he alone might encounter *Manlius*, and was overcome; so *Turnus* here.

Breaks off Delays, quits all Designs, and shews
Himself in Arms that thunder as he goes.

Like lofty ^d *Athos*, or tall ^e *Eryx* crown'd
With Okes, whose tempest-shaken Boughs resound :
So antient *Apenninus* Shoulders rise,
Cloath'd in a Snowie Mantle, to the Skyes.

Rutilians, *Trojans*, and th' *Italians*, all
Who did maintain, and those who storm'd the Wall,
Fix'd there their Eyes, and from the Fight withdraw.
Latinus was amazed, when he saw
Such mighty Men, born in far distant Land,
Resolv'd to try it out, now hand to hand.

They, when the Lift was clear, swiftly advance,
And at just distance each exchange'd his Lance,
And rushing on, their Brazen Shields resound ;
Earth trampled, groans with traversing their Ground.
Then with their Swords they furiously lay on,
Fortune and Valour are conjoyn'd in one.

So when from ^f *Syla*, or *Taburnus*, we
Two Buls engag'd in bloody Battel see ;
Their frighted Owners fly ; silent with fear,
The Cattel stand, the Heifers doubtfull are
Who shall command, whom must the Herd obey ;
They gore each other in the dreadfull Fray,
Till Streams of Blood their necks and shoulders drown'd,
And ecchoing Woods the Bellowers cryes resound :
So charg'd *Aeneas*, and the *Daurian* King,
So vaulted Skyes with clashing Targets ring.

Jove holds the Ballances with ^g equal Beam,
And puts their several Fates in each of them ;
To whom his Valour should grant fair Success,
And which the weight of heavy Death oppres.

Here *Turnus* did his Arm and Sword advance,
Then makes a blow, expecting no mischance ;

At

(d) *Athos*, a Mountain and Promontory of *Thessaly*, so call'd from *Athos* a Giant. *Apollon*. l. 1. Of its height, *Plin*. l. 4. c. 12.

(e) *Eryx*, a Mountain of *Sicily*, so call'd from *Eryx* the Son of *Butes* and *Venus*; slain in a Conflict with *Hercules*, and buried there; at this day call'd *Monte di Trapani*.

(f) A Wood of the *Bruttii* of that name to this day. See *Ortelius's Thesaur. Geograph.* *Taburnus* is a Mountain of *Campania*.

(g) This Fiction of *Jupiter's* weighing the Fates of Men in Scales, is owing to *Homer*, *Iliad*. 22. whence our Author borrow'd it. Suppos'd by *Scaliger* to spring from the Superstitious Theologic of the *Egyptians*.

At which the *Trojans* shout, the *Latins* fear,
Both Parties big with expectation were :
But the perfidious Sword breaks with the blow,
And leaves him to the mercy of his Foe.
No way but flight ; swifter than Winds he flies,
When a ^b strange Hilt, and dis-arm'd hand, he spies.
They say, when he did mount, his Horses joyn'd
For the first Fight, his own being left behind,
His Charioteer *Metiscus* Sword he takes,
And that serv'd long, whilst *Trojans* turn'd their backs ;
But after it incounter'd Arms were made
By *Vulcan's* greatest Art, the Mortal Blade,
Like brittle Ice, in striking, leaves his hand,
The pieces shining on the yellow Sand.
Therefore amaz'd he flies through th' open Plain,
Turns here, now there, Wheels, counter-wheels again.
Each side the *Trojans* with a Guard surround,
There, him a Fen, there, in tall Bulwarks bound.
Nor slow'r *Aeneas* did pursue, though he
Sometimes complain'd on his wounded Knee,
And at the heels so swiftly follows him.
As when a Deer, inclos'd within some Stream,
Or when a feather'd Terror him surrounds,
The Huntsmen near, with a full Cry of Hounds ;
A thousand waies he tries to make escapes,
Amaz'd with Nets and Banks. Fierce *Umbra* gapes,
And like one seizing, now his Teeth doth grind :
But for a Morfel mock'd with empty Wind.
Then Clamours rise, the Banks, and Lakes reply,
And Heav'n's great Arches thunder with the Cry.
At once he flies, at once *Rutilians* blames,
Calls for his Sword, and calls them by their names.
Aeneas threatens Death to any one
Dares venture in, and to destroy the Town.

(b) As not being his own, but *Metiscus's*, snatch'd in haft, as follows.

(i) Of this *Formido* which Huntsmen us'd, being a Line hung with Feathers, to scare the Deer into the opposite Toyls, see the Notes upon the third Book of the *Georgicks*.

Five



Namque diu luctans, lentoque in stirpe
 Viribus haud ullis valuit excludere morsus
 Roboris Æneas, dum nititur acer, & instat,
 Rursus in aurige faciem mutata Mithysei



Procurrit, fratrique ensē dea Daunīa reddi
 Quod Venus audaci nympha indignata licere
 Accessit, telumque alta ab radice revellit,

Æneid. l. 12.

Thomas Meade de Wendon Joffis, in Com. Es. Arm. Tabula merito votiva.

Five times they ran the ample Circle round,
 As many times re-measuring back the Ground;
 For no mean Prize they strove, or sporting strife,
 But they for Blood contend, and *Turnus* life.

Sacred to *Faunus*, here an ^k Olive stood,
 On which those scap'd the danger of the Flood,
 To the *Laurentian* God perform their Vows,
 And promis'd ^l Garments hung on holy Boughs.
 That a fair Champain might for Champions be,
 The ^m heedless *Trojans* cut the sacred Tree.
 Here stuck *Æneas* Spear so strongly cast,
 And in the knotty stump stood fixed fast.
 The *Dardan* puls, that he with this the Foe
 Might overtake, himself now being too slow.

Then frighted *Turnus* prays, O *Faunus* hear,
 And pity, and dear Earth detain the Spear;
 If alwaies I your ⁿ Honours did maintain,
 Which *Trojans* now with bloody War prophane.
 Nor he the God vainly implor'd for aid;
 For whilst *Æneas* struggling, was delaid
 In the soft stump, nor could the root constrain,
Inturna, in *Metiscus* form, again
 Runs in, and helps her Brother to his Sword.

Venus with fury at the bold Nymph stirr'd,
 Comes, and delivers from the root his Lance.
 Encourag'd thus, they bravely both advance,
 This his Sword trusting, that his mighty Spear,
 And for the panting strifes of *Mars* prepare.

Mean while Heav'n's mighty King to *Iuno* said,
 As through a Cloud the Combat they survey'd;
 What now shall be the end? where will it rest?
 Thou know'st, my dearest Spouse, and hast confest,
Æneas canoniz'd, must take his place
 Amongst the Gods, and Heavenly Mansions grace.

D d d d

What

(k) *Turneb.* l. 8. c. 16. saith, this was written according to the old Superstition, especially of the *Greeks*, who us'd to hang up Gifts before their Temples in these Trees; which are of so vivacious a nature, that though they are pierc'd with many Nails, they are not hurt with them.

(l) Alluding to the Custome of those who scap'd Shipwrack, who hung up Tablets in gratitude for their Preservation, and the Garments they wore.

(m) The Antients accounting it a Crime to violate or spoyl any thing that was sacred to their Gods.

(n) This is taken from the Civil Law; For places taken from the Enemy, cease to be sacred. See *Macrob.* l. 3. c. 3.

What hopes detain thee? wherefore stay'st thou there,
 In the cold middle region of the Air?
 Must a frail Mortal wound a Deity?
 What signifies *Iuturna* without thee?
 Or the Sword brought to vanquish'd *Turnus* aid?
 Come, leave this business off, let me persuade,
 Nor let Heart-eating care thy spirits spend,
 And me so oft with bitter words offend.
 Time was when thou by Sea and Land could'st vex
 The *Trojans*, and in cruel War perplex;
 Destroy their State, turn Marriages to woe:
 But now, said *Jove*, thou must no further go.
 When thus to him with a submissive look,
 The Queen of Goddesses, *Saturnia*, spoke;
 Because thy pleasure I did understand,
 I quitted *Turnus*, and th' *Ausonian* Land.
 Thou should'st not see me un-attended sit,
 Suffering what never any suffer'd yet:
 But arm'd with Thunder, in the Van-guard view,
 Charging the routed *Trojans* through and through.
 I must confess, I pitying, did persuade
 Wofull *Iuturna* to her Brother's aid;
 And greater things I for his Life would do,
 But not to shoot a Shaft, or Javelin throw.
 This truth I swear by dreadfull *Stygian* Floods,
 The onely Sacrament which ties the Gods,
 And from the Battel, weary now, withdraw.
 One boon I crave, not yet by any Law
 Of Fate disputed; O to that incline,
 For *Latium*, for the Majestie of thine;
 When Peace their happy Marriage shall proclame,
 Let not th' old *Latins* change their antient name;
 Call them not *Trojans*, Oh I thee beseech,
 Nor alter former Habits, nor their Speech;

Let

(e) The Solemn Expression of
Jove dissenting, or interdicting;
 and that according to the Rules of
 the Celestial Parliament, as recorded
 by *Euripid*, in *Hippol.*

ὅτι δὲ θεῶν αἰὲν ἔστι νόμος
 ὅπως ἀλλήλους ἀποτρέψωσι
 καὶ ἐν δόλῳ, καὶ ἐν ἀντιθέσει αἰὲν.

— This Law the Gods fulfill,
 That none oppose another's will,
 But we be all consenting still.

And therefore *Jove* here forbids all
 Altercation.

(p) ἀρχαῖος. Yet *Livy* saith,
 that *Latium* was not inhabited till
 the time of *Aeneas* by the *Latins*,
 but the *Aborigines*, who being after-
 wards joyn'd with the *Trojans*, were
 call'd by one name, *Latins*.

Let *Latium* stand, let *Alban* Princes sway
 From age to age, and *Italy* obey
 The *Roman* Stock: *Troy's* buried now in Flame,
 In *Troy's* destruction bury thou the name.
 The King of Men and Gods thus saying, smil'd;
 Thou art *Jove's* Sister, *Saturn's* second Child;
 Why lefst thou in thy Soul such Passion reign,
 Nor rage dischargest, taken up in vain?
 All's thine, and thee I'll study how to serve;
 Their Fashions, Speech, and Name, they shall reserve.
 The *Trojans*, mix'd with such a Body, shall
 Forget at last their own Original:
 But I'll bring in their sacred Rites, and make
 Them both, grown *Latins*, both one Language speak.
 Thou shalt a mix'd *Ausonian* Off-spring see,
 Beyond both Men and Gods in Piety;
 Nor any Nation more, in War or Peace,
 Shall honour thee. These words did *Juno* please;
 Her mind she chang'd, thus satisfy'd, and flies
 From the cold Cloud, and leaves the troubled Skyes.
 This done, his next Design Heav'n's Father laid,
 To draw *Juturna* from her Brother's aid.
 There are two Hags, the *Diræ* stil'd, brought forth,
 By Everlasting Night, at one sad birth,
 To Hell's *Megara*, who with Serpents joyn'd,
 Guirded their Waists, and Wings with Tempest lin'd:
 These at the Throne of angry *Jove* appear,
 Suspicious Mortals madding with their fear.
 When dreadfull Death and Sickness he intends,
 Or horrid War on wicked Cities sends;
Jove one of these dispatches, and enjoyns
 To thwart *Juturna* with ill-boding signs.
 She to the Earth, wrapt in a Whirlwind, flies,
 Swift as a *Parthian* Arrow through the Skyes;

D d d d z

With

(q) And this is one of the
 twelve obscure places, which yet
Servius thinks may be illustrated
 thus; that *Jupiter* should say, *Thou*
 art the Sister of *Jupiter*, and the
 Daughter of *Saturn*; wherefore no
 wonder that thou keepest so much
 wrath in thy bosom.

(r) *Sophocles* makes the Furies
 Daughters of the Earth and Night.
 They rise hiddenly; and the anger
 of the Gods is intolerable.

(s) The first peculiar to *Tis-
 phone*, the second to *Megara*, the
 third to *Alecto*, though many times
 they were indifferently us'd in the
 Execution of Celestial Vengeance;
 but properly their Employments are
 thus distinguish'd by *La Cerda*.

With Poyson arm'd, with such a direfull sound,
Bearing through th' Air th' immedicable wound,
Cydonian Shafts divide the gloomy shade;
So swift towards Earth, Nights horrid Daughter made.

After the Furie saw both Armies, straight
Transform'd into a little Bird, that late,
To vent her sorrow, in sad Darkness comes
To ruin'd Seats, or solitary Tombs,
She chang'd at *Turnus* face, charg'd, and retreats,
And with resounding Wings his Target beats.
His Limbs grow cold, surpriz'd with sudden fear,
Amaz'd he stood, and upright stands his Hair.

But afar off, as near the *Diræ* drew,
Her sounding Wings wofull *Iturna* knew,
Tearing her Hair, her panting Breasts she storms,
And with her Nails her Heavenly Face deforms.

How can thy Sister, *Turnus*, aid thee now?
Or what remains for wretched me to do?
How shall I save thy Life? which way engage
This horrid Monster, swoln with hellish rage?
I fly; fright me no more; I know your Stings,
And Deaths march beaten on your thundring Wings,
Nor me great *Jove's* severe Commands deceive,
And this for my "Virginity I have.
Why did he me Immortal make? and why
Bereav'd me of the happiness to dye,
My Miseries intolerable end,
And with poor *Turnus* to the Shades descend?
But I Immortal am, yet wanting thee,
Heav'n's Joyes, dear Brother, shall my Torments be.
That Earth would gape, and swallow me to Hell!
Where I a Goddess might with Furies dwell!
Thus mourning, on she puts her Sea-green Hood,
And dives into the Bosome of the Flood.

Aeneas

(†) An Owl, as *Servius* conjectures, and *La Cerda* confirms.

(u) Alluding to the *Junonia*,
Munera quæ dabatur pro Virginitate debent. Germ.

Aeneas standing, a huge Iavelin shook,
And thus from his incens'd Bosome spoke;
What stays thee, *Turnus*? sure it is not flight
Must end our Quarrel, but a cruel Fight.
Transform thy self into all shapes, and try
What e're thou canst by * strength or art apply;
Wing'd to the highest Constellations glide,
Or in the Adamantine Center hide.

But he, shaking his Head, Proud Man, replies;
Not me thy threatening Language terrifies;
Jove is my Foe, and me the Gods dismay.
Thus saying, a huge and mighty Stone, which lay
A limit for the neighbouring Ground, he saw,
Deciding all litigious sutes in Law:
Scarce twelve stout Men this from the Earth could raise,
Such as ' Old Nature brings forth now adaies.

This in his trembling Hand the Heroe lifts;
And raising high from Ground, he nimbly shifts;
Not knowing how he ran, nor motion;
Nor raising, nor delivery of the Stone;
Nor how he faulter'd on his failing Knees;
Whil'st his cold Blood did in his Bosome freez,
Through the wide *Vacuum* the Rock tumbling came,
Not the full length, short of th'intended aim.

As when Sleep seals our Eyes in silent Night,
We seem in vain t'endeavour speedy flight;
But fainting in the middle, down we fall,
Striving to cry for help, but cannot call;
Our wonted Strength our Bodies not afford,
Nor our Voyce able to pronounce one word:
So *Turnus*, whatsoe're his Valour tries,
Happy Success the cruel Hag denies;
His Resolution, various Thoughts subdu'd,
When he the City and *Rutilians* view'd;

Trembling

(*) Which in Greek is *σπίρη*
σπίρη. He alludes to the Metamorphosis of *Proetus*.

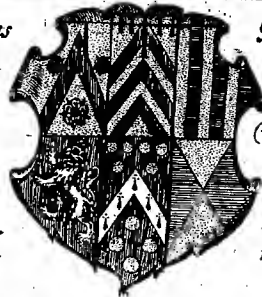
(†) *Homer* now and then complains, that Men are born leis; therefore he saith, that *Diomedes* did easily cast a huge Stone, which two Men of his time could scarce lift; which *Virgil* here imitated. But *La Cerda* thinks this is rather to be referred to the Strength, than Stature of Men, as being in the Heroick times much more active and strong than in the succeeding Ages. Yet that there were Giants in former times in strength and stature much above the Men of late times, Histories seem generally to perswade. Of this opinion is *Pliny*, l. 7. c. 16. *Varro*, in *Gellius*, l. 3. c. 10. Nor want there frequent Testimonies of Scripture, nor the Convincing Arguments of the Bones and Reliques of the late discover'd *Americans*. Perhaps Nature being now in her decline, as *Lucretius* long since believ'd.

*Jamq; adeo fracta est ætas, effataq;
tellus
Vix Animalia parva creat, quæ
cuncta creavit
Sæcla, deditq; ferarum ingentia Corpora parva.*



— vicisti, et victum tendere palmas
 Ausonij videre, tua est Lavinia conjux:
 Utterius ne tende ovis.
 Tunc hinc spolijs indute meorum
 Eripere mihi Pallas te hoc vulnere Pallas

EDOARDO
 Tabula



Immo laet, et poenam scelerato ex sanguine sumit.
 Hoc dicens ferrum adverso sub pectore condit
 Perfidus, ast illi solvantur frigore membra,
 Utinam cum gemitu fugit indignata sub umbras.

BYSSHE Jun^r. Armig:
 merito votiva.

Trembling with fear that he must stand the Lance ;
 Not knowing how t'avoyd it, or t'advance
 Against his Foe ; nor saw he any where ;
 His Chariot, nor the beauteous Charioteer.
 Aiming, *Æneas* high with's Body rose,
 And at the Prince his fatal Iavelin throws ;
 Stones shot from Batteries sound not half so loud ;
 Nor discharg'd Lightning from a broken Cloud ;
 The dreadfull Spear bearing destruction flew ,
 And, like a horrid Whirlwind, did quite through
 His seven-fold Shield, and high-proof'd Cuishes fly ,
 Fixing the point in mighty *Turnus* Thigh.
 The gallant Prince now wounded, sinks upon
 His maimed Knee ; the stout *Rutilians* groan ,
 Which, ecchoing Hills and Mountains answer round,
 And voycing Groves reply the dolefull sound.

He Suppliant then, did Hands and Eyes advance,
 And said, I have deserv'd it, use thy chance :
 But hast thou sense of a sad Parents woe ?
 (And such thy Father was) then pity shew
 To aged *Daunus* ; or if rather thou
 Would'st be reveng'd, my Corps to Friends allow.
 Thou hast o'recome, and the *Ausonian* Bands
 Behold me vanquish'd, with extended Hands
 Thus begging Life of thee ; *Lavinia* take ,
 And here an end of all dissention make.
 Dreadfull in Arms, awhile *Æneas* staid
 His ready hand , and him all o're survey'd ,
 And at this Language did begin to melt ;
 When on his Shoulder that unhappy Belt,
 With ² Golden Studs most glorious, he beheld ,
 Which *Pallas* had, when him fierce *Turnus* kill'd ,
 Who wore the Hostile Badge ; with greedy Eyes
 Observing this, inrag'd, he thus replies ;

Think'st

(2) *Bulla* was first a token of Victory, afterwards it was us'd for Noblemen's Children: but *La Cerda* takes it here to mean no more than Golden Studs, with which the Belts of the Antients were adorn'd, as sometimes with Gems, and (less frequently) with painting, which *Apuleius* calls *Babylonian*.

Think'ft thou to pardon thee I'll condescend,
In Spoils adorned of my dearest Friend?

Thus *Pallas* thee, *Pallas* an Offering makes,
And for thy Cruelty just Vengeance takes.

Thus saying, he with Indignation stirr'd,
Sheath'd in his Bosome to the Hilt his Sword.

His Limbs grow cold, with a deep groan he dyes,
And to the Shades his Soul "inraged flies.

(a) Whether because *Turnus*
was young, and unripe for Death?
Or because he was vanquish'd by a
Stranger? Or troubled to lose at
once both his Life and Mistress?

F I N I S

